

HOLY BIBLE

GENESIS to JOSHUA

ALEXANDER GEDDES

1792

Wipf and Stock Publishers

Bible Versions Reproduction Series: Volume #13

The Holy Bible or the **BOOKS ACCOUNTED SACRED** by *Jews and Christians*

Various Readings, Explanatory Notes, and Critical Remarks
Genesis to Joshua

By: Alexander Geddes Vol. I.

1792 Original Publisher, The Author

440 Pages

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Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leese's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leese was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, " 'Variety of Translations is profitable for the finding out of the sense of the Scriptures.' " "Therefore blessed be they," the preface continues, "and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?" And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge "that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. *

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell
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ALEXANDER GEDDES 1737-1802

Priest, scholar, and pioneer of modern Biblical criticism.

Alexander Geddes was born in Ruthven, Banffshire in the Scottish Highlands. His parents taught him early to read the Bible. Although Catholic, they used the King James Version rather than the Douay. In 1751 the young Geddes began preparation for the priesthood by entering a minor seminary at nearby Scanlan. Uncomfortable with the local harsh climate and seeking more advanced study, he moved in 1758 to the Scots College in Paris. That city at the time was a center of liberal views toward religion. In this atmosphere, Geddes completed his religious education and was ordained. Here also he first conceived his translation of the Bible into English.

Geddes returned to Scotland in 1764. He spent the next several years at various rural pastoral assignments, the longest at Auchinhalrig. With his Continental education, intelligence and wit, he made numerous influential friends. His early poetic work, *Select Satires* of Horace translated into English verse, won the admiration of a group of intellectuals who recommended him for an LL.D. degree from Aberdeen. Geddes also worked to reconcile differences between local Catholics and Protestants. However, he became too close to some of the Protestant clergy to suit his ecclesiastical superior, Bishop George Hay. Geddes' financial management problems and irritable temperament compounded his problems with Hay, who forced him to resign from Auchinhalrig in 1780. In the following year, Geddes moved to London where he accepted the post of chaplain at the Austrian Imperial Embassy.

It was in London that Geddes would embark upon his translation of the Bible. Lord Petre, a prominent Catholic nobleman, wanted to provide his co-religionists with a new revision of the Douay Version that would supersede the one made earlier in the century by Bishop Challoner. After Geddes had served a few months at the embassy chapel, Lord Petre accepted him as a pensioner and offered him full support to work on the proposed revision. When the Catholic hierarchy learned of the enterprise, they became concerned and advised they were pursuing their own revision. Because of this, Geddes abandoned the idea of revising the Douay and decided to proceed with a primary translation. He began work in 1782.

To prepare the way for his new translation, Geddes published a series of preliminary works. The most notable of these was his *Prospectus of a New Translation of the Holy Bible* appearing in 1786. This discusses the reasons for a new translation, provides a scholarly critical history of earlier translations, and lists the qualities of a good translator. Geddes makes it clear that he is a strong advocate of the new concepts of Biblical criticism then spreading throughout Europe. Discussing his own proposed Old Testament, Geddes states his translation will be "neither literal nor verbal: but, if I may use the term, strictly *sentential*; that is, every sentence of the English

corresponds as exactly to the Hebrew, as the difference of the two idioms will permit."

The first part of Geddes' Bible appeared in 1792 covering Genesis through Joshua. Lord Petre's generous resources made possible an impressive large quarto volume. Most of the Catholic Bishops of England censured the work. Geddes' superior, Bishop John Douglass, also suspended him from priestly functions. Protestant reviews were mixed. Although some praised Geddes' work, his denial of Biblical inspiration and attachment to German rationalistic principles were unacceptable to most of the contemporary English clergy. Geddes did not help his case by taking numerous doubtful liberties such as inserting verses 11 & 12 of Exodus 16 immediately after verse 3.

Anxiety and resulting ill health brought on by the criticism from within his own church delayed but did not stop Geddes' work on the translation. The second volume appeared in 1797. It included Judges through II Chronicles with "the little pleasant story of Ruth" placed out of its normal order toward the end, followed by the apocryphal Prayer of Manasseh. The Preface to the second volume apologizes for the delay in its publication and optimistically projects "more regular" appearance of subsequent volumes.

In 1800 Geddes brought forth an extensive and scholarly commentary on the Pentateuch. Again with optimism, it is styled "Volume I," in anticipation of a complete commentary that was to supplement the complete Bible. However, nothing further would be published during Geddes' lifetime. Continuing ill health compounded in 1801 by shock at the death of his patron, Lord Petre, resulted in his own death early in the following year.

The fate of Geddes' unpublished manuscripts remains a significant unresolved issue. It was widely believed that he had completed much more of his translation. These manuscripts were supposedly destroyed either by Geddes himself in anticipation of his death or possibly by an enemy who furtively gained access to them. In any case, only his translation of the Psalms through 118:11 has come down to us. It was published in 1807 under the joint editorship of a Catholic (Charles Butler) and a Protestant (Rev. John Disney), both friends of Geddes.

Dictionary of National Biography; FULLER, Reginald C., *Alexander Geddes 1737-1802 A Pioneer of Biblical Criticism* (Almond Press, Sheffield, 1984); GEDDES, Alexander, *Prospectus of a New Translation of the Holy Bible* (Glasgow, 1786); GILLOW, Joseph, *Bibliographical Dictionary of the English Catholics* (Burns & Oates, London [1895-1902]).

Sidney K. Ohlhausen is a collector of antiquarian books specializing in English language Catholic editions of Scripture. His large collection includes many items not noted in Bible bibliographies. He has had several works published in scholarly journals regarding interesting items in the collection and is author of a history of the Douay Version appearing in the May-June 1999 issue of *Catholic Heritage* magazine. He is Membership Secretary of the International Society of Bible Collectors and is a member of the following organizations: Catholic Record Society, Friends of Ushaw, North West (England) Catholic History Society, and the Latin Liturgy Association. He is a lifelong resident of Houston.

THE
H O L Y B I B L E,

OR THE
B O O K S A C C O U N T E D S A C R E D

BY
J E W S A N D C H R I S T I A N S ;

OTHERWISE CALLED THE
Books of the Old and New Covenants:

FAITHFULLY TRANSLATED
F R O M C O R R E C T E D T E X T S O F T H E O R I G I N A L S .

WITH
Various Readings, Explanatory Notes, and Critical Remarks.

BY
THE REV. ALEXANDER GEDDES, LL.D.

VOLUME I.

L O N D O N :

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AND SOLD BY R. FAULDER, NEW BOND-STREET ; AND J. JOHNSON, ST. PAUL'S
CHURCH-YARD.

M.DCC.XCII.

TO the Right Honourable ROBERT-EDWARD LORD
PETRE, Baron of Writtle, &c. this First Volume of a New
Translation of the HOLY BIBLE, undertaken and carried on
under his Lordship's peculiar Patronage, is dutifully in-
scribed by

THE TRANSLATOR.

LONDON,
June 20, 1792.

P R E F A C E

TO THE

FIRST VOLUME.

THE *Pentateuch* *, or, as they are commonly called, the *Five Books of Moses*, are not only the foremost in rank, but also the first in importance, of all the Hebrew scriptures. They are the great repository of the most remote antiquities, religion, polity and literature of the Jewish nation : to which, in all their posterious writers, there is a constant reference or allusion. To them the righteous judge, the reforming prince, the admonishing priest, the menacing prophet, perpetually and uniformly appealed : on them the historiographer, the orator, the poet, and the philosopher, endeavoured to form their respective styles : and to rival the language of the *Pentateuch* was, even in the most felicitous periods of their state, considered as the highest effort of Hebrew genius.

Nor is this, indeed, a subject of wonder : for, the idea of divine inspiration † being here left out of the question, these books must, by competent judges, be allowed to be an admirable composition. I know not if it would be too much to affirm, that, whether they be considered as a compend of history, or as a digest of laws, or as a system of theology, or as models of good writing, they are in some respects unequalled, in none overmatched, by the best productions of ancient times. Let the Chaldean or Grecian cosmogonies be compared with the first chapter of *Genesis* ; the best narratives of *Herodotus* or *Livy*, with the whole story of *Joseph* ‡ ; the most laboured harangue of *Thucydides* or *Sallust*, with the simple tale of *Abraham's* servant §, or the pathetic and winning speech of *Judah* || ; the most sublime ode of *Pindar*, with either of the songs of *Moses* ** ; the twelve *Tables*, with the *Decalogue* † ; and the republics of *Plato* or *Tully*, with the whole *Mosaic*al jurisprudence : I will venture to say, that, if the taste of the comparer have not been previously vitiated by modern meretricious refinements, he will be induced to give to the former, either a decided preference, or an equal praise. To dwell on this topic, and more minutely to consider the character of the author, as an historian, orator, poet, legislator, and divine, would be a pleasing task ; but would, instead of a short preface, demand an entire volume. However, I cannot here omit saying a few words on his historic and legislative capacity.

* *Pentateuch* is a Greek word, which signifies *five sections*, or *parts* ; as will be afterwards more fully explained.

† This point will be amply discussed in my General Preface.

‡ See *Gen. xxxvii.* &c. The beauty of this history will appear with double lustre to any one who will take the trouble to compare it with that in the 22d chapter of the *Koran* ; either in the original Arabic, or in *Sales's* enamelled version.

§ *Gen. xxiv. 35.*

|| *Gen. xlv. 18.*

** *Exod. xv. and Deut. xxxii.*

† *Exod. xi.*

It has been usual with the annalists of most nations, to begin their histories with some account of the origin of the world : so does the author of the Pentateuch. His cosmogony is a brief one, it is true ; being comprised in one short chapter : but that short chapter exhibits a grand and singular scene. The writer does not amuse or tire his reader with long metaphysical discussions, about the nature of the universe, the generation of matter, cause and effect, time and eternity, and other such subtle and insolvable questions ; but, with the greatest simplicity, and the most imposing air of conviction, tells us, that an ALMIGHTY Being made those heavens which we behold, and this earth which we inhabit. *In the beginning God created the heavens and the earth*, Gen. i. 1. This is the general proposition. But, whether it refer to a prior primordial creation, or merely to one particular link in the great chain of mundane revolutions, we can only guess from circumstances ; and are free to form our conjectures, agreeably to the motives of credibility that present themselves to an attentive unprejudiced mind. To me it appears highly probable, from the context, and from other passages of Hebrew scripture, that the proposition is purely proleptical ; and that by the creation of the heavens and of the earth is meant no more than producing those appearances in the former, and that change in the latter, which then gradually took place, and which are so beautifully related in the subsequent paragraphs. Those who deem it more probable that the words relate to a primitive and absolute creation, and translate, *In the beginning (or originally) God had created the heavens and the earth*, must still grant that the earth was, at the period of the six days creation, in a desolate uninhabitable state : and, accordingly, they render the next verse, *But the earth had become a desolate waste*, &c. It is, therefore, of little moment whichever of these two hypotheses be admitted ; although the latter seems to be less natural, less consistent, and less analogical.

A CELEBRATED writer* has justly remarked, that if the author of this cosmogony had been an inhabitant of any other planet, suppose *Saturn*, he would never have mentioned this earth of ours, nor any other part of the great universe, but in as far as it was conspicuous to the inhabitants of Saturn. Hence, he would have said : *In the beginning God created those heavens and this Saturn*. Now, such a creation might certainly extend no farther than to the recovery of Saturn from a situation that had rendered it uninhabitable ; and it might have existed in that uninhabitable state for ages, or undergone a variety of changes, according to the pleasure of the great Governor of the universe. So may this, much less, planet, called *Earth*, have rolled in its little orbit for millions and millions of years ; and have undergone, for aught that we know to the contrary, millions of revolutions ; before it was made the habitation of man. Whether, priorly to that era, it had ever been inhabited, or lain, till then, in its chaotic † state, is a question which it would be rash to decide : yet many terrestrial phenomena lead us to suspect that it had been peopled with animals of some kind, long before the commencement of our earliest chronology.

Be that as it may, certain it is, that, according to the Hebrew cosmologist, the *Earth* was, before the six days creation, *a desolate waste*. Observe, he does not say that the *Heavens* were *a desolate waste* ; he restricts this condition solely to the *Earth*. The creation, then, of the heavens and of the earth, must, in the sense of our author, be understood of the alteration that took place in the latter, when it was fashioned into its present form, and made fit to receive its present inhabitants. The great solar and starry systems are here not concerned, but in as far

* J. D. Michaelis ; lately deceased, to the great loss of oriental literature.

† By *chaotic state*, I mean not such as is described by the poets, but precisely a state of desolation. See the c. x.

as they became eventually relative to this new creation. I mean not an absolute creation out of nothing; but the rescue or restoration of a pre-existent mass of matter from a state of darkness and desolation, to make it a fit and comfortable abode, for the beings intended to be placed therein.

To support this assertion, let it be observed, that in v. 8. the *expanse*, or atmosphere, is denominated the *Heavens*. Now, it is well known, that, by means of this expanse, the sun, moon, and stars are discovered to us: and this discovery is, in our regard, as real a creation, as if they had never before existed. Nothing, I think, but the false idea that absolute creation is necessarily implied in the Hebrew word *BARA*, could have led commentators to adopt an opposite opinion *. That it was not the opinion of the Jews themselves, is evident from the book of Wisdom; the author of which expressly says, that *the almighty hand of God created the world out of unfashioned matter* †.

I AM well aware, that two objections may be made to this argument. The first is, that the book of Wisdom not being canonical scripture, its testimony is little to be relied upon: the second, that the passage quoted from it goes to prove too much; as it supposes not only this earth, but the whole world, to have been, at the same time, created.

THE first objection is of little force: for, be the book of Wisdom canonical or not, be its author Solomon or Philo, its author was undoubtedly a learned Jew; and it must have been a common tenet among the Jews of his time, that this sublunary world was created, or rather decorated, into its present form, out of pre-existent *unfashioned matter*. I say, this *sublunary world*; because I think it clear, that the six days creation reached no further.—The apostle Peter is explicit. He affirms, that both *heavens* and *earth* were, originally, *formed out of water, and by means of water* ‡: that is, as I understand it, the former were made apparent by the expanse which separated a part of the watery element from the rest; and the latter rendered habitable, by being made to emerge out of that remaining part. This, while it strongly evinces the great probability of my supposition, that the terraqueous globe and its atmosphere only are the subject of the six days creation, explains, at the same time, the true limited meaning of *world* § in the book of Wisdom; and, consequently, obviates the second objection.

SHOULD any one still deem this hypothesis unfounded, and maintain that the *heavens* and *earth* in Genesis and St. Peter, and the *world* in the book of Wisdom, include the universe, I have no inclination to contest the matter with him: but he must abide by the consequence of his contrary opinion; and say, that not only this earth and its atmosphere, but also the whole solar and stellar system, was, at the period of the six days creation, *formed out of unfashioned matter*, according to the author of the book of Wisdom; *out of water, and by means of water*, according to St. Peter. Indeed, whatever extent may be given to the term *world*, it appears to me sufficiently evident, that the world of the Hebrew cosmologist was a recent world, created out of pre-existing matter: and this was the opinion, not only of the Jews, as we have seen, but likewise of the more early Christian writers.

* See the Critical Remarks; where I have endeavoured to shew, that there is not a single valid proof of the word *bara*'s ever signifying *absolute creation*.

† Ἡ κατασκευὴ σου χημ, καὶ κτισμὸς τοῦ κόσμου ἐξ ἀμορφῆς ὕλης. Wisd. xi. 17. al. 18.

‡ Οὐρανοὶ ὕδατι, ἡ γῆ, καὶ ὅσα ἐν ὕδατι καὶ ἐκ ὕδατος συνήχθησαν. 2 Pet. iii. 5.—I know there are some difficulties attending this passage; but I conceive its meaning to be that which I have given.

§ The Greek word *kosmos*, as well as its equivalent in Latin *mundus*, indicates an *embellishment* of matter, rather than an absolute creation of matter, particularly in the Greek version of the Hebrew scriptures. See Trommius's Concordance.

JUSTIN MARTYR, alluding, no doubt, to the passage of the book of Wisdom, affirms it to be the common doctrine of his day, that the great and good Architect of the world *formed it out of unfashioned matter* *. And, again, he tells us, that, in this, the Platonists and Prophets are agreed : namely, that *God made the world by a change [or conversion] of unfashioned matter*. And it is very remarkable, that he quotes, as a proof of this, the very passage of Genesis in question : “ In the beginning,” &c. to the end of verse 3 : and adds : *Thus, that the whole world was, by the word of God, made out of subject-matter (as indicated by Moses), Plato and his disciples affirm, and we have been taught†*. The same doctrine we find in Athenagoras, Tatian, Theophilus of Antioch, Athanasius, and even in Gregory Nazianzen. From the last of these writers, I cannot help transcribing the following beautiful passage. Speaking of the deplorable situation of the Greek church of his day, he says : “ Every thing was now, as at the beginning; “ when the world did not exist, and had not yet received that beautiful order and form which “ we now see ; but the whole was a confused and indigested mass, that demanded the fashioning “ hand of Almighty Power‡.” It is true that most of these writers, at the same time, maintain, that this original, unfashioned matter, of which the present world was made, had been itself created out of nothing ; and was not, as some of the Pagan philosophers had imagined, co-eternal with God : but still they believed and taught, that the six days creation was not an absolute creation, but a reduction of unfashioned matter into order and form.—Let us next see how this was accomplished.

THE Earth, says the Hebrew historian, *was yet a desolate waste*. Could there, indeed, be conceived a more desolate and dismal situation than that in which our little planet was then plunged ? A mass of unformed matter, totally immersed in water, and surrounded with a dense, dark, tempestuous air !—Well, what must be done ? This dark mass of earth and water must be enlightened ; this dense air must be rarefied ; these waters must be evaporated or dispersed. God, therefore, said : *Let there be light* : first change.

IN a note on this verse, I have said, it is not necessary to suppose that this first dawn of light was complete. It was enough that the dense air was sufficiently attenuated to render visible the surface of the terraqueous globe. Whether light be supposed to be an elementary fluid, distinct from and independent of the sun and other luminous bodies, or only a series of subtile particles issuing from them ; in other words, whether they be the *cause or occasion* of light, it is all the same to me. Certain it is, that a considerable degree of light may exist, without the bodily appearance of either sun, moon, or stars ; and this light may be as truly distinguishable from darkness, and as properly called *day* in opposition to *night*, as when it shines forth in its fullest splendour. Such days we have often seen ; yet were never at a loss to distinguish them from the succeeding nights. If, then, the light here mentioned by the Hebrew cosmologist were sufficient to create this distinction, it is more natural to ascribe it to the influence of the yet invisible sun on the attenuated air, than to the rotation of an elementary fluid of fire existing in

* Παντα, τω αρχῃ, ἀγαθὸν ὅτι δημιουργοῦσαι αὐτὰν ἐξ ἀμειβῶν ὕλης, δ' ἀσθενέως, διδιδραμεθα. Justin. Apol. i. N^o 10. p. 48. ed. Ben.

† Ὡς τε λέγει Θεὸς ἐν τῇ ἱστορίᾳ, καὶ προεβλήθησαν διὰ Μωσέως, γινώσκοντες τὸν πατέρα κόσμου, καὶ Πλάτωνι καὶ ἐκ τούτων λεγόντες, καὶ ἡμῖς ἱμαθίμην. Ib. c. 59. p. 78.

‡ Γενεῖα δὲ πάντα ἐξ τοῦ πρῶτου ἀρχῆς, ὅτι πρῶτος κόσμος ἦν, οὗτος ἢ πρῶτος καὶ μορφωτός· ἀλλὰ συσχεχόμενοι τοῦ πρῶτου καὶ μετὰ τοῦ τοῦ αἰθέρος χιτῆρος καὶ ἀσπιδίου. Orat. 2. al. i. c. 81. tom. i. p. 51. ed. Ben.—Nor less beautifully, St. Jerom : “ Rudis mundus, necdum sole rutilante nec pallente luna nec aëtris micantibus, incompositam et invisibilem materiam “ abyssorum magnitudine et deformibus tenebris premebat.” Ep. ad Ocean. tom. 4. p. 650. ed. Ben.

the earth, and serving as an infant-sun to the recent world; and out of which, afterwards, according to modern commentators, the sun, and the whole starry host of the heavens, were created!

I SAY, according to modern commentators: for, not only the most learned of the Jewish rabbins, but the most learned of the first Christian writers, were of a very different opinion. Origen roundly affirms, that "No one of a sound mind can imagine, that there were an evening and a morning, during the first three days, without a sun." And St. Basil ascribes the darkness that covered the earth, before the appearance of light, to the interposition of an opaque body between it and the heavens. This he illustrates by an example that excludes all ambiguity. "Place around you," says he, "at high mid-day, a tent, composed of dense and opaque materials: the temporary darkness which, by shutting yourself up in it, you will procure; may give you an idea of that darkness" which covered the deep, and "which did not antecedently subsist, but was the consequence of other things†."—In this simple hypothesis, every part of the Hebrew cosmogony is clear and consistent. It is plain that this light, if it emanated from the sun, or were excited by the sun, could not, even imperfectly, illuminate more than one half of the earth at once; and that, while that half was illuminated, the other would remain in darkness: and this is fitly called *separating the light from the darkness*; namely, by that ever-sitting boundary called by us the *horizon* §. But in order to move this boundary, and to carry alternate light and darkness to every part of the globe, it was necessary, either to make the sun circle gradually round the earth, or the earth to turn gradually on its own supposed axis toward the sun. This latter we at present know to be the case: but whether it was known to the author of this narration, it may be reasonably questioned; at least by those who deny to the writer an absolute inspiration||.

LIGHT being thus separated from darkness by the foresaid ideal boundary, they would follow one another without interruption, and produce successively those vicissitudes which we call *day* and *night*; two other terms, only, for *light* and *darkness*: and the former being justly considered as the principal and most precious portion of time, an entire revolution of light and darkness was denominated *one day*; the *evening* being the term of *light*, and the *morning* the term of *darkness*.

So, when the evening had come, and the morning had come, one complete day, or revolution of light and darkness, God, according to our cosmologist, resumed his operations, by causing a part of the waters to be evaporated through the expanded air. *Let there be an expanse*, said he, *amidst the waters, which may separate waters from waters*: and this separation is said to have taken place in the course of the second day; during which the atmosphere assumed the quality

* Τῆς γὰρ γῆς, καὶ οὐρανοῦ, ἀνοστήσας, πρῶτος καὶ δεύτερος καὶ τρίτος ἡμέρας, χωρὶς ἡλίου γέγονεν καὶ σκότος καὶ ἡμέρας. Orig. Periarchon. L. 4. c. 16. tom. 1. p. 174 and 175. ed. B.

† Το τοῦτο ἐννοεῖται οὕτως τὸ σκότος τῆς πρώτης σήμερος περιέχεσθαι. Νοεῖται δὲ μὴ ἀπὸ παραδείγματος μαρτυροῦν τὸ λεγόμενον· ἡ σταθμὴ μετὰ τὴν ἑξῆς τὴν αἰνιγματικὴν καὶ στυγερὰν ἰδέαν ἰσχυρὰ περιγράφεται, καὶ ἐκ σποδῆς αὐτοῦ καὶ ἐκ τῆς καθ' ἑαυτὴν τοιαύτης οὐ καλῆς τοῦ σκοτοῦ ἰδέας, οὐ προσηγορικῆς ἰφίμηνος, ἀλλ' ἐπισκευασμένης ἱστορίας. Basil. Hexahem. homil. 2. p. 23 and 24. edit. Paris, 1618.

§ From a Greek word (ἄρῃς), which signifies to bound or terminate.

|| This is a question which, as I have already observed, I mean not here to touch upon. Indeed, I wish to draw the attention of the present age to the Hebrew writings, as I would to any other ancient composition; and to revive, if possible, our declining taste for Biblical learning; from motives similar to those that make us study the works of Greece and Rome. The Bible, I conceive, will lose no part of its due reputation, by this measure.

it has, of raising such a number of small particles from the surface of the watery element, as are necessary to form those copious showers by which the earth is fertilized, and without which it would be incapable of producing any thing.

STILL, however, was the earth covered with waters; and a new operation was requisite to disperse these into proper receptacles, that the dry land might appear. This is called the work of the second day; and produced the distinction of *Earth* and *Seas*.

THE former was now fit for vegetation; and was accordingly covered with grass, herbs, and trees, capable of reproducing themselves *. This was the work of the third day.

By this time, the atmosphere was sufficiently expanded and attenuated, to admit the rays of the sun, and other heavenly luminaries; which now, on the fourth day, began to shine with full splendour upon the earth; and of which the influence was necessary to the preservation and growth of the vegetable creation.

On the fifth day, the waters were peopled with fishes, and the air with flying creatures: and, on the sixth, the dry land was peopled with reptiles, beasts, and MAN: the last of which is said to have been created *after the image and likeness of God* himself, and destined to have dominion over the whole creation.

SUCH is the very concise account which our historian gives of the creation of the heavens and of the earth, or, as the order runs in another place†, *of the earth and of the heavens*: as if the writer had meant to explain his own theory, and to limit the six days creation to the rescuing of the earth from a state of desolation and darkness; by making light to shine forth upon it through the medium of expanded air; and the waters that covered it to subside, and be collected into their proper places.

THE creation, whatever it were, being thus completed in the space of six days, Gen. is said to have rested on the seventh day from his labour: and, hence, says the historian, *he hath blessed the seventh day, and made it holy, because on it he ceased from all his works which he had then ordained to do*. That this inference of the historian refers to the institution of the Jewish Sabbath, appears to me extremely probable; and I have shewn it to be the opinion of the most learned Jews‡: but whether the Hebrew cosmogony itself were adapted to the sabbatical institution, or the latter arose from a prior belief of such a cosmogony—whether the six days creation were, literally, a real event, or only an ingenious piece of ancient mythology—I know not any certain principle on which to ground a decision. Those, indeed, who think that every word of the Pentateuch is divinely inspired, will be at no loss to determine the question: but there are many sincere friends to religion, who are not of that opinion; and I freely confess myself to be one of them.—So much for the six days creation; which takes up the whole first chapter, and six verses of the second chapter, of the book of Genesis.

THE author next enters into a more particular detail of the creation of Man; whose body, he tells us, God *formed out of the dust of the ground*, and then *breathed into his nostrils vital breath*: thus man became a living person. This MAN (ADAM) he placed in a delightful garden, or paradise, purposely prepared for his reception; and which, among its various productions,

* It is not necessary to suppose that all these were perfect and full-grown, at the instant of their production; although, from Gen. ch. 2. ver. 8. this should seem to be the case, at least with respect to the garden of Eden.

† Gen. ii. 4. This order is followed in all the Jewish copies of the Hebrew text, and in the Chaldean and Arabic versions: but the Sam. and the other versions have *the heavens and the earth*. See c. 2.

‡ See c. 2.

contained two very particular plants; the one called a *tree of life*, and the other a *tree of the knowledge of good and evil*. Of the fruit of this latter he was strictly forbidden to taste: and threatened with certain death, in case of disobedience. He was yet, as MAN, a solitary being: *lord* of all the animals which God had created upon the earth, there was none found congenial to him: *A suitable help-mate* was yet wanting; and this *help-mate* is procured out of his own substance. One of his own ribs, or, as some will have it, a piece of his side, is, by God, fashioned into a counter-part of himself: at the sight of which he exclaims with rapture: *This, now, is bone of my own bone, and flesh of my own flesh: WOMAN let her be called; since out of MAN she was taken*. Hence, adds the historian, *a man should leave even his father and his mother, and cleave to his wife; for these two are but one flesh*.—Here, again, I think, it will be allowed by the most fastidious critic-philosopher, that, if such were truly the origin of woman, a more just application of it to enforce an excellent maxim of morality could not be made; and that, on the other hand, if the story were invented for the sake of the maxim, it could not be more appositely invented†.

THE felicity of this first pair was not of long duration. The serpent, who is described by our historian as *the most crafty of all the animals of the field*, and whom the Jews, it should seem, believed to have been then endowed with reason and speech, and to have lived in great familiarity with man‡, malevolently persuaded the woman to eat of the fruit of the tree of the knowledge of good and evil. She eats, and induces her husband to eat also. They have no sooner tasted of this forbidden fruit, than they perceive that they are naked; are ashamed of their nakedness, and cover themselves with waist-girdles of fig-tree leaves. On hearing the voice of God, they hide themselves in a thicket; and, on being reproached for having transgressed the divine command, the man lays the blame on the woman, and the woman on the serpent. God pronounces the doom of all the three:—The *serpent* is condemned to be the most execrable of all animals, to crawl for ever on his belly, and to be at continual enmity with the woman and her seed, whose heel he shall attempt to bite, while they shall seek to crush his head:—The sorrows of conception and child-birth, and a continual subordination to her husband, are the penalty inflicted on the *woman*:—and the *man* must henceforth till a cursed, unproductive ground, and eat his bread in the sweat of his face, until he return to his parent dust.—That they may not prevent death, by eating of the *fruit of the tree of life*, they are chased out of paradise; and its avenues are guarded, against their return, by *cherubs* with flame-brandishing swords.

SUCH is the Bible history of the fall of man, from a state of perfect bliss, and, as some think, of immortality, to a state of partial misery, and a certainty of death. This history has very much puzzled both Jewish and Christian interpreters. It seems to have been the common opinion of the Jews, in the time of Josephus and Philo, that the serpent was a speaking animal, and walked upright: and, indeed, if we stick to the letter of the text, we can hardly suppose the contrary§.

* This first intercourse of Adam and Eve is finely expressed by Philo; whose words, for the sake of those who may not be possessed of his works, I subjoin: Επει δ' ἐπλάσθη καὶ γυνή, βασανιστὸς ἀδελφῆς ἑαυτοῦ καὶ συγγενὴ μορφῇ, ποικίλισται τῇ διὰ καὶ ἁρμονίᾳ ποικίλονται. Ἡ δ' ὕψις αὐτῆς προσέλαμψε τῇ αὐτῇ ἀφροσύνῃ, γινώσκουσα τὴν καὶ ἀποκρίσθαι αὐτῇ. Επει δ' ἐπύκνωται, καὶ ἄλλοις ἐπὶ τῇ αὐτῇ τμήματι διεισπύουσα συνάγειται οὕτως αὐτῇ ἀποκρίσθαι, ποδὶς ἐπιδραματίζουσα ἑαυτῇ τῆς πρὸς ἑαυτὴν κοινῆς, οὕτως ἐπὶ τῇ αὐτῇ γυναικὶ δὲ ποδὶς αὐτοῦ καὶ τῇ αὐτῇ σαρκεσὶν ἑαυτοῦ γινώσκουσα. *Cosmog.* p. 104.—Could Milton or Luc-cretius have given a finer picture?

† Philo scruples not to call it a mythological tale: Τὸ μῦθος οὗτος τῶν μύθων ἐστίν. *Allegor.* lib. 2. p. 196.

‡ Joseph. *Antiq.* lib. 1. c. 4.

§ Διγίγεται τὸ πλάσμα τὸ ἰσθμῶν καὶ γυναικὶς ἑρπύων, ὁ οὖν, ἀνδρὶν φαντα πρῶτον. *Cosmog.* p. 106.

But Philo, though he allows that this was the vulgar notion, considers the whole account as a mere allegory. The garden of Eden is, with him, not a real garden, planted by the hand of God with real trees; for that (says he) were an impiety to imagine: but a portion of his own divine wisdom, or a disposition to virtue implanted on the human soul. It is said to be planted in Eden; that is, in delight; for nothing is so delightful as genuine virtue. The trees of this paradise are the various particular virtues, called *Offices* or duties of life†. The four *Streams* flowing out of Eden are the four cardinal virtues, *Prudence, Temperance, Fortitude, and Justice*. Man is desired to eat of the fruit of all the trees of Paradise, because he must practise all the virtues. He is forbidden to taste of the tree of the knowledge of good and evil, because he must not abandon himself to vice, the evil of which is only known by its opposition to virtue. The death threatened, in case of disobedience, is that of the soul. *Adam* is the intellectual part of man; *Heva* the sensual part: The *serpent* is unlawful pleasure; which, by first winning over the sensual part, drags the intellectual after it‡. Hence it is declared by God to be execrable; and more execrable than all *beasts*; that is, all the *affections* of the mind; as being the source from which they spring, and without which, perhaps, they would not exist§. *Crawling on the belly*, is wallowing in sensuality: *eating the dust*, is feeding the mind with terrestrial objects: and the *enmity* between the serpent and the woman, is the incompatibility of vicious voluptuousness even with genuine sensual pleasure||. The sorrows of conception and child-birth denounced to the woman, are the stings of unlawful gratification; and her subordination to her husband is a subjection of the sensual part to the intellectual part. But when this intellectual husband, deviating from reason, listens too easily to the voice of his sensual wife, and eats of the forbidden fruit which she presents to him; that is, consents to the evil suggested by her: the *earth*, that is, all his carnal actions, are reprehensible and accursed; and produce nothing but the thorns and thistles of pungent remorse and troublesome uneasiness, all the days of his life.

THIS allegorical mode of explaining the fall (and indeed the whole cosmogony) by the most ancient professed interpreter whose works have come down to us, appeared so ingenious and satisfactory to the more early Christian fathers, that, with some little variations, they generally adopted it. It was adopted, if we may credit Anastasius Sinaita, by Papias, Pantænus, Irenæus, Clement of Alexandria; and we are certain it was adopted and improved upon by Origen†. From Origen it was borrowed by the Gregories of Nyssa and Nazianzum; and among the Latins, by St. Ambrose. There were not, however, wanting writers who contended for a literal meaning, and who charged the Origenists with impiety and heresy: particularly, the credulous Epiphanius, and the acrimonious Jerom. The more moderate Austin contented himself with saying, that, among the various opinions which had been held on this subject, there were three prevailing ones, in his days: the first, that of those who believed the literal sense only; the

* Μυχαρ τοσαυτε κατασχει ημετερος λογισμος αισθημα, ως υπολαβειν οτι οτις γινωσκει και φρονει παραδεισους. Allegor. lib. 1.

p. 144.

† Α φρονει οτι ψυχη διδω... Εστι δε κατα μέρος αρεται. Ib. p. 152.

‡ Ουκ εστι η αισθησις επιβαλλουσα τη αισθητη, πλημνη της αυτης φαντασιως, ιδεναι και ο και συμβεβηκει και επιταλαβει. Ib. lib. 3. p. 332.

§ Επειρομενους δε εστι παρα παντα τα θνητα, λογος δε τα παθη της ψυχης... οτι σκληρο υποβιβασμα πικρον, λογος τις αρχη και βεβαιος... και ως αν σπασει το παραται, ιων, ... ο μη προσηνυλαθη το μεγαλ αυτου ιδεναι. Ib. lib. 3. p. 308.

|| Οταν ημε ιδωμεν οχλους πικρους. και τοι δεκουσιν ειως καλιστα και φιλα' ολλα' ουκ ητοιμαμεν τα καλιστα εκ αυτης ιταρας κατοι, ... μη τις ιταρας ιταρας, ... οτι και αν πικρον εστιται, ιταρας ιδεναι αικισματα υποβιβασματα προς αισθησιν. Ib. p. 348.

† See Huet's *Origénisme*, De 2. lib. 12. ch. 7.

second, that of those who stood up for a purely spiritual meaning; and the third, that of those who admitted both: to which he willingly gives his assent; and which his authority contributed not a little to establish almost exclusively among the western churches*.

BUT although it was now generally agreed, that the garden of Eden was a real material garden, its trees real trees, and their fruit real fruit; there was not so perfect an accord about the nature of the serpent, the dialogue between him and the woman, and the consequences of his persuading her to eat the forbidden fruit.—Was the serpent, then, a real serpent? Was he endowed with reason and speech? How could a real serpent, without reason or speech, know, or suspect, that God had forbidden the man and the woman to eat of the fruit of a certain tree? How could the woman be induced to enter into conversation with so vile a reptile, and give credit to his deceitful words? These and such like questions were not easily answered: and, in fact, the answers which Cyrill gives to Julian are rather smart retorts than satisfactory solutions†.—The grand reply to all objections is, that it was not a serpent, but the devil in the form of a serpent, that deceived the woman; or, if it were a real serpent, it was a serpent organized and inspired by the devil.

THOUGH this be, evidently, rather cutting than untying the master-knot of the difficulty; and though it still leave other less ones to be disentangled; it is surprising how smoothly it has glided down the stream of time, from commentator to commentator, as a most orthodox and rational interpretation.—But, let any one, of but common sense and sagacity, turn to Poole's *Synopsis*; and, either there, or in the authors whom he quotes, read carefully all the various arguments that have been devised to make the story of the Fall in this hypothesis coherent; and, when he has done this, let him lay his hand on his heart, and say, if he feel any thing like conviction. In his doubts, he may, indeed, have recourse to the authority of a supposed infallible guide, or to what is called the analogy of faith; and if he deem these sufficient props, he may rely upon them: but, I think, he will hardly affirm, that he leans upon the pillar of reason. The allegories of Philo and Origen may be reveries; but they are pleasant ones, and far preferable to literal inconsistencies‡.

MORE plausible is the exposition of Abrabanel, a celebrated Jew of the fifteenth century; which was followed by Simeon de Muis, Hebrew professor in the Royal College at Paris, about the middle of the last century; and has been more recently adopted and improved by an anonymous writer in Eichhorn's *Biblical Repertory*, supposed to be Eichhorn himself§. According to this hypothesis, the serpent was a real serpent, such as he still is, neither endowed with speech nor organized by the devil; nor had he any conversation with the woman. What then? The woman observed him eating of that very fruit which had been forbidden to her, without his receiving any injury from it: thence she inferred that it could not be deadly: on the other hand, it was beautiful to look at; knowledge was a desirable thing: all these considerations induced her to make a trial: the issue is known.

* See Augustin. de Genesi ad lit. tom. 2. p. 137. edit. Paris, 1555.

† See Cyrill. Alex. contra Julian. lib. 3.

‡ I here beg leave to remark, that the most pointed shafts of ridicule, thrown by modern infidels at the Hebrew scriptures, would fall guiltless to the ground, if they were not flogged by the absurdities of scripture-commentators. See *La Bible enfin Expliquée*; and the answers of M. du Cantat de la Molette, in the first volume of his *Genèse Expliquée*. Printed at Paris, 1778.

§ See *Repertorium Biblicum*, tom. 4. p. 197.

BUT is not this explication contrary to the scriptures of the New Covenant? By no means, says Eichhorn. The texts alleged are, 1 Cor. xi. 3. John vii. 44. and Rev. xii. 9.* But, in the first of these, there is not a word of the devil. In the second, the devil is said to have been a murderer from the beginning; but there is no word of a serpent; and the passage is explained by John himself, in his fifth Epistle, iii. 12. In the Revelation, it is true, that the devil is called a *serpent*, and a *dragon* also, according to a mode of thinking and speaking at that time usual among the Jews: but this cannot fairly be brought to explain the text of Genesis.

ANOTHER objection—If the serpent were a mere serpent, and only the innocent cause of the woman's transgression, how comes he to be cursed and punished? He is neither punished nor cursed, replies this writer. The words said to be addressed to him by God are not any part of a penalty, but a description of the animal; expressing, in bold metaphorical terms, the natural antipathy that seems to subsist between reptiles and all other creatures, especially those of the human kind.—But in this case, say the objectors, the passage will contain no promise of a Redeemer. True, it is answered: but what proof is there that it was ever meant to contain such a promise? Did the Redeemer himself, or any of his apostles, ever appeal to it? St. Paul frequently mentions the fall of man, and his redemption; but no where quotes this passage as even allusive to the latter, although he often deals deeply in allegory. In short, if either the devil or a Redeemer be here admitted, the parallelism of the text will be destroyed, and its members put at variance one with another.

EQUALLY ingenious is the rest of Eichhorn's exposition of the Fall. The voice of God resounding in the garden, is a storm of thunder: the colloquy of God with Adam and Heva, is the remorse of their own consciences for having disobeyed the divine command: the thunder continuing, they leave Paradise in a fright; dare not return; find it necessary to toil for their bread on the common earth: the woman feels the sorrows of breeding, and the pangs of child-bearing; both are liable to misfortune, maladies, and death:—And all this is turned, by the author of the Pentateuch, into a beautiful prosopopœia.

THE prosopopœia may be readily allowed to be beautiful; but I very much question whether the writer of the Pentateuch ever dreamed of it. I wish to divest myself of prejudices, as much as this essayist, whoever he be; and, although I cannot altogether forget † what I learned in my years of *pupillage*, I have been long accustomed to think for myself, on every subject that has come before me. On the present subject, which I have studied with great attention, my opinion is, that there are only two admissible modes of interpretation: either to allegorize the whole, with Philo; or tenaciously to adhere to the letter, in every respect. That the latter, only, was in the writer's view, I have not the smallest doubt: but I doubt, whether his relation were founded upon real facts; or imagined; to account for known phenomena. Why might not the Hebrews have their mythology, as well as other nations? and why might not their mythologists contrive or improve a system of cosmogony, as well as those of Chaldaea, or Egypt,

* He overlooks a much stronger text of the Book of Wisdom iii. 24.; probably, because he considered it as apocryphal scripture, and of small authority. The words are: *ὁ θάνατος διὰ σατανᾶς θανάτος ὡς τοῦ ποταμοῦ.*

† “The man who wishes to investigate the Mosiac documents, with respect to the creation, &c. should be totally unacquainted with the opinions of others; or forget all that he has learned, from the mouths of critics and no-critics, initiated or non-initiated, naturalists or divines: else, he will, like his predecessors, be led astray by will o' wispas into bogs and quagmires.” P. 130.—But may not this happen to a man that has never listened to critics, &c.? I fear it may.

or Greece, or Italy, or Persia; or Hindostan?—If we may suppose, then, that the Hebrew historiographer invented his *Hexameron*, or six days creation, to enforce more strongly the observance of the Sabbath; which I think much more than probable; may we not, in like manner, consider his history of the Fall as an excellent *mythologue* *, to account for the origin of human evil, and of man's antipathy to the reptile race? Regarded in this light, it will require no straining effort to explain it: it will be perfectly coherent in all its parts: it will be attended with no absurd consequence: it will give no handle to the enemies of religion to turn it into ridicule. The serpent will then be a real *mythological* serpent; will speak, like the beasts and birds in Pilpay or Esop; will be a most crafty envious animal, that seduces the woman from her allegiance to God; will be punished, accordingly, with degradation from his original state; and an everlasting enmity established between him and the woman's seed.—The respective punishments of the woman and of the man, will be, in the same sense, real; and the whole chapter an incomparable example of oriental mythology.—Reader! dost thou dislike this mode of interpretation? Embrace any other that pleases thee better. Be only pleased to observe, that the authority of Scripture is by no means weakened by this interpretation, as will be fully proved in its proper place.

THE history of mankind, from their expulsion out of Paradise, to a period of 1307 years according to the lowest, and of 2262 years according to the highest computation, is traced by our author with a rapid pencil indeed. It is all contained in two short chapters. In these, however, are reported two memorable events: the first murder perpetrated by Cain; and the first instance of polygamy in the person of Lamech. The rest is a genealogical roll of names, to the tenth generation; when the world had become so exceedingly wicked, that God sent a deluge of water; which swept off the whole human race, except Noah and his family. The history of this deluge is minutely written: though still, perhaps, blended with a little of mythology: at least so to me it appears.

THE re-peopleing of the earth by the descendants from Noah is next briefly related; and the first cause of their dispersion ingeniously assigned. The genealogy is then carried down, through other ten (or eleven) generations, to Abraham; whose birth is placed by the Hebrew copies in the 292d year after the deluge; but, by the Samaritan copy and the Greek version, in the 949th †.

HERE, properly speaking, begins the Jewish, or rather the Hebrew history; which is henceforward carried on in a pretty regular series; and written in, to me, a most enchanting style. I will not pretend to say, that it is entirely unmingled with the leaven of the heroic ages: to require this, in the annals of so remote a period, would be unreasonable. Let the father of Hebrew history be tried by the same rules of criticism as the father of Greek history. Let the marvellous in both be distinguished from what is not so; the natural from the unnatural; the highly probable from the barely possible: and I believe we shall find, in both, nearly the same genuine marks of veracity on the whole; though, with respect to some particular parts, we may be a little inclined to scepticism ‡.

* I have taken the liberty to coin this word, but in the fair mint of English analogy.

† See the Chronological Table.

‡ Once more, I must request the reader to take notice, that, throughout this preface, I constantly set aside the idea of inspiration; and consider the historical part of the Pentateuch as a mere human composition.

Who, for example, that has ever read the Pentateuch, can entertain a doubt of Abraham's coming originally from Chaldæa into Chanaan, of his sojourning in Egypt and Palestine, and of his being the father of Isaac; of Isaac's being the father of Jacob; and of Jacob's being the father of Reuben, and eleven other sons? Who can doubt that Jacob went down to Egypt with his family; that his posterity were there reduced into a state of servitude, and thence escaped under the conduct of Moses? Who can doubt of their having wandered many years in the wilderness, before they reached the land of Chanaan; and of their having received, during that interval, a code of laws, which they believed to be of divine origin?—Indeed, these laws are so singularly interwoven with their history, from their departure out of Egypt, that it would be the wildest of all fancies to imagine them the work of a posterior forger. No one in his senses would have thought of such a forgery. A forger would not have adapted his laws to continually arising contingencies and circumstances; but have submitted circumstances and contingencies to his preconceived laws. His code might have been more simple and systematic; but it would not have worn so persuasive an air of genuineness.—This leads me to the other point I proposed to myself; namely, to consider the Hebrew system of *legislation*, as it lies scattered in the books of Exodus, Leviticus and Numbers, and is recapitulated and revised in the book of Deuteronomy.

THE theology and jurisprudence of the Pentateuch are every where so intermingled, that they may be said to be but one miscellaneous code. I will try, however, to decompound them; and reduce each separate branch into such a regular series of dogmas and decrees, as seem naturally to arise, one out of another.

THE speculative part of Mosaic divinity is extremely concise; and summed up in the belief of ONE supreme God, the creator and governor of the heavens and the earth, and of subordinate beings called his *angels* or messengers. His absolute attributes are *omnipotence* and *omniscience*. He is also represented as *just*, *benevolent*, *long-suffering*, and *merciful*: but these qualities are clothed in colours that inspire rather fear than love: the empire of this latter was, long after, to be established, by a greater lawgiver than Moses. The God of Moses is a *jealous God*, who *punisheth the iniquity of fathers in their children, unto the third or fourth generation* †; an irascible and avenging God, who *consumeth like a devouring fire* ‡; who *maketh his arrows drunk with the blood of his enemies, and his sword satiated with their flesh* §. He is even said to *harden*, sometimes, *the hearts* of wicked men, that he may take more flagrant vengeance of them ||. Indeed, the whole tenor of the Pentateuch convinces me, that the more ancient Hebrews were real anthropomorphites: and to this alone, I think, we are to ascribe all those expressions concerning the Deity, that seemingly degrade the Deity. At any rate, all such expressions must be considered as metaphorical imagery, adapted to the ideas of a stupid, carnal people; if we would support the general credit of Hebrew scripture, on rational principles †.—Of God's angels, we learn nothing, but that they always appeared in a human form, and spoke the language of man.—Of bad angels, I find no mention made in the whole Pentateuch; unless it be supposed that they are alluded to in Levit. xvii. 7. and Deut. xxxii. 17. which the reader may turn to, and examine, together with my remarks on both passages.

* From the reason already given; namely, that the precepts of both were given occasionally at different places, and on different emergencies.

† Exod. xx. 5. ‡ Deut. ix. 3. § Deut. xxxii. 42. || See Exod. iv. 21. vii. 3. x. 1. xi. 10. Deut. ii. 30.

† I must here again refer to my General Preface, where this matter will be treated on at length, and the arguments on both sides of the question fully stated.

THE practical theology of the Hebrew legislator is of much greater extent; and may be subdivided into two parts—the *moral*, and the *ritual*.

THE former is short, and contained in the decalogue, or ten commandments; and even some of these, to speak strictly, appertain rather to jurisprudence than to divinity. However that be, we Christians are assured by *our* divine legislator, that all moral religion is contained in them; and even reducible to a still narrower compass, *THE LOVE OF GOD, AND THE LOVE OF OUR NEIGHBOUR* *.—To render this decalogue the more worthy of admiration, and awful respect, it is represented as issuing from the mouth of GOD himself, amidst a most tremendous storm of thunder and lightning; and is afterwards said to be written, by the finger of GOD, on two tables of stone. The particular circumstances are related, with a wonderful dignity, in the 19th and 20th chapters of Exodus.

As to the ritual part of the Hebrew religion, it will ever, at first sight, to thoughtless and superficial readers, appear an overgrown mass of trivial or unimportant ceremonies: but if we consider the view with which, the time when, and the people for whom, this ritual was compiled; we shall soon be convinced, I presume, that it was compiled with great judgment, and with a more than ordinary knowledge of the human heart. The view of the compiler, or composer, was, to establish and secure the worship of the one true GOD; and, consequently, to prevent idolatry, to which his people were so prone, and had been so long accustomed in the land of Egypt. Very wisely, therefore, he makes a composition with them, on bringing them out of that land; to which, in spite of his indulgence, they more than once threatened to return. “Ye shall still (said he) have a public pompous worship: ye shall have a tabernacle, an altar, priests, sacrifices, ceremonies, festivals, as other nations have: only apply and appropriate all this to the worship of the LORD, the GOD of Israel.”

THIS concession must have been extremely agreeable to a sensual, grovelling people; who had never learned, and were not yet prepared to learn, what it is *to adore in spirit and in truth*. The transition from the habits which they had contracted in Egypt was an easy one. The object of their worship was changed, but little of its mode: for it is not now a question among the learned, whether a great part of their ritual were not derived from that nation †?

BUT the Hebrew legislator, in borrowing from the Egyptians, and perhaps from the Midianites, many of his religious rites and ceremonies, was careful to select those only that were, in their nature, either innocent or indifferent, and purified from every abuse that tended to promote idolatry or licentiousness.

To secure an uniformity of worship, he restricts it to one particular place: no one is allowed to slaughter or offer victims, but *before the Lord*; that is, at a tabernacle dedicated to his name, and in which he was supposed to reside. To render this residence the more respectable, it was constructed of the most precious materials, worked up with the greatest art, and decorated in the most splendid manner. A particular part of it was separated from the rest, denominated *the most holy place*; into which none but the high priest was permitted to enter. There, in a chest overlaid with gold, were deposited the tables of the covenant: and the cover of this chest, ornamented with *cherubs* ‡, was considered as the throne of GOD. Thence he gave his responses;

* See Matth. xxii. 37. 39.

† Let the curious reader consult Spencer's *de Legibus Hebræorum*; Selden's *Tracts* on the same subject; Jahn's *Antiquities of the Jews*; and Ikenius's *Dissertation de Institutis et Cæmonibus Legis*, &c.

‡ See c. x.

and thither the adoration of his people was directed : but no sort of semblance of him was exhibited to their view ; nor were they even allowed to see, at all, the inside of the tabernacle, lest any representation there might mislead their imaginations. For the same reason, the strongest injunctions were given them, utterly to destroy all the images and statues which they should find depicted or erected by the Chanaanites to their gods.—How expedient, how necessary, these precautions were, is verified by the whole tenor of the history of the Hebrews, who, in spite of such precautions, were constantly relapsing into idol-worship.

A MULTITUDE of sacrifices were ordained, or encouraged, with a view of keeping a dispersed people united to one another, and to their common God. A weekly and septennial Sabbath, three great annual Festivals, an annual Fast or day of general humiliation, a Jubilee every fiftieth year—all tended to the same great purposes.

SUCH a number of sacrifices and solemnities required a numerous priesthood. To prevent continual jealousies, altercation, and caballing, the sacred functions in general were assigned to one particular tribe ; the office of priests in ordinary, to one particular family ; and that of high-priest, to the elder son of that family, for ever. The rest of the tribe were called simply Levites, and were divided into three casts or classes. Each of these had their peculiar offices about the tabernacle ; but all of them were subservient to the priests, as these were subordinate to the high-priest.

THOUGH none but the sons of a priest could regularly be admitted into the priesthood, yet every son of a priest was not admissible. Bastardy, infamy, and any sort of bodily blemish, were sufficient to exclude him : much more, we may justly suppose, mental defects and flagrant crimes.—All priests were consecrated, and initiated into their office, with many ceremonies ; but the dignity of high-priest was conferred with singular solemnity and splendour. A special degree of sanctity was required of them ; nor were they permitted to exercise any sacerdotal function in a state of uncleanness.

ANOTHER care of the Hebrew legislator was, to banish from religious worship every sort of indecency, profaneness, and abomination. The horrid rites of Moloch and the lewd ones of Baal-pheor were equally proscribed. The superlative holiness and purity of the God of the Israelites are constantly inculcated on their minds, as a most powerful motive to make them abhor and evite every species of impiety, intemperance, and debauchery, that disgraced the worship of the surrounding nations. The altar of the Lord is so sacred that none but priests may approach it ; nor they, even, with polluted hands. The very victims must be without blemish, and of a mild, domestic nature : no carnivorous nor obscene animal can be offered as a sacrifice. In short, nothing could be better contrived to inspire a gross people with sentiments of awful reverence for the Deity, than the whole religious ritual of Moses.

NOW are his political laws less admirably adapted to the situation of the Hebrew people. They were all but one great family, though distinguished into twelve tribes : all children of *Israel*. To have established a king over them, would have been both impolitic and unjust, unless themselves had unanimously demanded it. The scheme of government which Moses presents to them, is a pure republic, in the best sense of the word ; but under the immediate or mediate controul of the Deity *. A written law is given them ; but its explanation, in all dubious cases, is referred to the high-priest, who is supposed to hold consultations with God,

* Hence it has been called a *Theocracy*.

and from God to receive his decisions * : disobedience to which is made a capital crime.—All magistrates, judges, and other public officers, were to be chosen by the people, out of the *wisest and best* of every tribe †. From these, again, were selected the senate, or national council, consisting of seventy persons : at least, such was their number in the days of Moses ‡.

THE administration of justice was to be strictly impartial : no respect for persons was to be shewn : no bribes were to be received. The rich and the poor, the stranger and the native, were to be tried by the same rules, and convicted on the same proofs. On the testimony of a single witness, no sentence of condemnation might be passed. If a witness were found to have given a false testimony, he must undergo the penalty of the crime with which he had charged his neighbour.

To Europeans in general, and particularly to us more northern nations, the penal code of Moses must appear in some respects too severe ; and, perhaps, in others, not sufficiently so. Some crimes were punished with death, for which we have hardly any punishment at all ; while some of our most capital crimes might be redeemed by a pecuniary mulct. But from this it would be unfair to conclude, that our system of penal laws is the better of the two. It would not, I think, be difficult to shew, that theirs is, in some instances, relatively superior ; that is, more dexterously suited to the genius and manners of the people for whom it was made.—The chief crimes punishable with death, by the Mosaic law, were, *Idolatry, Blasphemy, Apostasy, Sorcery* of every kind, *Sabbath-breaking*, gross *Undutifulness* to parents, wilful *Murder*, detected *Adultery*, the *Rape* of a betrothed virgin, *Incest* of various degrees, *Sodomy*, and *Bestiality* : but *Lying, Deceiving, false Swearing, Striking, Wounding*, mere *Man-slaughter*, and every sort of *Stealth* (save stealing an Israelite), were not accounted capital.

I FIND but two sorts of legal capital punishments mentioned in the Pentateuch—overwhelming with stones or darts, and burning with fire. The former seems to have been the more usual one. Sometimes they were joined ; that is, the person was first stoned to death, and then burned ||. In posterior times, the Talmudists tell us, beheading and strangling were in use. Crimes not capital were punished by fines, flagellation, and the law of talion, *eye for eye, tooth for tooth*, &c.—Sins not punishable corporally, or by mulct, were atoned for by sacrifice.

THE municipal laws of Moses must be allowed, I think, to be excellent on the whole, and almost unexceptionable in every part. Although he makes no formal declaration of the *Rights of Man*, all his decrees relative to property and personal safety are evidently founded on that principle. In the eye of the law, all Israelites are equal, and all capable of being raised to the highest civil offices in the state. The land is to be shared out among them in the most just proportion ; and every possible precaution is taken to prevent the alienation or diminution of territorial inheritance. Neither land nor houses may be sold but conditionally, and for a certain space of time. The first owners, or their next of kin, may, at any period, redeem them § ;

* It appears, from Deut. xvii. 8—12. that the *Sopher*, or supreme judge for the time being, if there were one, had also a part in the decision of such difficult questions.

† See Exod. xviii. 24.

‡ Numb. xi. 16. I enter not here into the controversy concerning the duration of this institution.

|| I have some doubt, whether this were not always the case, where *burning* is mentioned ; although the letter of the text seems to indicate the contrary.

§ Excepting, however, houses in walled cities ; which, if not redeemed in the course of a year, became the perpetual property of the purchaser. See Levit. xxv. 29, 30. There were also peculiar clauses to secure the property of the Levites.

and, at the jubilee, may reclaim them without a price.—The poor, the widow, and the orphan, are bountifully provided for, by a number of laws, or of counsels equivalent to laws, repeated so often, and enforced with so persuasive arguments, that they could not fail of producing their intended effects : and give us a most favourable idea of the benevolence and philanthropy of the lawgiver.—Brotherly love and good neighbourhood are enjoined, or recommended, in the strongest terms. The interests of one's neighbour must be one's own : his land-marks must not be removed : his strayed cattle must be kept and restored : his fallen beast of burden must be helped up : his deposits must be faithfully returned : and what hath been stolen from him, repaid with indemnification. To a native, and even to a sojourner, one must lend, without demanding interest : and if a pledge be required, it must be such as the borrower can give without great inconvenience. The mercenary is to receive his hire on the day he earns it. The slave even, who has served his time, is not to be dismissed empty-handed. No one is to be oppressed, or hardly dealt with.

It may readily be presumed, that, if property were thus secured, and poverty thus relieved, personal safety would not certainly be neglected.—The person of an Hebrew was sacred : to hurt or maim him, was punished by a rigorous talion ; to murder or sell him, with death. The voluntary, deliberate man-slayer might be killed by the next relation of the murdered : but an asylum was prepared to receive and protect the unwary and unmalicious homicide. No one might be condemned, either to death, or other punishment, but on the evidence of two or more witnesses. No one, sentenced to be scourged, might receive more than forty stripes.—If an Israelite sell himself to an Israelite, he must not be treated as a common slave ; and must, moreover, if he choose it, obtain his freedom in the seventh year, and sooner if the jubilee intervene *. But if he have sold himself to a sojourning stranger, he may either redeem himself, or be redeemed by a friend, at any time.—With regard to slaves captured in war, or bought from strangers, the law is not so favourable. These are the perpetual property of the purchaser : but even these are ordered to be treated with lenity. If one of them die under the rod of correction, the master must suffer for it : if he lose an eye or a tooth, he must have his liberty. If a female slave be debauched or betrothed by her master, or his son, she must be treated as a secondary wife, or restored to freedom.

THE matrimonial laws of Moses will appear singular to those only who are totally unacquainted with ancient oriental usages. Beauty was not there sacrificed to sordid interest, but bought by generous love. The bridegroom purchased the partner of his bed with a suitable dowry : hence she became his real property, but by no means his slave. Her dues of every sort were secured to her by law ; and if she were ill treated, she might leave her husband, and return to her father's house.—Polygamy was, indeed, permitted, as well as concubinage † ; but with so many restraints and obligations, as must have made both exceedingly rare, unless among the richer class. No wife man, who loved his own peace, could have been a polygamist.—Divorces were likewise allowed ; and for causes seemingly insufficient : but if the matter be attentively considered, there will appear to be room at least for excuse. The Hebrew young men had little or no opportunity of seeing their future spouses before the day of their marriage. Until then, their flame was fed by the mere description of ideal charms. Any degree of

* Compare Exod. xxi. 2. and Deut. xv. 12. with Levit. xxv. 39.

† A sort of secondary or *left-hand* marriage. It is still customary in the East, and even in some European nations,

disappointment would be more or less grievous ; but a disgusting blemish in the bride would be intolerable, and destroy the happiness of both. Yet this is the only case in which a divorce is authorized.

SOMEWHAT harder is it to reconcile our modern ideas to two other laws relating to marriage ; namely, those that regard the bride's virginity, and the wife's suspected infidelity.—If the bride prove not to be a virgin, she is to be put to death ; and the proof that is required is thought to be absurd, or at best equivocal. But it might be neither equivocal nor absurd, in the climate where, and among the people for whom, the law was made. It is even highly probable, that from the continual and peculiar watchfulness of the Hebrew mothers over their virgin daughters, and from other circumstances which I need not here detail, it could very seldom happen that the proof required would be wanting, where the want of it did not argue the justice of the accusation *.

IN the other case, that of suspected adultery, the law, to me, appears to be rather an ingenious and useful *terriculum* ; than a practical part of permanent jurisprudence. It is well calculated, on the one hand, to deter wives from infidelity to their husbands ; and, on the other, to satisfy jealous husbands of the fidelity of their wives : for, whether the threatened supernatural punishment should take place or not, this latter effect would be the same ; and in this view, I apprehend, it was, that the law was framed. I do not find, in the whole Jewish history, that the trial was ever made.

IF a man had two wives, one of whom was less beloved than the other, it was not lawful for him to refuse to the former her alternate marriage-dues : and if she were the mother of his first-born son, that son must have the right of primogeniture.—This leads me just to mention the laws relative to succession.

It appears that every man's possessions were to be equally shared among his sons ; save that the first-born had a double portion. The daughters seem to have had only marriage-gifts, on leaving their fathers' or brothers' houses. But if a man had no sons to represent him, his daughters became coheirs of his estate, and were obliged to marry in their own tribe.—If a married man died without children, it was enjoined to his next kinsman to cohabit with the widow, in order to keep up the family of the defunct ; which if he refused to do, he was branded with a special note of infamy †. If he complied, and had children by the woman, her first-born succeeded to her first husband's estate. Thus every sort of precaution was taken by the sapient legislator, to prevent the alienation of property, and make it run on in its primitive channel.

THESE laws and injunctions were common to all the Israelites ; but the Levites, having no landed inheritances, except towns and their suburbs, were secured in the possession of these by particular clauses ; and their ordinary subsistence was amply provided for by the tithes, first-fruits, and free-will offerings, of the other tribes.

OF the laws of war, which the reader may see in the 20th chapter of Deuteronomy, I shall only say, that some of them appear too sanguinary : but, most probably, they were not more so than the general usage of those times authorized.

NOT only were the property, liberty, and personal safety, of the Hebrews, secured by the wise regulations of their lawgiver : his provident attention was extended even to their health, prosperity, and population. The great number of observances that regard bodily cleanliness, the choice of salutary food, the prevention of contagious diseases, the cultivation of the ground,

* See the c. x. on Deut. xxii. 13, &c.

† See Deut. xxv. 9.

the breeding of flocks and herds, the encouragement of early marriage, and the most scrupulous delicacy in the use of connubial rites, &c. are all admirably contrived for those ends, and consequently for the greatest happiness of social life *.

ON the whole, I may venture to say, that in whatever light we consider the Mosaic jurisprudence, it will bear a comparison with any other of antiquity; and that the legislator might confidently affirm, like Solon, that *if his laws were not the very best that might be devised, they were the best his nation could bear*. Not more than this needs to be allowed them, even by those who believe them to be the immediate offspring of God, and admit inspiration in its utmost latitude. As for us Christians, we are taught to consider them, in certain respects, as *weak and defective elements*, serving only to *conduct* us to the more perfect law of the *gospel* of JESUS †.

BESIDE the special penalties appointed for the transgression of such and such laws, the Hebrew lawgiver employs two other pressing motives to enforce the observance of them. To the obedient he promises, on the part of Heaven, blessings of every sort; to the disobedient he denounces maledictions of every kind. A long and happy life, a numerous offspring, prolific flocks and herds, plenty of corn, wine and oil, abundance of every thing, are to be the lot of the former: while the latter are threatened with every calamity that can be conceived ‡.—It is remarkable, however, that, among all those rewards and punishments, there is not, as far as I can see, the least hint of future retribution in another world: This doctrine seems to have been introduced into the Jewish creed, at a much later period §.

FROM this sketch of the Pentateuch, short and imperfect as it is, I trust, that, whether it be considered as a body of history, or as a system of jurisprudence, it will not appear to shrink from a comparison with any piece of ancient writing, even when divested of every privilege it might claim from revelation. A question here naturally occurs: *Who was the author of so admirable a work?* There was a time, when this would have been deemed an impertinent, nay an impious query: for who, it was said, could be the author of the *books of Moses*, but Moses himself? Yet this query appears to me to have never been sufficiently answered, unless injurious language may be called an answer. As the subject will necessarily occupy a considerable place in my General Preface, I shall now content myself with giving, in very few words, the result of my own investigation.—It has been well observed by Michaelis §, that all external testimony is here of little avail: it is from intrinsic evidence only, that we must derive our proofs. Now, from intrinsic evidence, three things to me seem indubitable. 1st, The Pentateuch, in its present form, was not written by Moses. 2dly, It was written in the land of Chanaan, and most probably at Jerusalem. 3dly, It could not be written before the reign of David; nor after that of Hezekiah. The long pacific reign of Solomon (the Augustan age of Judæa) is the period to which I would refer it: yet, I confess, there are some marks of a posterior date, or at least of posterior interpolation.

* In the above sketch of Hebrew jurisprudence, I have omitted many by-laws and regulations that are scattered in the Pentateuch, and which could not easily be reduced into a regular series. They are, indeed, of small importance to us, and most of them only local and temporary. The reader who wishes to form a complete idea of the whole Hebrew code, may consult a German work, expressly written on that subject by J. D. Michaelis, entitled *Mosaisches Recht* (Mosaic Jurisprudence), in four volumes 12mo. Frankfort on the Mayne, 1775. I wish I had leisure to translate it into English.

† See Galat. iii. 24. and iv. 9.

‡ See Warburton's *Divine Legation*.

§ See the whole 28th chapter of Deuteronomy.

§ *Einführung in die Hebräischen Schriften*, part 1. p. 150.

BUT although I am inclined to believe that the Pentateuch was reduced into its present form in the reign of Solomon, I am fully persuaded that it was compiled from ancient documents, some of which were coeval with Moses, and some even anterior to Moses. Whether all these were written records, or many of them only oral traditions, it would be rash to determine. It is my opinion, that the Hebrews had no written documents before the days of Moses; and that all their history, prior to that period, is derived from monumental indexes, or traditional tales. Some remarkable tree, under which a patriarch had resided; some pillar, which he had erected; some heap, which he had raised; some ford, which he had crossed; some spot, where he had encamped; some field, which he had purchased; the tomb in which he had been laid—all these served as so many links to hand his story down to posterity; and corroborated the oral testimony transmitted, from generation to generation, in simple narratives, or rustic songs. That the marvellous would sometimes creep into these, we may easily conceive: but still the essence, or at least the skeleton, of history, was preserved.

FROM the time of Moses, there can be no doubt, I think, of their having written records. Moses, who had been taught all the wisdom of the Egyptians *, most probably was the first Hebrew writer, or the first who applied writing to historical composition †. From his journals, a great part of the Pentateuch seems to have been compiled. Whether he were also the original author of the Hebrew cosmogony, and of the history prior to his own days, I would neither confidently assert, nor positively deny. He certainly may have been the original author or compiler; and may have drawn the whole or a part of his cosmogony and general history, both before and after the deluge, from the archives of Egypt: and those original materials, collected first by Moses, may have been worked up into their present form by the compiler of the Pentateuch, in the reign of Solomon. But it is also possible, and I think more probable, that the latter was the first collector; and collected from such documents as he could find, either among his own people, or among the neighbouring nations.

SOME modern writers, indeed, allowing Moses to be the author of the Pentateuch, maintain, that he composed the book of Genesis from two different written documents; which they have attempted to distinguish by respective characteristics. Although I really look upon this as the work of fancy, and will elsewhere endeavour to prove it to be so; I am not so self-sufficient as to imagine, that I may not be in the wrong, or that they may not be in the right. The reader who wishes to see the arguments on which they ground their assertion, may consult Astruc ‡ or Eichhorn ||. As the latter has ventured to give a more minute discrimination than the former, I shall here insert it.

ACCORDING to him, the first document is to be found in Gen. i. and ii. 1—3; v. 1—28, 30—32; vi. 1, 2, 4, 9—22; vii. 11—16 (except the three last words), 18 (perhaps 19), 20—22, 24; viii. 1—19; ix. 1—17, 28, 29; xi. 10—26, 27—32; xvii. 1—27; xix. 29—38; xx. 1—17; xxi. 2—32; xxii. 1—10, 20—24; xxiii. 1—20; xxv. 7—11, 19, 20; xxvi. 34, 35; xxviii. 1—9, 12, 17, 18, part of 22; xxx. 1—13, 17, 19, half of 20, 21—24. to the middle; xxxi. 2, 4—48, 50—54; xxxii. 1—33; xxxiii. 1—18; xxxiv. 31; xxxv. 1—29; xxxvii. 1—36; xl. xli. xlii. xliii. xliv. xlv. xlv. xlvii. 1—27; xlviii. 1—22; xlix. 29—33; l. 12, 13, 15—26. §

* Acts vii. 22.

† See General Preface.

‡ *Conjectures sur les Mémoires Originaux, dont il paroît que Moïse s'est servi pour composer la Genèse.* 12mo, Brussels, 1753.

|| *Einführung ins Alte Testament*, vol. 2. p. 245, &c. Leipzig, 1787.

§ To this same document belong, moreover, according to Eichhorn, the first two chapters of Exodus.

THE *second* document is discovered by him in iv. 1—26; v. 29; vi. 3, 5—8; vii. 1—9, the three last words of 16, 10, 17, perhaps 19, 23; viii. 20—22; ix. 18—27; x. 1—32; xi. 1—9; xii. xiii. 18; xv. xvi. xviii. xix. 1—28; xx. 18; xxi. 1, 33, 34; xxii. 11—19; xxiv. xxv. 1—7, 12—18, 21—34; xxvi. 1—33; xxvii. xxviii. 10—22; xxix. xxx. 14—16, half of 20, and the end of 24; xxxi. 1, 3, 49; xxxviii. 1—30; xxxix. 1—23; xlvi. 28—31; xlix. 1—28; l. 1—12, 14.—Beside these two documents, he finds a third one incorporated, which he ranks under the name of Interpolations; namely, ii. 4—25; iii. xiv. perhaps xxxiii. 18. to xxxiv. 31; xxxvi. perhaps xlix. 1—27.

FROM whatever documents, at whatever period, and by whatsoever writer, the Pentateuch was ultimately compiled; it has not come down to us in its full integrity, nor without alterations: but what work of antiquity has not had a similar fate? and what work of antiquity is there, the text of which we have so many means of correcting as that of the Pentateuch? Two rival peoples, the Jews and the Samaritans, have preserved separate exemplars of it, in different characters. It was excellently translated into Greek, at a period* when the copies must have been much less imperfect than they afterwards became: this translation we have entire, though not uncorrupted. We have also fragments of three other Greek versions, all prior to the commencement of the third century. We have a Chaldee version, and a Chaldee paraphrase, both of uncertain date. We have a Syriac translation, which had already become a text-book in the Syrian churches before the fourth century. In the fourth century, we have a Latin version by St. Jerom: in the tenth, an Arabic version by Saadiah; and, more latterly, another Arabic version published by Erpenius. We have, moreover, a version in the Samaritan vulgar dialect, made from the Samaritan exemplar of the original, at, I think, a very early period; and a Greek version, lately published from a manuscript in St. Mark's library at Venice, of an uncertain but modern date.

By the help of these versions, compared with the original and with one another, and of the various readings of the text itself, collected in the present century from a great number of manuscripts, a nearly genuine copy of the Pentateuch may, by the rules of a judicious criticism, be at length obtained. Such a copy I have endeavoured to form, according to my best abilities; and from such a copy I have made the following translation. The maxims I have been guided by, and the method I have pursued, both in correcting the original text, and rendering it into English, will be fully explained on another occasion; and may partly be seen in my *Prospæctus*, published six years ago. How far I have succeeded in either of these attempts, it is not for me to judge. A considerable portion of the work is now before the Public: and to the decisions of the Public every author must submit. My labour has been great, and long; and my expectations, I confess, are not small. I flatter myself, that I have exhibited a fairer and fuller image of my prototype than has yet appeared in any modern language. Still, however, I am sensible, that the picture is imperfect: nay, I fear its imperfections are numerous; and I shall make it the great business of my future life to retouch and amend whatever the remarks of my friends, or my own observation, may point out as a blemish.

BUT, to return from this intrusive piece of egotism, to the present subject.—The Pentateuch, which originally made but one book, under the general name THORA, or *the Law*, was afterwards divided into five; and these, again, into smaller sections. The five books are denominated by the Jews, from the Hebrew word, or words, by which each of them begins. The first,

* About 285 years before CHRIST.

according to the Masoretic pronunciation, is called *Beresbitb* *; the second, *Velli-sbemoib* †; the third, *Vaikra* ‡; the fourth, *Vaieddaber* §; and the fifth, *Ellé-baddeharim* §. But the Greeks gave them appellations from their particular subjects; and called the first, *Genesis* *, because it treats of the *generation* of the world, and the origin of man; the second, *Exodus* †, because it contains the history of the *going out* of the Israelites from Egypt; the third, *Leviticus* ‡, because a great part of it relates to the *Levites* and priests; the fourth, *Numbers* §, because it begins by an *enumeration* of the people; and the fifth, *Deuteronomy* §, because it is a *repetition* and revival of the law: the whole five together they called the *Pentateuch* †: and these are the names which have been generally adopted by Christians of every communion.

By the Jews, the Pentateuch is subdivided into fifty-four sections, which are denominated, sometimes from their initial words, and sometimes from their subject. As they are entirely arbitrary, I have paid no attention to them in the distribution of mine.

ANOTHER division of the Pentateuch is into chapters and verses; which, in general, has been done with little judgment, at whatever period it was achieved *. That division, however, I have retained, for the sake of reference; and, except in one instance, have followed the order of our common version †.

To the Pentateuch I have joined the book of Jolhuah, both because I conceive it to have been compiled by the same author, and because it is a necessary appendix to the history contained in the former books. I have found it more difficult to correct the text of this book than that of the Pentateuch, for reasons given in my Critical Remarks, and to which I once more must refer my reader, although they do not appear with this volume, the cause of which requires to be accounted for.

My primary design was, certainly, to give the Critical Remarks belonging to each volume, with the volume itself: and this, in future, will be my plan. On this occasion, I have deviated from it, for two reasons. The first is, that I wish to avail myself of Dr. Holmes's *Collation* of the Manuscripts of the *Septuagint*, which is in great forwardness; and of some valuable works lately published in Germany and other foreign countries, which I have not yet been able to procure. Secondly, as I hope to be able, in the course of next year, to lay before the Public the whole of the remaining *historical* Books of the old Covenant; the Critical Remarks on both volumes will form a just volume by themselves; and may, at the pleasure of the purchaser, be bound up together, or detached, and affixed to their respective volumes of the text.—Besides, the volume now delivered is in some measure a complete work by itself; and in every respect so, to the mere English reader; who, I trust, will find not many passages that are not rendered intelligible, either in the *translation*, or by the *notes*. These latter I have made as concise as I could: nor have I ever loaded them with affected erudition, or unnecessary quotation.

I COULD have made my *version* often more clear, and, I believe, more elegant; if I had not, with some reluctance, adhered too strictly to the rigid rules of verbal translation: for

* בְּרֵאשִׁית, *In the beginning.* † וְעֵלֶּה שְׁמוֹתָם, *These are the names.* ‡ וַיִּקְרָא, *He (the Lord) called.* § וַיִּדְבֵּר, *He (the Lord) spoke.* § וַיִּדְבֵּר בְּאֶרְצוֹת הַיַּבֵּשׁ; this book is also called *Bemiddebar*, בְּמִדְבָּר, *In the wilderness.*

* ΓΕΝΕΣΙΣ. † ΕΞΟΔΟΣ. ‡ ΛΕΥΙΤΙΚΟΝ. § ΑΡΙΘΜΟΙ. § ΔΕΥΤΕΡΟΝΟΜΙΟΝ. † ΠΕΝΤΑΤΕΥΧΟΣ.

* This will be examined in another place.

† The chapters are marked at the top of the page; the verses, on the inner margin. The ciphers, perhaps, are not always directly opposite to the initial words of the verses: but this is of small importance, and happens not often.

which, however, many of my readers will, probably, be more thankful, than if I had, like my fellow-renderers on the Continent, taken a freer range. The fetters of long usage are not easily broken, even when that usage is tyrannical. But the day may come, when the translator of the Bible will be as little shackled as the translator of any other ancient book.

SOME errors of the printer *, and others not chargeable on the printer, I have already discovered; and I have no doubt that I shall yet discover several more. They shall be carefully collected, and published together at the conclusion of the work. The many things at once to be attended to, in the revival of so complicate a page, and amidst such a variety of letters, figures, and references, will, it is hoped, be an apology with those who are in the least acquainted with typographical matters. Let me add, that I have been obliged to revise a great part of the volume in a state of tedious convalescence from a very severe and dangerous illness; without the assistance of any one person, to share in the ungrateful labour.

IT was once my intention to prefix to each volume a comparative Chronological Index of its contents; but, it having been justly observed to me by a friend, that this would not preclude the expediency of a general Index, I have changed my mind, and reserve the whole chronological part for its proper place among the other Tables. This I do the more willingly, because there are many points of scripture chronology which I have not yet been able sufficiently to adjust.

THE only table I shall here insert, is that of the *Symbols* and *Abbreviations* used in the work; the latter of which, for the ease of the reader, I have arranged in an alphabetical order.

S Y M B O L S.

THE symbol † denotes *addition*; and shews that the word or words immediately following are not in the present printed Hebrew text; and refers to a similar mark among the various readings, where the authority on which the addition has been made is indicated.

THE symbol * denotes *subtraction*; and refers to some addition to be found among the various readings.

THE symbol || refers to a reading, or readings, different from that in the text.

THE symbol ‡, which is only the first symbol inverted, marks a *transposition* of words, sentences, or paragraphs.

THE symbol | shews where the *addition*, *variation*, or *transposition*, closes: except when any of these consists of but a single word; for then there is no need of a terminating mark.

A B B R E V I A T I O N S.

Al. is the abbreviation of a Latin word, which signifies *otherwise*, and indicates, in this work, a *various reading* of little importance.

Aq. denotes the fragments of an ancient Greek version made by *Aquila*.

* It is but just, however, to say, that Mr. DAVIS has paid great attention to the press: it is even presumed, that few better-printed books have appeared in this century.

ARAB. The *Arabic* version of Saadiah.

ARAB. ERP. Another *Arabic* version, published by Erpenius.

C. R. *Critical Remarks*; very frequently referred to.

CHALD. The *Chaldee* version. See ONKELOS.

Comp. Compare: occurs often in the notes.

COPT. The *Coptic* version, made from the Greek.

GR. and Gr. are sometimes used to denote the *Greek* Septuagint version.

GRV. A *Greek* version of the Pentateuch, and some other parts of scripture, lately discovered at *Venice*.

HEB. The Masoretic Hebrew text, as published by *Abbas*, and by Kennicott.

i. e. *id est*; or, *that is*: a well-known note of abbreviation.

IT. or ITAL. An ancient *Latin* version, made from the *Greek*, and known by the name of *Italic*.

Ms. MSS. *Manuscript*; *manuscripts*: or copies unprinted.

ONK. The *Chaldee* version of Onkelos.

PERS. The *Persic* version, in the London Polyglott.

SAM. The *Samaritan* copy of the Hebrew text.

SAMV. A version from that copy, in the vulgar *Samaritan* dialect.

SEP. The most ancient of the *Greek* versions, commonly called the *Septuagint*.

SEP. A. The *Aldine* edition of the *Septuagint*, printed at *Venice*.

SEP. AL. The *Alexandrian* copy of the *Septuagint*, published by Grabe.

SEP. COM. or SEP. C. The *Complutensian* edition of the *Septuagint*, printed at *Alcala*.

SEP. VAT. or SEP. R. The *Vatican* copy of the *Septuagint*, published at *Rome*.

SYM. Fragments of a *Greek* version by *Symmachus*.

SYR. The ancient *Syriac* version.

SYR. MAS. A *Syriac* version from the *Greek*, used by *Masius*.

TARG. The *Targum*, or Jonathan's *Chaldee* Paraphrase.

TARG. BAB. The *Babylonish* copy of the above.

TARG. JER. The *Jerusalem* copy of the same.

TH. Fragments of a *Greek* version by *Theodotion*.

VULG. The *Latin* version of St. Jerom, commonly called the *Vulgate*.

A SHORT account of all these may be seen in my *Prolegomena*, already mentioned: and a more complete one will be given in my *General Preface*.

I CONCLUDE, by returning my grateful thanks to all those who, in any respect, have aided or encouraged me in the prosecution of this arduous work; and request a continuation of their favours, until it be accomplished.

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THE BOOK OF G E N E S I S.

First Appearance of Light. G E N E S I S. I. *Expansion of the Atmosphere.*

§ I. *History of the Six Days Creation.*

- 1 **I**N the beginning GOD created the HEAVENS and the EARTH. The earth was
2 yet a desolate waste, with darkness upon the face of the deep, and a vehement
3 wind overweeping the surface of the waters; when GOD said: "Let there be
4 "LIGHT;" and there was light. And GOD saw that the light was good; and GOD
5 distinguished the light from the darkness; and GOD called the light DAY, and the
darkness he called NIGHT.
6 THE evening had come and the morning had come, ONE day; when GOD said;
"Let there be an EXPANSE amidst the waters, which may separate waters from wa-
7 ters;" † and so it was. | For GOD made the expanse, and separated the waters

VARIOUS READINGS.

V. 6. † transposed, with SEP. from the end of v. 7.

EXPLANATORY NOTES.

Ch. i. v. 1. *In the beginning, &c.* Some would render thus: *When first God created, &c.* and others: *Originally, God had created, &c.*—But the earth had become, &c. See CRITICAL REMARKS, and compare 2 Eldr. 6. 1.

V. 2. *The earth was yet a desolate waste, &c.* Whoever reads this simple, but sublime narrative, with due attention and devoid of theological prepossessions, will have little difficulty to agree with those interpreters, who think, that the historian here confines himself to the creation (or perhaps the restoration) and embellishment of this terraqueous globe; and only mentions such other parts of the great universe as became eventually correlative to it. Our little planet then, whether now first created, or only restored, was, at this period, according to the Hebrew cosmogony, a chaotic mass of earth, water, and dense tempestuous air; decomposed and brought to perfection in the space of six days. See c. 2.

Ib. *Darkness upon the face of the deep.* A flood, or efflux of water from the bowels of the earth, covered its whole surface; and the atmosphere, that surrounded this deep, was yet too thick to admit the light. See ch. 2. 6.

Ib. *A vehement wind.* Literally, *a wind of God*: an ordinary mode of phrasing among the Hebrews: as *cedars of God, mountains of God*; for *tall cedars, high mountains*; and *a terror of God, for a very great terror*. The common rendering, *The spirit of God*, is hardly consonant either with the apparent scope of the author, or the obvious construction of the text. See c. 2.

V. 3. *God said: Let there be light; that is, he willed it to be.* "He commanded it," says an apostle, "to shine forth out of darkness." 2 Cor. 9. 6.

For the rest, the light, here mentioned, may even, from the context itself, be readily supposed to be yet but an imperfect and partial light; such as we often see in a foggy day: which light would gradually increase, in proportion as the air was expanded and rarefied; until, on the fourth day, it received its utmost degree of brightness from the unclouded appearance of the sun. See c. 2.

V. 4. *God saw that the light was good; i. e. corresponding exactly to his divine idea—fit for its intended purposes—beautiful, and beneficial to mankind.*

Ib. *Distinguished the light from the darkness; i. e. assigned to each its proper boundary.* This, it is well known, is effected by the revolution of the earth round its own ideal axis in the space of twenty-four hours; by which revolution, every part of it is successively enlightened and obscured, as it turns towards or from the sun.

V. 5. *The evening had come, &c.* The meaning is, that, on every new return of day, God resumed his operations—just as "Man goeth forth to his work, when the sun ariseth; and to his labour, until the evening." Pf. 104. 22. 23. See c. 2.

V. 6. *An expanse; i. e. an outspreading of dense air around the earth, called its atmosphere; which is continually drawing up a large quantity of watery particles, that coalesce and float in the region of the clouds, until they become too heavy, and fall in drops of rain, &c.* These are, here, called the *waters above the expanse*. See c. 2.

Ib. *And so it was.* Every thing, that God willed to be, was immediately done. This is most beautifully expressed by the Psalmist. *He spoke, and it was done; he commanded, and it was performed.* Pf. 32. 9.

below the expanse from the waters above the expanse; and GOD called the ex- 8
panse HEAVENS. † This, also, GOD saw to be good. |

THE evening had come and the morning had come, a SECOND day; when GOD 9
said: "Let the waters below the expanse be collected into one place; that the dry
"land may appear;" and so it was. † For the waters below the expanse were
collected into their places, and the dry land appeared. | And GOD called the dry 10
land EARTH, and the collection of waters he called SEAS. This, also, GOD saw
to be good.

AGAIN GOD said: "Let the earth be green with GRASS; with seed-bearing 11
"HERBS according to their kinds, and with fruit-bearing TREES, with their
"seed in them, according to their kinds;" and so it was. For green was the 12
earth with grass, with seed-bearing herbs according to their kinds, and with fruit-
bearing trees, with their seed in them, according to their kinds. This, also, GOD
saw to be good.

THE evening had come and the morning had come, a THIRD day; when GOD 13
said: "Let there be LUMINARIES in the expanse of the heavens, † to illuminate 14
"the earth, and | to distinguish the day from the night: let them, also, be the sig-
"nals of terms, times and years. [And let them be for luminaries in the ex- 15
"panse of the heavens, to illuminate the earth;"] † and so it was. | For GOD having 16
made the two great luminaries (the greater luminary for the regulation of the day,

VARIOUS READINGS.

V. 8. † SEP.—V. 9. † SEP.—V. 14. † SAM. SEP. and I MS.—V. 15. † SEP.

EXPLANATORY NOTES.

V. 8. *God called the expanse HEAVENS.* The word *heavens*, has in the Scripture three different acceptations. 1st. It signifies the AIR around us, where the birds fly, and where the clouds are gathered. 2d. The whole visible *sky*, including the sun, moon and stars. 3d. The invisible supposed residence of the Divinity, or the *heaven of heavens*. See c. 2.

V. 9. *Let the waters below the heavens be collected into one place.* The waters separated by the expanse bore but a very small proportion to those that yet covered the globe. It was necessary, therefore, to provide receptacles for these in the globe itself, that a part of it might become dry land and productive. This was effected by giving to the earth's surface that inequality, and to its substance that porosity, we see in it. The liquid element subsided towards the center wherever it found an opening; and the dry land emerged in consequence. From the Scripture account it should seem, that the innermost parts of the globe are actually composed of water, with which perhaps all our seas have a communication. Hence the Psalmist says, that God *hath founded the earth upon the seas, and established it upon the floods*; and again, that he *hath stretched it out upon the waters*. It was evidently from these repositories that the water had covered the earth at the time of the six days creation; and the same are the *springs or fountains of the deep* that were afterwards broken up at the time of the universal deluge.

V. 11. *Grass.* Some interpreters join the word here translated *grass* to the word that follows, and render *green herbs*. But it is highly probable that the author meant

a distinction. The terms are in other passages evidently distinguished, and, in some measure, contrasted. See c. 2.

Ib. *With their seed in them*; i. e. having a vegetative power of reproducing and multiplying themselves.

V. 14. *Let there be luminaries.* It is not necessary to suppose, that these luminaries were now first created. The text does not say so; and there are many strong reasons for believing the contrary. The objection, that may seem to rise from v. 16, has no force but what it derives from theological system, and an ignorance of the Hebrew idiom. To *make* is often equivalent to *appoint* to a certain use. The luminaries, then, may have long existed, and most probably did long exist, before this period; although now, for the first time, they shone forth in their full splendor on this little world of man. See the note on v. 3.

Ib. *Let them be signals*, &c. i. e. Let them serve to indicate the various divisions of time.

Ib. *Terms.* This word has been preferred to *seasons*; because the original signifies some stated time; whether for religious or civil uses.

Ib. *Times.* Lit. *days*. But this word, in the plural number, is often used for a certain period of days; and seems here to denote either the natural seasons of the year, or the months. This last is the more probable. See c. 2.

V. 15. This whole verse has all the appearance of an interpolation. See c. 2.

V. 16. *The two great luminaries.* The sun and moon are justly so called; not from their real but apparent magnitude; or rather from the great degree of light which they shed.

17 and the smaller luminary for the regulation of the night), and the stars; he displayed
 18 them in the expanse of the heavens, to illuminate the earth, to regulate the day
 and the night, and to distinguish the light from the darkness. This, also, God
 saw to be good.

19 THE evening had come and the morning had come, a FOURTH day; when GOD
 20 said: "Let the waters swarm with living REPTILES; and let FLYING-CREATURES
 "fly over the earth, through the wide expanse of the heavens;" † and so it was. |
 21 For GOD created the great sea-monsters, and all the other reptiles, with which the
 waters swarmed, according to their kinds; and every flying-creature according to
 22 its kind. This, also, GOD saw to be good. And GOD blessed them, saying: "Be
 "fruitful and multiply, and fill the waters of the seas; and let the flying-creatures
 "multiply upon the earth."

23 THE evening had come and the morning had come, a FIFTH day; when GOD
 24 said: "Let the earth bring forth animals according to their kinds; CATTLE, WILD-
 25 "BEASTS and REPTILES, according to their kinds;" and so it was. For GOD made
 the cattle according to their kinds, the wild-beasts according to their kinds, and
 every ground-reptile according to its kind. This, also, GOD saw to be good.

26 AGAIN GOD said: "Let us make MAN after our own image, and according to our
 "own likeness; who may have dominion over the fishes of the sea, over the flying-
 "creatures of the air, over the cattle || and all the wild-beasts, | and over every reptile
 27 "that creepeth upon the earth." So GOD created MANKIND after his own image;
 28 after the divine image he created them! He created them MALE and FEMALE; and
 blessed them, and said to them: "Be fruitful and multiply; fill the earth and sub-
 "due it; have dominion over the fishes of the seas, over the flying-creatures of the
 "air, † over the cattle and the wild-beasts, | and over every reptile that creepeth
 29 "upon the ground. And, lo! (said GOD) I give to you every seed-bearing herb on
 "the face of the whole earth, and every tree in which there is a seed-bearing fruit;
 30 "to be food both for yourselves, and for all the beasts of the earth, and for all the
 "flying-creatures of the air, and for every reptile upon the earth, in which there is
 31 "vital breath:—all sorts of vegetables, for food." Thus it was, when GOD, re-
 viewing all that he had made, saw it to be excellent.

VARIOUS READINGS.

V. 20. † SEP.—V. 26. || SO SYR. THE REST, and all the earth. One ED. in all the earth.—V. 28. † SEP.
 SYR. and TARG. compared with v. 24 and 26.

EXPLANATORY NOTES.

V. 20. *Living reptiles.* All sorts of animals that *creep* in the water; in contradistinction to those that *creep* on the earth. Hence the latter, v. 25, are very properly termed ground-reptiles. In the language of modern zoology, *fishes* are not ranked among *reptiles*: but the ancients made no such nice distinctions. See c. x.

1b. *Flying-creatures.* For neither *fowls* nor *birds* is here sufficiently general; nor expressive of the Hebrew term. Our old translator Wiclif used the word *volantile*.

V. 21. *Sea-monsters.* The precise meaning of the Hebrew

term is not easily ascertained. It seems to denote any large aquatic animal; particularly of the amphibious or lizard kind. Perhaps, it here means the *crocodile*. See c. x.

V. 24. *Cattle.* That is, as it should seem, all domestic quadrupeds, in contradistinction to wild-beasts; called here, literally, *animals of the earth*.

V. 26. *Let us make man.* The Christian fathers considered these words as addressed to JESUS CHRIST, in his pre-existing state. Some of the ancient Jews thought that he spoke to his surrounding angels. See c. x.

THE evening had come and the morning had come, a SIXTH day; when the HEAVENS and the EARTH, with all their hosts, were complete; for, on the || sixth day, GOD completed all the work, which he had to do; and, on the SEVENTH day, ceased from doing any of his works. GOD, therefore, blessed the seventh day, and made it holy, because on it he ceased from all his works, which he had ordained to do.

SUCH was the origin of the heavens and the earth, on their being created; at what time the LORD GOD created the earth and the heavens. Hitherto, neither plant nor herb of the field existed, or could grow upon the earth: for the LORD GOD had caused no rain to fall upon the earth, nor were there men to till the ground; but a flood, rising out of the earth, drenched the whole face of the ground.

§ 2. A more particular Account of the Creation of Man, &c.

WHEN the LORD GOD formed man out of the dust of the ground, he breathed into his nostrils vital breath: thus man became a living person. And the LORD GOD having, previously, planted a garden, in Eden; he there placed the man whom he had formed. For out of that ground, the LORD GOD had caused to grow every sort of tree that is pleasant to behold, or fit for food; and, in the middle of the garden, a tree of LIFE and a tree of the KNOWLEDGE OF GOOD AND EVIL. Out of Eden, to water the garden, there issued a stream; which, thence parting itself, became four principal rivers. The name of the first is Phison; which boundeth the land of Havila, where gold is found (and excellent is the gold of

VARIOUS READINGS.

CH. II. V. 2. || So SAM. SEP. SYR. The REST, *seventh*.

EXPLANATORY NOTES.

Ch. ii. The six first verses of this chapter evidently connect with what precedes; and should make a part of ch. i.

V. 1. *All their hosts*. This term has been retained as the most proper and comprehensive I could find in our language. The Hebrew word signifies a number of things or persons duly arranged; and hence it denotes an *host* or *army*. Here it might, without any impropriety, be rendered, *decorations*, *embellishments*, &c. But as it occurs in many other passages where none of these words would answer, it was deemed better to use *host* throughout, for the sake of uniformity.

V. 3. *God, therefore, blessed, &c.* or, *Therefore, God hath blessed*; in the supposition that the writer refers to the Jewish Sabbath. See c. a.

V. 4. This and the two following verses are the epilogue, if I may so call it, of the first chapter; and not the beginning of a new historical fragment, as some moderns have imagined. See c. a.

V. 6. *A flood of effluvia, &c.* Comp. ch. i. 2; 8. 11. And see c. a.

V. 7. The second chapter should begin here; where the historian gives us a more particular account of the creation of the human species, and of their primeval state of happiness.

Ib. *Breathed, &c.* Inspired him with vital air; animated him with a soul.

V. 8. *Previously*. Others, *eastward*. See c. a.

Ib. *Eden*. The most probable opinion as to the situation of Eden (which signifies a *delightful spot*), is that which places it in Armenia; where the four rivers, after mentioned, must have had their original source, or sources.

V. 9. *A tree of life*. In the oriental idioms, a *tree of life* is a tree producing wholesome fruit; as a *spring of life* is a spring of sweet wholesome water: but this tree of Paradise seems to have been singular in its kind; or at least to have existed nowhere out of Paradise.

Ib. *A tree of the knowledge of good and evil*. It seems to have derived its name from the fatal effects which the eating of its fruit had upon Adam and his wife.

V. 10. *A stream*. One of those copious springs, which branch out in various directions, according to the situation and soil of the country around them.

V. 11. *Phison*. Supposed to be the Araxis, formerly called Phasis. When it joins the Kur it takes this latter name; and runs at last into the Caspian Sea.

Ib. *Havila*. Colchis, celebrated for its fine gold and precious stones. It is not the same with the Havila of ch. 25. 18.

13 that land); pearls and onyxes are also found there. The name of the second river
14 is Gihon; which boundeth the whole land of Cush. The name of the third
river is Hiddekel, which runneth towards Assyria: and the fourth river is the
Euphrates.

15 NOW when the LORD GOD took the MAN [ADAM], and placed him in the
16 garden of Eden to cultivate and keep it, he gave him this charge: "Of all the other
17 " trees of the garden (said he) thou mayest freely eat; but of the tree of the know-
" ledge of good and evil thou must not eat; for at whatever time thou shalt eat of
" it, thou wilt incur certain death."

18 THE LORD GOD then said: "It is not fit, that Adam be alone: ¶ I will make for
19 " him a suitable help-mate."—For although the LORD GOD had, out of the
ground, † also, formed every beast of the field and every bird of the air, and had
brought them to Adam to see how he would call them (that, whatever Adam should
20 call any animal, might be its name); and although Adam had given names to all the
cattle, to † all the birds of the air, and to all the beasts of the field; yet no suitable
21 help-mate had been found for Adam. The LORD GOD, therefore, caused a heavy
sleep to fall upon Adam; and, while he slept, took out one of his ribs, and closed
22 up its place with flesh: and the rib, which he had taken out of Adam, he formed
23 into a woman; whom when he brought to Adam, Adam said: "This, now, is
" bone of my own bone, and flesh of my own flesh: WOMAN let her be called, since
24 " out of ¶ MAN she was taken."—Hence, a man should leave even his father and
his mother, and cleave to his wife; for these † two are but one flesh.

§ 3. History of the Fall, &c.

25 ALTHOUGH Adam and his wife were both naked; yet they were not ashamed.

VARIOUS READINGS.

V. 18. ¶ *Let us make*, SEP. AQ. VULG.—V. 19. † SAM. SEP.—V. 20. † SAM. SEP. SYR. VULG.
V. 23. ¶ *her man*, SAM. SEP.—V. 24. † SAM. SEP. SYR. VULG. TARG.

EXPLANATORY NOTES.

V. 12. *Pearls*. Some render *crystal*; others *bdellium*.

V. 13. *Gihon*, or *Geon*, is probably the Oxus, or Amudaria. It runs into the Black Sea.

Ib. *Cush*, or *Cyfb*, as some would write it; not Ethiopia, but another place of the same or similar Hebrew name, in Armenia.

V. 14. *Hiddekel*. The Tigris. The situation of this and the following river being well known, determines, in some degree, that of the other two. We are not however to look, now, for a place where all their sources center: it is enough that they all verge towards one point. Wonderful changes happen in the course of rivers, during a much shorter period than 6000 years.

Ib. *Euphrates*, called in Hebrew *Phrath*, or *Persath*; often mentioned in Scripture; and sometimes simply denominated *the great river*, and *even the river*.

V. 15. *Adam*. *Man* and *Adam* are synonymous terms. He was so called, because he was formed of the dust of the ground: for ground in Hebrew is *adamah*, or, as the Maltores pronounce it, *adamah*.

V. 19. Comp. ch. i. 20, 24. This and the two following verses seem, in most translations, to be a parenthetical interruption of the narrative; but when the verbs are put in their proper times and modes, all is connected and consistent. The dignity of man, and his superiority to the other creatures, are here strongly pointed out. The beasts and birds had been made out of the same earthly mould as he; some of them strongly resembled him in external form: but, on a view of all their various figures and faculties, he finds none of them a suitable help-mate for himself.

V. 20. *Had given names*. It was not after a slight inspection, that Adam saw there was no help-mate fit for him, among the brute creation. He had examined them so minutely, as to mark their respective characters, and to give them distinctive appellations.

V. 25. This verse belongs to ch. iii. and so the text is divided in the Aldine and Roman editions of the Septuagint.

BUT the serpent, who was the most crafty of all the animals of the field which the LORD GOD had made, said to the woman: "Hath GOD, then, really said: Ye must not eat of every tree of the garden?" The woman said to the serpent: "Of the fruit of † all the other trees of the garden we may eat; but of the fruit of † that tree, which is in the middle of the garden, GOD hath said: Of it ye must not eat, nor even touch it; else, ye shall die!" "Assuredly," said the serpent to the woman, "ye shall not die. Nay, GOD knoweth that, whenever ye shall eat of it, your eyes will be opened; and that, like GOD, ye will have the knowledge of good and evil." When the woman saw that the tree was fit for food, and pleasing to the eyes; a tree, moreover, desirable, as giving knowledge; she took and ate of its fruit, and gave of it, also, to her husband. || And when they had eaten, | the eyes of them both were opened, and they saw that they were naked; and, stitching together fig-tree leaves, they made to themselves waist-girdles.

BUT when, towards the close of the day, they heard the voice of the LORD GOD resounding in the garden, they hid themselves (both Adam and his wife) amidst the trees of the garden; from the presence of the LORD GOD. But the LORD GOD called to Adam, and said to him: "Where art thou?" He answered: "I heard thy voice in the garden; and, being naked, I was afraid, and hid myself." "And who," said he, "hath told thee that thou art naked? Hast thou eaten of that tree, of which I commanded thee not to eat?" Adam said: "That same woman whom thou hast given to me for a companion, gave me of that tree; and eaten I have!" To the woman, then, the LORD GOD said: "How camest thou to do this?" The woman answered: "The serpent seduced me, and I ate."

THE LORD GOD, then, said to the serpent: "Because thou hast done this, thou shalt be more execrable than any of all the cattle or animals of the field. On thy belly thou shalt go, and dust thou shalt eat all the days of thy life. A mutual enmity I will put between thee and the woman, and between thy seed and

VARIOUS READINGS.

CH. III. V. 2. † SYR. and some copies of SEP.—V. 3. † SAM.—V. 6. || SO SAM. SEP. The REST, and he ate; and

EXPLANATORY NOTES.

V. 5. *Like God, or like gods.* For the Hebrew word may be rendered both ways.

V. 6. *A tree, moreover, desirable, &c.* There is a beauty in this repetition of the word *tree*, which seems not to have been attended to by either ancient or modern translators. The flavor and beauty of the fruit were strong allurements; but the near prospect of god-like knowledge was a temptation hardly to be resisted.—*Giving knowledge*, has been preferred to *making wise*; because the expression has an evident allusion to the name of the tree.

V. 7. *The eyes of them both were opened*; i. e. they found that they had ill exchanged their innocent simplicity for guilty knowledge. They saw themselves naked and defenceless, and liable to the penalty with which they had

been threatened, if they should transgress the command of God.

Ib. *Fig-tree leaves.* The leaves of the Indian fig-tree are extremely large, smooth and flexible; and sufficiently tough for the purpose of making aprons, umbrellas, and even bed-coverings.

V. 8. *The voice of the Lord God, &c.* In the language of the East, *thunder* is called the voice of God.

V. 14. *Thou shalt be more execrable.* No animal whatever shall be so odious to mankind as thou. Such, at least, appears to be the meaning of the text.—Some moderns would render—*Thou shalt be abhorred by all the cattle, &c.*

Ib. *Dust thou shalt eat*; i. e. Thou shalt wallow in the dust; a common metaphor.

"her feed; they shall seek to bruise thee on the head, and then to bite them in the heel."

16 To the woman, next, he said: "Thy breeding sorrows I will greatly multiply; and children in sorrow shalt thou bear: to thy husband thou shalt, moreover, be subordinate; and he shall have dominion over thee."

17 To Adam he said: "Because thou hast listened to the voice of thy wife, and hast eaten of that tree of which I expressly commanded thee not to eat; accursed, with respect to thee, be the ground! In sorrow thou shalt eat of its product all the days of thy life. Thorns and thistles it shall produce to thee; and the herbs of the field thou shalt eat. In the sweat of thy face thou shalt eat † thy bread, until thou return to the ground out of which thou wast taken: for DUST thou art, and to DUST thou shalt return!"

22 † THE LORD GOD then said: "Lo! Adam is so far become like one of us, as to know good and evil; and now he may, possibly, put out his hand and take next of the fruit of the tree of life, and eating of it live for ages." Therefore, the LORD GOD put him out of the garden of Eden, to till the ground whence he had been taken: and, having expelled Adam, he || placed, before the garden of Eden, Cherubs with flame-brandishing swords, to guard the avenue to the tree of life.

20 ADAM now called his wife's name HEVA [LIFE-GIVER]; because she was to be mother of all the LIVING. And the LORD GOD made garments of skins for Adam and his wife, and clothed them.

§ 4. The History of Cain and Abel.

1 ADAM having conversed with his wife Heva, she conceived and bare CAIN [ACQUISITION]; for she said: "I have acquired a god-like man-child!" After that she bare his brother ABEL. Abel became a keeper of flocks, and Cain a tiller of the ground.

3 Now, in process of time, it happened, that Cain presented to the LORD a gift-

VARIOUS READINGS.

V. 19. † SEP. and I MS.—V. 22—24. † transposed from the end of the ch.—V. 24. || placed him over against the garden of Eden, and set, SEP.

EXPLANATORY NOTES.

V. 15. *Shall seek to bruise, &c.* The Hebrew word that corresponds to *bruise* and *bite*, may also mean *to lie in wait*. I have endeavoured to unite both significations.

V. 16. *Thou shalt be subordinate.* Lit. *Thy desire shall be to*. Hence some have fancied that the sexual appetite is designed; but as the very same phrase is afterwards used to denote the subordination of Abel to Cain, where this meaning cannot take place; it is more probable that nothing more is here intended but due matrimonial submission.

V. 24. *Cherubs.* What were these? Probably, tremendous aerial forms, accompanied with vivid lightning: which human fancy afterwards improved into a monstrous animal composed of man, beast and bird. God, in the Hebrew Scriptures, is said to ride on the cherubs, in the same manner

as on the winds and tempests. They are supposed to bear his throne whithersoever he directeth them, and wherever he is pleased to reside; Hence we find representations of them ordered to be made on the cover of the ark.

Ch. iv. v. 1. *A god-like man-child.* The common translation is, *a man from the Lord*; or *through the Lord's assistance*: a rendering of which the original is hardly susceptible. It was very natural for Heva, on seeing a fine boy produced, to make this exclamation. Adam had been made after the image of God; Cain was the image of Adam; his mother therefore calls him a *god-like* boy. All this is perfectly agreeable to the Scripture style, and oriental idiom. See c. 8.

V. 3. Some render—Now, at the end of the year, &c.

offering

offering of the fruits of the ground; while Abel, also, presented one of the choicest 4
and fattest of his flocks: and the LORD accepted Abel and his gift-offering; but 5
Cain and his gift-offering he accepted not. Cain was therefore greatly dis- 6
pleased, and his countenance was dejected. And the LORD said to Cain: "Why 7
"art thou displeased, and why is thy countenance dejected? Doth not one, if he
"have done well, look up, but look down, if he have not done well? Hast thou
"sinned? Be quiet! He (*thy brother*) is still subordinate to thee, and thou hast
"dominion over him." Nevertheless, Cain said to his brother Abel: † "Let us 8
"walk out into the fields." | And, when they were in the fields, Cain assaulted
his brother Abel, and slew him.

THE LORD then said to Cain: "Where is thy brother Abel?" He answered: 9
"I know not: am I my brother's keeper?" "What hast thou done?" said GOD, 10
"The voice of thy brother's blood crieth to me, from that ground: and, 11
"now, accursed art thou by that ground, which opened its mouth to re- 12
"ceive, from thy || hand, the blood of thy brother. Shouldest thou till that 12
"ground, it would not henceforth yield, to thee, its substance. A restless fugi-
"tive thou shalt be, upon the earth!" Then Cain said to the LORD: "My 13
"punishment is too great to be borne. Lo! now, thou exilest me from the face 14
"of this ground; and when, secluded from thy presence, I shall be a restless
"fugitive upon the earth, it will happen, that whosoever may meet with me,
"will kill me." || "Not so;" | replied the LORD; "Whosoever killeth Cain, 15

VARIOUS READINGS.

CHL IV. V. 8. † SAM. SEP. SYR. VULG. TARG.—V. 11. | *hands*, SYR. COP. GRV. and 2 MSS.

V. 15. || So SEP. SYR. TH. SYM. VULG. The REST, *Therefore*.

EXPLANATORY NOTES.

V. 4, 5. *The Lord accepted, &c.* Comp. Heb. 11. 4. Some suppose that this acceptance was testified by an open sign, such as fire from heaven consuming the offering—whilst others think it was only shewn by the prosperity of the just offerer. Abel thrived in his pursuits; Cain did not thrive.

V. 7. *Doth not one, &c.* For the justification of this rendering, the reader must be referred to the Critical Remarks. The other most plausible versions are,

1st, That of the Septuagint. *If thou have rightly offered, yet have not rightly distinguished, hast thou not sinned? Be quiet, &c.*

2dly, That of the Vulgate; followed by the greater part of modern interpreters. *If thou do well, shalt thou not be accepted? But if thou do not well, shalt thou not be at the door? Yet the last of it shall be under thee, and thou shalt be able to control it.*

3dly, That of Le Clerc, &c. combined out of the two former. *If thou behave well, shalt thou not retain thy dignity? But if thou behave ill, is not sin at the door? Be quiet, and let thy brother will be submissive to thee, and thou shalt have dominion over him.* See c. 2.

Ib. *Hast thou sinned? Be quiet!* So Eccus. 21. 6. *My son, hast thou sinned? Do so no more, &c.*

V. 11. *Accursed art thou, &c.* The very ground abhors

thee. A strong metaphorical expression. Thou canst hope to be no more happy on this spot; defiled by thy brother's blood. Be gone, and carry the terrors of a guilty mind along with thee.

Ib. *A restless fugitive*; i. e. a fugitive from thy native spot; and uneasy, in mind, wherever thou be. See c. 2.

V. 13. *My punishment is too great, &c.* Others render: *My iniquity is too great to be pardoned.* And others, interrogatively: *Is my iniquity too great to be pardoned?* See c. 2.

V. 14. *From the face of this ground*; i. e. the particular spot where Adam and all his offspring had hitherto resided—hard by the Garden of Eden; whence, it is probable, the Lord spoke to them from time to time, and there received their homage.

Ib. *Secluded from thy presence*; i. e. from thy immediate protection; which he thought was confined to that particular spot.

Ib. *It will happen, &c.* Of whom was he afraid? Of the wild-beasts, says Josephus. But this agrees not with the vengeance denounced against the murderer of Cain. He feared that some of his own brethren would avenge the death of Abel; especially on one who was now to be considered as an outcast of his family.

shall incur seven-fold vengeance." And the LORD gave a token of security to Cain; that he should not be killed by any one, who might meet with him.

16 So Cain withdrew from the presence of the LORD, and dwelled in the land of
17 Nod, over against Eden. And Cain having conversed with his wife, she conceived
and bare Henoah: and, as Cain was then building a city, he called its name
18 Henoah after the name of his son. To Henoah was born Irad: and Irad begot
Mehujael: and Mehujael begot Methusael: and Methusael begot Lamech.

19 LAMECH took to himself two wives; the name of one was Ada, and the name
20 of the other Zilla. Ada bare Jabal, who was the first who dwelled in tents, for the
21 purpose of tending cattle. The name of his brother was Jubal, the first who
22 played upon the harp and upon the pipe. Zilla bare Thubal-cain, who was an
artificer in all sorts of brass and iron-work: and Naama was the sister of Thubal-
cain.

23 AND Lamech said to his wives: "Ada and Zilla! hear my voice. Wives of
"Lamech! listen to my speech. A man I have killed! but to my own wound-
24 ing: a young man! but to my own bruising. If seven-fold vengeance be taken
"for Cain, for Lamech must seventy times seven-fold!"

§ 5. Genealogy from Adam to Noah, through Seth.

25 ADAM having again conversed with his wife † Heva, she † conceived and † bare a
son; whose name ‖ she called SETH [*SUBSTITUTE*]; "for GOD," said she, "hath sub-
26 stituted to me another son, instead of Abel, whom Cain killed." To Seth, also, was
born a son; whose name he called Enos. ‖ This man aspired † to be called by the name
of the LORD † GOD.

THIS,

VARIOUS READINGS.

V. 25. † SEP. SYR. Ib. † SEP. SYR. and I MS. Ib. ‖ he, SAM. SYR. and I MS.—V. 26. ‖ So SEP. and
VULG. The REST, *Then men aspired*; or *began*. Ib. † SEP.

EXPLANATORY NOTES.

V. 15. *Gave a token to*, not, *set a mark upon*; which the Hebrew will not bear: nor is the true meaning incompatible with either the Sept. or Vulg. versions. See C. R.

V. 16. *Over against Eden*. Adam had been expelled only from the garden of Eden; but Cain is exiled from the whole region. Others render, *to the east of Eden*.

V. 17. *A city*; i. e. a place of residence for himself and family. Such still, in the language of the common country-people, is called a *town*.

V. 19. *Lamech took two wives*. This is the first instance of polygamy recorded in Scripture; and it seems to have been a source of mischief and unhappiness. See the note on v. 23.

V. 20. *The first who dwelt in tents*, &c. Literally, *The father of those who*, &c. A Hebraism that denotes one to be the inventor of an art, or founder of a state; though not always the carnal father or progenitor of those who afterwards professed that art, or lived under that government. Jabal was not, however, absolutely the first who tended cattle. Abel, before him, was a *keeper of flocks*. But Jabal improved the pastoral art, by leading his herds and flocks from place to place for the bene-

fit of new pasture; and by inventing portative houses, or tents, for his own convenience while he attended them.

V. 21. *The first who played upon the harp and upon the pipe*. That is, he was the inventor of both *string* and *wind* instruments of music.

V. 23. *Lamech said to his wives*, &c. The thread of the history is here evidently broken; and the speech of Lamech unconnected with any thing that precedeth. Hence we can form only vague conjectures about the subject of it. What appears most probable is, that his marrying two wives had raised jealous rivals; one of whom, a young man, he had killed in his own defence. Therefore he considers himself infinitely less culpable than Cain; and, consequently, that his life, if any one should attempt it, would deserve to be more fully avenged.

V. 25. Here, again, was the natural place to begin a new chapter. The historian, after having just mentioned a few of the most remarkable of Cain's posterity, returns to the principal object of his writing; namely, to trace down the genealogy of the Hebrew nation.

V. 26. *This man aspired to be called by the name of the Lord God*. There is not, in all the Scripture, a text that has been more variously understood, and rendered, than this.

THIS, then, is the genealogy from Adam.—When GOD created mankind, he created them after his own likeness: male and female he created them; and, blessing them, he called their common name ADAM [MAN] at the time of their creation.

NOW ADAM, when he had lived || one hundred and thirty | years, begot a son after his own likeness, and according to his own image, whose name was called Seth. And the days of Adam, after he begot Seth, were || eight hundred | years: and he begot sons and daughters. So all the days of Adam's life were nine hundred and thirty years; when he died.

SETH, when he had lived || one hundred and five | years, begot Enos. And Seth lived, after he begot Enos, || eight hundred and seven | years, and begot sons and daughters. So all the days of Seth were nine hundred and twelve years; when he died.

ENOS, when he had lived || ninety years, begot Cainan. And Enos lived, after he begot Cainan, || eight hundred and fifteen | years, and begot sons and daughters. So all the days of Enos were nine hundred and five years; when he died.

CAINAN, when he had lived || seventy years, begot Mahalaleel. And Cainan lived, after he begot Mahalaleel, || eight hundred and forty | years, and begot sons and daughters. So all the days of Cainan were nine hundred and ten years; when he died.

MAHALALEEL, when he had lived || sixty-five | years, begot Jared. And Mahalaleel lived, after he begot Jared, || eight hundred and thirty | years, and begot sons and daughters. So all the days of Mahalaleel were eight hundred and ninety-five years; when he died.

JARED, when he had lived || one hundred and sixty-two | years, begot Henoch. And Jared lived, after he begot Henoch, || eight hundred | years, and begot sons and daughters. So all the days of Jared were || nine hundred and sixty-two | years; when he died.

HENOCH, when he had lived || sixty-five | years, begot Methuselah. And Henoch lived, after he begot Methuselah, a godly life of || three hundred | years, and begot sons and daughters. So all the days of Henoch were three hundred and

VARIOUS READINGS.

CH. V. v. 3. || 230, SEP.—V. 4. || 700, SEP.—V. 6. || 205, SEP.—V. 7. || 707, SEP.—V. 9. || 190, SEP.—V. 10. || 715, SEP.—V. 12. || 170, SEP.—V. 13. || 740, SEP.—V. 15. || 165, SEP.—V. 16. || 730, SEP.—V. 18. || 62, SAM. and 1 MS.—V. 19. || 785, SAM.—V. 20. || 847, SAM.—V. 21. || 165, SEP.—V. 22. || 200, SEP.

EXPLANATORY NOTES.

this. In the present translation the reading of the Greek and Vulgate has been followed; and the meaning given to it is supported in the CRITICAL REMARKS. Enos seems to have been the first who arrogated to himself the appellation of a god. Hence every tyrant and powerful man was afterwards so denominated. See the note on ch. 6. v. 2.

Some would render: *This man (or then men) began to call upon the name of the Lord.* Others, *Then men began to be called by the name of the Lord:* i. e. to be his peculiar people.

V. 22. Henoch—lived a godly life; or, as the Greek translators and the author of Ecclesiasticus have it—*was well pleasing to God.* Literally, *he walked with God.*

- 24 sixty-five years: when, having lived a godly life, he disappeared; for GOD took him away.
- 25 METHUSELAH, when he had lived || one hundred and eighty-seven | years, begot
- 26 Lamech. And Methuselah lived, after he begot Lamech, || seven hundred and
- 27 eighty-two | years, and begot sons and daughters. So all the days of Methuselah were || nine hundred and sixty-nine | years; when he died.
- 28 LAMECH, when he had lived || one hundred and eighty | years, begot a son,
- 29 whose name he called NOAH [*COMFORTER*]: "for this *child*," said he, "shall be a
- 30 "comfort to us amidst the toils' and sorrows which we undergo on this ground,
- 31 "from the LORD's having cursed it." And Lamech lived, after he begot Noah, ||
- 31 five hundred and ninety-five | years, and begot sons and daughters. So all the days of Lamech were || seven hundred and seventy-seven | years; when he died.
- 32 NOAH, when he was five hundred years old, begot three sons; Shem, Ham, and Japheth.

§ 6. The Cause and History of the Deluge.

- 1 WHEN mankind began to be numerous upon the face of the earth, and had
- 2 daughters born to them; the sons of the gods, seeing that the daughters of men
- 3 were beautiful, seized of them, for wives, whomsoever they chose! Yet the LORD said: || "I will never, at unawares, pronounce judgment against mankind. They
- "are but flesh! Their days therefore | shall be, yet, one hundred and twenty years."
- 4 In those days, were giants upon the earth. For, after the sons of the gods had conversed with the daughters of men, and of them begotten sons; these became powerful men, the famed heroes of antiquity!
- 5 WHEN GOD, therefore, saw that the wickedness of mankind was increasing upon the earth, and that the whole frame of their dispositions was every day
- 6 growing worse, he regretted that he had made man upon the earth; and,
- 7 grieved in his heart, he said: "I will destroy, from off the face of the ground,
- "that MAN whom I created; and, together with man, beasts, reptiles, and birds of
- 8 "the air: for I regret that I made them." Noah, however, found favour with the LORD.

VARIOUS READINGS.

- V. 25. || 167, SEP. 67, SAM.—V. 26. || 802, SEP. 653, SAM.—V. 27. || 720, SAM.—V. 28. || 53, SAM.
 V. 30. || 565, SEP. 600, SAM.—V. 31. || 753, SEP. 653, SAM. CH. VI. v. 3. || *My spirit shall not for ever abide in man, because he is flesh; yet his days, &c.* All the ant. vv. except SYM.

EXPLANATORY NOTES.

V. 24. *God took him away.* Translated him; as an apostle expresses it. Comp. Heb. ii. 5.

Ch. vi. v. 2. *The sons of the gods*; i. e. the great and powerful; who, after the example of Enos, arrogated to themselves a sort of god-like superiority over the vulgar class of men; whose daughters they ravished at pleasure. The spurious fruit of such connexions became a lawless, hardy race of men, called (v. 4.) *giants*; not so much

perhaps from their enormous stature, as from their outrageous violence. See c. 2.

V. 3. *I will never, at unawares, pronounce, &c.* This I conceive to be the true meaning of the present text, of both the Samaritan and Hebrew copies. The antient interpreters, whose version is inserted above among the various readings, seem to have read differently. See c. x. and compare 1 Pet. 3. 20.

THIS is the account which we have of Noah. Noah was the most just and upright man of his age: he lived a godly life. And Noah had begotten three sons, Shem, Ham, and Japheth. But the earth was corrupted in the sight of GOD, and filled with oppression. So when GOD beheld the earth, and saw that it was corrupted (for corrupted were the manners of all earthly flesh), he said to Noah: "The abomination of all flesh is come before me: for, through them, is the earth filled with oppression. Lo! therefore, I am about to destroy them from off the earth. Make for thyself an ark of gopher-wood. Full of cells thou shalt make the ark; and with bitumen thou shalt pitch it over, both within and without. After this form thou shalt make it. Three hundred cubits shall be its length, fifty cubits its breadth, and thirty cubits its height. A sloping deck thou shalt make to the ark, and shalt top it off, at the height of a cubit. In the side of the ark thou shalt place its door. A first, a second, and a third story thou shalt make in it. For, lo! I am about to bring a deluge of waters upon the earth, to destroy all flesh under the heavens, in which there is vital breath: all that are on the earth must perish! But with thee I will establish my covenant; and thou shalt go into the ark: thou, and thy sons, and thy wife, and thy sons' wives. Of all sorts of animals, also, thou shalt take in with thee into the ark, to be kept alive; pairs of every sort let them be; each male with his female. Of birds according to their kinds, of beasts according to their kinds, and of all ground-reptiles according to their kinds, *pairs* shall go into the ark with thee, to be kept alive. Take thou, therefore, of every sort of food that is eaten, and store it up with thee in the ark; to be food both for thee, and for them."

NOAH did every thing, as GOD commanded him; and, when he had so done, the LORD † GOD said to Noah: "Go thou, with all thy household, into the ark; for thee alone, of this age, I have observed to be a just man. Of all clean beasts thou shalt take in with thee seven pairs, each male with his female; and of unclean beasts two pairs, each male with his female. Of the birds of the air also, † that are clean, † seven pairs, each male with his female; † and, of the

VARIOUS READINGS.

CH. VII. V. 1. † SEP.—V. 3. † SAM. SEP. SYR. Ib. † SEP.

EXPLANATORY NOTES.

V. 12. *All earthly flesh.* That is, all mankind. Compare ch. 8. 21.

V. 13. *The abomination of all flesh.* The common rendering is, *The end of all flesh*: but that the other is the more probable meaning, see c. 2.

V. 14. *An ark.* Although the old term has been retained, it must not be imagined, by the reader, that it is strictly proper. An ark is a chest, or coffer; such as we find used to hold the tables of the law. Here the Hebrew word is different, and signifies something in the form of a ship. See c. 2.

Ib. *Gopher-wood.* What wood this was, it is hard to say; nor is it of great importance. Different conjectures may be seen in c. 2. To me it appears most

probable, that the ark was made of osiers; like basket-work.

V. 15. *With bitumen.* Bitumen is a slimy terrene substance, which is still used in the East for pitch; and, in particular, for the purpose of stemming other barks. It hardens in the water. See c. 2.

V. 16. *A sloping deck, &c.* This was necessary to throw off the water; and the slope, which must have been a cubit on fifteen, was quite sufficient for that purpose. See c. 2.

Ch. vii. v. 2. *Clean beasts.* Such as were accounted so at that time; or, perhaps, such as were after so denominated in the Mosaic law. Comp. Levit. 11.

Ib. *Seven pairs:* not seven individuals; for every male went in with his female.

"unclean,

“unclean, ~~two~~ pairs, each male with his female; | to ~~preserve~~ their seed upon
4 “the face of the whole earth. For, seven days hence, I will ~~cause~~ rain to fall
“upon the earth during forty days and forty nights; and will destroy, from off
“the face of the ~~the~~ † whole ground, every living substance that I have made”

5 NOAH did every thing, as the LORD commanded him. Noah was six hundred
7 years old, when the deluge of waters came upon the earth. And Noah, with his
sons and his wife and his sons' wives, went together into the ark, to fore-shun the
8 waters of the deluge. Of beasts both clean and unclean, of birds † both clean and
9 unclean, † and of all reptiles that creep on the ground, pairs went in with Noah
into the ark, each male-with his female; as || the LORD had given in command to
Noah.

10 THE seven days were now past; when, in the six hundredth year of the life
of Noah, on the || seventeenth day of the second month, the waters of the deluge
11 began to be upon the earth. On that day, all the fountains of the great deep
12 were broken up, and the flood-gates of the heavens were opened; and there
ensued a heavy rain upon the earth, during forty days and forty nights.

13 IT was in the course of that day, that Noah, with Shem, Ham and Japheth the
sons of Noah, and Noah's wife, and the ~~three~~ wives of his sons, went together
14 into the ark; and, with them, animals of every sort according to their kinds;
of all cattle according to their kinds, of all ground-reptiles according to their
kinds, and of all birds, birdlings, and winged creatures, according to their kinds:
15 pairs of all flesh, in which was vital breath, went in with Noah into the ark.
16 And they, that went in, went in thus: a male and a female, † a male and a fe-
17 male, | of all flesh; as GOD had given in command to Noah. And, the LORD
having closed him in, the deluge, of forty days † and forty nights, | came upon
the earth. And the waters, as they increased, bore up the ark; so that it was
18 raised aloft from the earth. And the waters prevailed; and increased more and
19 more upon the earth; and the ark floated on the surface of the waters. So ex-
ceedingly did the waters prevail upon the earth, that they covered all the highest
20 mountains under the whole heavens. Fifteen cubits higher than the mountains,
21 which they covered, did the waters prevail! And all flesh, that moved upon the
earth, expired; birds, beasts, and every reptile that creepeth upon the earth; as

VARIOUS READINGS.

V. 4. † SEP.—V. 8. † SEP.—V. 9. SO SAM. ONK. TARG. VULG. and 1 MS. THE REST, *God*.—V. 10.
al. 11. || *twenty-seventh*, SEP.—V. 16. † SAM.—V. 17. † SEP. and sev. MS. of VULG.

EXPLANATORY NOTES.

V. 6. *Six hundred years old*. That is, he had entered
into his sixth year. Comp. v. 10. al. 11.

V. 11. *The fountains of the great deep*: The same, ap-
parently, that were shut up on the second day. Comp.
ch. 1. 9. and 2. 6.

1b. *The flood-gates of the heavens were opened*. All the

rain that was then above the expanse was also poured down
in torrents. On this occasion the earth seems to have be-
come again one watery waste; as it was at the period of
the six days creation. Comp. ch. 1. 2. and ch. 2. 6.

V. 12. *A heavy rain*. The word *heavy* is included in
the radical meaning of the Hebrew term.

well as MAN; whatsoever, on the dry land, breathed vital breath, expired! 22
Thus every living substance, that was upon the face of the ground, was de- 23
stroyed; from man, to the beasts and the reptiles and the birds of the air:—from
off the earth were they destroyed:—Noah, only, excepted, and they who were
with him in the ark.

THE waters had now prevailed upon the earth one hundred and fifty days. 24
But the LORD had remembered Noah, and all the beasts, † and birds, and rep- 1
tiles, | that were with him in the ark; and had caused a wind to blow over the
earth, to assuage the waters. The fountains of the deep and the flood-gates of 2
the heavens had also been stopped, and the heavy rain from the heavens re-
strained; so that the waters had gradually subsided from off the earth; and, at 3
the end of the hundred and fifty days, were so much abated, that the ark rested 4
upon one of the Armenian mountains, on the || seventeenth day of the seventh
month: and, when they had continued decreasing until the tenth month; on 5
the first day of the tenth month, the tops of the mountains were visible.

AT the end of forty days more, Noah opened a window (which he had made in 6
the ark) and let forth a raven; who went out, || but did not return, | until the 7
waters were dried up from off the earth. After him, therefore, Noah let forth a 8
dove; to see if the waters were abated from off the ground: but the dove, find- 9
ing no resting-place for the sole of her foot (the waters being yet on the face of
the whole earth), returned to him, unto the ark; so he put forth his hand, and
took hold of her, and drew her in to him, into the ark.

HAVING waited seven days more, he again let forth the dove, from the ark: 10
and the dove came back to him, towards the evening; when, lo! a newly-pluckt 11
olive-leaf was found in her mouth: hence Noah knew that the waters were abated
from off the face of the ground. Yet he waited other seven days; and, then, let 12
forth the dove; who returned to him no more.

It was in the six hundredth and first year † of the life of Noah, | on the first 13
day of the first month, when the waters were now drying up from off the earth;

VARIOUS READINGS.

CH. VIII. v. 1. † SEP. and, partly, SYR.—V. 4. || *twenty-seventh*, SEP. VULG.—V. 7. || *So SEP. VULG.*
The REST, but returned.—V. 13. † SEPT.

EXPLANATORY NOTES.

V. 12. *Whatsoever, on the dry land, &c.* The water-animals, being in their own element, were not included.

Ch. viii. v. 4. *The seventh month.* April.

V. 5. *The tenth month.* July.

V. 7. *Who went out, but did not return.* The reading of the Greek and Vulgate has been preferred; as most consistent with the context. See c. 2.

V. 8. *After him*, i. e. after the raven, who had not returned. The dove, being a more domestic animal, would probably return. Others render: *Let forth from him*; i. e. from Noah. In this case, the words *from him* are redundant, and should be suppressed in a version.

V. 9. *On the face of the whole earth.* That is, on all the lower and more productive parts of it.—The dove is a delicate creature, that loves the plain, and feeds only on vegetables—none of which yet appeared. The raven's natural abode is the summit of rocky mountains; which were now bare and habitable: his food carrion, which he would find plentifully scattered around him.

V. 13. *The first month.* October.

Ib. *The waters were drying up*; i. e. they were so far dried up, that the earth was every where visible: but a different word is used in v. 14, to express complete dryness; which happened nearly two months after.

that Noah ~~uncovering~~ the ark, looked out, and saw that the face of the ground was drying.

14 BUT on the twenty-seventh day of the second month, when the earth was fully
 15 dry, GOD spoke to Noah, saying: "Go thou out of the ark, together with thy
 16 wife, and thy sons, and thy sons' wives. Bring out, † also, all the animals of
 17 "every kind, that are with thee; beasts, birds, and every sort of reptile that creep-
 18 "eth on the ground; that they may propagate, and increase, and multiply upon
 19 "the earth." So Noah went out, together with his wife, and his sons, and his
 20 sons' wives. All the animals, also (whether † beast, or bird, or reptile † that creep-
 21 eth | on the ground), went out of the ark, according to their kindreds.

§ 7. *A new Covenant made with Noah.*

20 NOAH, now, builded an altar to the LORD; and, taking of all sorts of clean beasts
 21 and clean birds, he offered sacrifices upon the altar. And when the LORD smelled
 the grateful odour, he said in his heart: "I will never again desolate the ground,
 "on man's account; although the heart of man be, from his youth, disposed to
 22 "evil! nor will I ever again destroy all animals, as I have now done. Long as
 "the earth shall exist, seed-time and harvest, cold and heat, summer and winter ||
 "shall, neither by day nor by night, | be interrupted."

1 GOD, then, blessed Noah and his sons, and said to them: "Be fruitful, and
 2 "multiply; replenish, † and subdue | the earth. And let the fear and dread of
 "you be upon all the beasts of the earth, all the birds of the air, all the reptiles of
 3 "the ground, and all the fishes of the sea: to you I subject them all. Whatsoever
 "hath motion and life ye may use for food, as well as every sort of vegetable: I
 4 "grant you them all: only, flesh, with its life-blood in it, ye must not eat.
 5 "Of your own life-blood, also, will I demand an account: from || all that live |
 "will I demand it: from a man's own brother, even, will I demand an account
 6 "of the life of man: whosoever, among men, shall shed human blood, his own
 "blood

VARIOUS READINGS.

V. 17. † SAM. SEP. SYR. ARAB.—V. 19. † SEP. SYR. VULG. Ib. † SAM. SEP. SYR. VULG. ARAB.
 —V. 22. || So SAM. SEP. SYR. The REST, *day and night shall not.* CH. IX. v. 1. † SEP.
 V. 5. || So SAM. The REST, *every animal, or beast.*

EXPLANATORY NOTES.

V. 14. It is clear from this verse, compared with c. 7. n. that Noah was in the ark a whole year and eleven days; which, if the year was then a lunar one, like that of the present Arabs, were equivalent to one of our solar years of 365 days.

V. 17. *That they may propagate, &c.* The Greek and Vulgate—*And propagate ye, &c.* The Hebrew terms admit both translations; but the former seems to be the more natural one.

V. 21. *The Lord smelled, &c.* A bold Hebraism—denoting, only, that God was pleased with this testimony of Noah's piety. Comp. Lev. 1. 9.

V. 22. *Cold and heat.* From the apparent tautology

of these and the following words, some have imagined that *spring and autumn* might be properly substituted for *heat and cold*. And indeed the Hebrew words seem to admit this distinction. See c. 2.

Ch. ix. v. 4. *Flesh with its life-blood, &c.* Two principles of animal life are clearly marked in the Hebrew Scriptures; *breath and blood*: and this corresponds exactly with the modern theories of our best anatomists.

V. 6. *Whosoever, among men*; i. e. whatever rank or dignity he hold among his fellow-creatures, he shall repay blood for blood. This law of retaliation is rigorously observed at this day among the Arabs and other eastern nations. Nor do they wait the sentence of the judge, to put it in execution. The

" blood shall be shed : for after the divine image was man made.—So, be ye fruitful, 7
 " ful, and increafe ; and propagate, and multiply upon the earth."

AGAIN GOD spoke to Noah and to his sons, saying : " Lo ! now, I establish 8
 " my covenant with you and your seed after you, and, also, with all the animals 9
 " that are with you, birds, cattle, wild-beasts ; every earthly animal, that came 10
 " out of the ark : with you I establish my covenant, that, never again, shall all 11
 " flesh be cut off by the waters of a deluge ; neither shall there be at all, again, 12
 " a deluge to desolate the earth. And this (said he) is what, for all ages to 12
 " come, I appoint to be the token of the covenant with you and all the animals 13
 " that are with you : my bow, in the cloud, I appoint to be the token of a cove- 13
 " nant between me and the earth : so that, whenever with a cloud I over-cloud 14
 " the earth, and the bow appear in the cloud, I will remember my covenant be- 15
 " tween me, and you and all sorts of animals † that are with you ; | so that the 16
 " waters shall no more become a deluge, to destroy all flesh : for, the bow being 16
 " in the cloud, I will advert to it, and so remember the perpetual covenant between 17
 " me and all sorts of animals that are upon the earth. Such (said God to Noah) 17
 " is the token of the covenant, which I establish between me and all earthly flesh."

Now the sons of Noah, who had come out of the ark, were Shem, Ham (the 18
 father of Chanaan), and Japheth : from these three sons of Noah was the whole 19
 earth repleated.

§ 8. *From the Deluge to the Death of Noah.*

NOAH, now, began to cultivate the ground, and planted a vineyard. But 20
 having drunken of its wine, unto inebriation, he lay, uncovered, in his tent : 21
 and Ham (the father of Chanaan) looked at his father's nakedness ; and told of it 22
 to his brothers, who were without. But Shem and Japheth took a mantle ; and, 23
 laying it on the shoulders of them both, went in backwards, and covered their
 father's nakedness : and, their faces being averted, they saw not the nakedness of
 their father.

WHEN Noah awaked from his wine, and understood what his younger son had 24

VARIOUS READING.

V. 15. † SAM. SYR.

EXPLANATORY NOTES.

The nearest relation of the deceased takes upon himself the sanguinary office. The same ready mode of doing justice seems to have been allowed to the Jews ; but with several important restrictions. Comp. Ex. 2. 12 ; 21. 12, 13, 14. Lev. 24. 17.

V. 7. *So, be ye fruitful, &c.* This is connected with what precedes. Be not afraid to multiply : I have provided for your security : your blood shall not be shed with impunity, however numerous ye may be.

V. 13. *My bow.* The rainbow. Comp. a beautiful passage in Eccles. 43. 12, 13.

V. 18. (*The father of Chanaan.*) This parenthetic sen-

tence is plainly preparative to what is afterwards related of Ham's posterity in the line of Chanaan. Comp. v. 22, 24, 25.

V. 12. *Looked at, &c.* The crime of Ham seems to have been not barely seeing his father's nakedness, which might have happened accidentally ; but a voluntary and contemptuous inspection ; and the still more wanton indecency of leaving his parent thus exposed to the view of others. The eastern nations are yet extremely delicate on this point. C. R.

V. 24. *His younger son.* Not youngest ; for Ham was most probably the second son. Comp. ch. 10. 21. and see c. 2.

25 done to him, he said: "Accursed be Chanaan! A slave of slaves may he be to his
26 "brethren! But blessed of the LORD my GOD be Shem; + may he dwell in tents
27 "of renown; | and may Chanaan be a slave to him! May GOD enlarge Japheth;
"and may Chanaan be a slave to him!"

28 NOAH lived, after the deluge, three hundred years: so all the days of Noah
29 were nine hundred and fifty years; when he died.

§ 9. *The Posterity of the Sons of Noah; and their Dispersion from Babel.*

1 THESE are the progeny of the sons of Noah; Shem, Ham and Japheth: to
whom, after the deluge, were born the following sons:

2 THE sons of JAPHETH were Gomer, Magog, Madai, Javan, Thubal, Moshoch
3 and Thiras. The sons of Gomer were Ashchenaz, || Riphath and Thogarmah.
4 The sons of Javan were || Elish, Tharshish, Chethim and || Rodanim. From these,
5 in their respective lands, were the insular nations distinguished; according to their
peculiar tongues, and national kinships.

6 THE sons of HAM were Chush, Mizraim, Phut and Chanaan. The sons of
7 Chush were Seba, Havilah, Sabthah, Raamah and Sabthechah. The sons of Ra-
8 mah were Sheba and Dedan. Chush was also the progenitor of NIMROD; who
9 began to be powerful upon the earth. A powerful plunderer he was, in despite of

VARIOUS READINGS.

V. 26. † transposed from v. 27.

CH. X. v. 3. || al. *Diphath*.—V. 4. || al. *Elishah*. Ib. || al. *Dodanim*:
wanting in JOSEPHUS.

EXPLANATORY NOTES.

V. 25. *Accursed, &c.* The imprecation and benedic-
tions of Noah have sadly puzzled interpreters: yet, when
put in their proper order, and divested of pretended mys-
tery, they seem quite natural. A father gets involuntarily
drunk, and throws himself, while asleep, into an indecent
posture. One of his sons sees, insults, and leaves him in that
situation; while the other two, with true filial piety and re-
spect, hasten to hide the indecorum. He awakes, and
learns what has passed; and, warm with indignation at the
conduct of an undutiful child, curses him in his most tender
part, his youngest, perhaps newly-born son; and probably
the most beloved of his offspring—but pours out his best
blessings on the two who had acted a proper part. But was
it well in Noah to curse a grandson for the fault of his fa-
ther? Well, or ill, is not the question. The historian neither
praises nor blames, but simply relates the fact. It is evident
that a heavier curse could not well be inflicted on the guilty
person: for where is the tender father, who would not ra-
ther have himself accursed than a darling son? See c. 2.

Ibid. *A slave of slaves*; i. e. a most abject and menial
slave; agreeably to his name: for it is remarkable, that, both
here and in the following benedictions, there is an allusion to
the names of the respective persons; which cannot be ex-
pressed in English. *Chanaan* signifies *depressed, abject, hum-
bled; Shem, renowned; Japheth, enlarged*. This play on
words is most frequent in the Hebrew writings. See c. 2.
and compare the benediction of Jacob, ch. 49. and that of
Moses, Deut. 33.

V. 26. *But blessed, &c.* Others, *Blessed be the Lord, the
God of Shem*.

Ch. x. Comp. 1 Chron. i. 1—23.

V. 2. *The sons of Japheth, &c.* It is uncertain if all the
names that follow be the names of individuals, or of peoples.
In the Hebrew idiom, the terms *father, son; begot, was
born*, imply not always immediate parentage or filiation.
Gomer, Magog, &c. may, therefore, be the names of dif-
ferent colonies descended from Japheth; especially when
they have a plural form, as Chethim and Rodanim; al-
though probably these colonies derived their original ap-
pellations from their respective founders. For the rest, it is
perhaps impossible now to fix the residence and relative
situation of those colonies. Almost all the light that geo-
graphical and etymological erudition affords, has been
thrown upon the subject by Bochart and Michaelis; the re-
sult of whose researches, with some new observations, the
curious reader may see in c. 2. To common readers they
are not of much importance.

V. 5. *The insular nations*. So the Hebrews denominated
not only real islands, but, in general, all those maritime
and transmarine nations with which their usual communica-
tion was by sea.—c. 2.

V. 8. *Nimrod, or Nemrod*. The word imports *rebellious
pride, aspiring audacity*. He seems to have been the first
who, after the deluge, usurped sovereign power.

V. 9. *A powerful plunderer*. The word *buster* expresses
too little. Nimrod was a freebooter in the worst sense of the
word; a lawless despot, who regarded neither God nor man.

the LORD; hence the saying: "Like Nimrod, a powerful plunderer in despite of
 "the LORD!" His first empire was Babel, and Arach, and Achad, and Chalné, 10
 in the land of Shinar. From that land he went into Assyria, and builded Ninivé 11
 with its spacious suburbs, and Chalah, and Refen between Ninivé (the great city) 12
 and Chalah.—From Mizraim (*the Egyptians*) sprang the Ludites, the Anamites, 13
 the Leabites, the Naphthuhites, the Phatrusites, the Chassuhites (from whom the 14
 Philistines) and the Caphthorites.—Chanaan begot Zidon (his first-born) and 15
 the Hethites, Jebusites, Amorites, Gergasites, Hevites, Arukites, Sinites, Arudites, 16
 Zamarites and Hamathites. Now the boundary of the Chanaanites, after the 18
 dispersion of their families, was || from the river of Egypt to the great river Eu- 19
 phrates, and to the hinder sea. | —These were the sons of Ham; according to 20
 their kindreds, tongues, territories and nations.

To SHEM (the progenitor of all Heber's offspring, and Japheth's eldest brother) 21
 were sons also born. The sons of Shem were Elam, Ashur, Arphaxad, Lud and 22
 Aram.—The sons of Aram were Uz, Hul, Gether and || Mash.—Arphaxad begot 23
 † Cainan; and Cainan begot | Salah; and Salah begot Heber.—To Heber were 24
 born two sons; one of whom was named Phaleg [*DIVISION*], because, in his days, 25
 was the earth divided; and his brother's name was Joktan.—Joktan begot Almo- 26
 dad, and Shaleph, and Hazarmoth, and Jerah, and Haduram, and Uzal, and Di- 27
 clah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab. All 28
 these were sons of Joktan; whose residence was amongst the eastern mountains, 29
 from Mesha unto Sephar.—These were the sons of Shem; according to their kin- 31
 dreds, tongues, territories and nations.

SUCH were the kindreds of the sons of Noah; according to their national gene- 32
 alogies: from whom, after the deluge, the || nations of the earth were distin-
 guished. For while the inhabitants of the whole earth had but one language and 1
 one dialect; it happened, that, on moving from their first residence, they found a 2
 plain in the land of Shinar; where having settled, they said one to another: 3
 "Come! let us make bricks, and bake them with fire." So having brick instead

VARIOUS READINGS.

V. 19. || So SAM. The REST, *From Zidon as far as Gaza, by the way of Gerar; and as far as Lasha, by the way of Sodom, Gomorra, Adma and Zeboim.* || al. *Maspha*; and *Mesboch*.—V. 24. † SEP.—V. 32. || *insular nations*, SAM. SEP.

EXPLANATORY NOTES.

V. 11. *From that land he went into Assyria, &c.* Others render, *From that land went Ashur, &c.* See c. 2.

V. 12. (*The great city*) Some refer this parenthesis to Chalah; others to Refen. See c. 2.

V. 15. *Zidon, his first-born.* i. e. The Zidonians were the first founded colony of the Chanaanites.

V. 18. *The boundary, &c.* The Samaritan copy appears to me to have alone preserved here the true reading. Comp. ch. 15. 18. Exod. 23. 31. 1 K. 4. 21. and see c. 2.

V. 19. *The hinder sea.* The Mediterranean.

V. 21. *The progenitor, &c.* The historian here marks in a particular manner the great ancestor of his own people,

through Heber; and at the same time points out their near connexion with the Joktanite Arabians. See c. 2.

Ibid. *Japheth's eldest brother.* The common rendering, *the brother of Japheth the elder*, is contrary to grammatical analogy, and only founded on a doubtful chronological hypothesis. See c. 2.

V. 30. *Amongst the eastern mountains, &c.* Although I have adopted the translation of Michaelis and Dathe, I am not certain that it is the true one.—The common rendering is, *from Mesha to Sepher, a mountain of the East.* See c. 2.

Ch. xi. v. 2. *From their first residence.* Others render, *from the East.* See c. 2.

4 of stone, and bitumen instead of mortar, they said: "Come! let us build a city,
 "and a tower with its top in the heavens; and let us make for ourselves a name-
 5 "place, lest we be dispersed over the face of the whole earth." But the LORD,
 having descended to view the city and the tower which mankind were building,
 6 said: "Lo! they are one people, and have but one language; therefore this have
 "they presumed ~~to do~~ ^{not} will they now be restrained from doing whatsoever
 7 "they purpose. Come! let us descend; and there so confound their language, that
 8 "they may not understand one another."—Thus the LORD thence dispersed them
 over the face of the whole earth; and they desisted from building the city † and
 9 tower. | And, because there the LORD confounded the language of all the inhabit-
 ants of the earth, its name was called Babel [*CONFUSION*]:—and thence the LORD
 dispersed them over the face of the whole earth.

§ 10. Genealogy from Shem to Abram.

10 THIS is the genealogy from Shem.

SHEM, when he had lived one hundred years, begot Arphaxad; two years after
 11 the deluge. And Shem lived, after he begot Arphaxad, five hundred years, and begot
 sons and daughters. † So all the days of Shem were six hundred years; when he died. |

12 ARPHAXAD, when he had lived || one hundred and thirty-five | years, begot
 13 || Cainan. And Arphaxad lived, after he begot || Cainan, || three hundred and three
 years, and begot sons and daughters. † So all the days of Arphaxad were four hun-
 dred and thirty-eight years; when he died. |

[CAINAN, when he had lived one hundred and thirty years, begot Salah. And
 Cainan lived, after he begot Salah, three hundred and thirty years, and begot sons and
 daughters. *So all the days of Cainan were four hundred and sixty years; when he died.*]

14 SALAH, when he had lived || one hundred and thirty | years, begot Heber. And
 15 Salah lived, after he begot Heber, || three hundred and three years, and begot sons
 and daughters. † So all the days of Salah were four hundred and thirty-three years;
 when he died. |

16 HEBER, when he had lived || one hundred and thirty-four | years, begot Phaleg.
 17 And Heber lived, after he begot Phaleg, || two hundred and seventy years, and be-

VARIOUS READINGS.

CH. XI. v. 8. † SAM. SEP.—V. II. † SAM. and partly SEP. and so all the like additions, to v. 26.—V. 12. || al.
thirty-five. Ib. || So SEP. al. *Salah.*—V. 13. || So SEP. al. *Salah.* Ibid. || al. *four.*—V. 14. || al. *thirty.*—
 V. 15. || al. *four.*—V. 16. || al. *thirty-four.*—V. 17. || al. *three.*

EXPLANATORY NOTES.

V. 4. *A tower with its top in the heavens.* A common exaggeration, to denote any thing very high. The top of this tower was to serve as a central beacon to all the inhabitants of the circumjacent plain. They were yet but a small society, and afraid of wandering too far, one from another.

Ib. *A name-place;* i. e. a stational, first residence; a metropolis. See c. x.

V. 9. *Babel.* It was here that Nimrod erected the seat of his first empire; as is above related, ch. 10. 10.

V. 12. The Samaritan copy has been followed in this genealogy, for reasons given elsewhere. The Septuagint and Josephus followed the same reckoning. See the Chronological Tables; and compare Luke, ch. 3. 34—38.

V. 13. *Cainan.* Although this generation has been inserted on the authority of the Septuagint and St. Luke, it may, for all that, be an interpolation. See c. x.

got sons and daughters. † So all the days of Heber were four hundred and four years; when he died. |

PHALEG, when he had lived || one hundred and thirty | years, begot Rhau. And Phaleg lived, after he begot Rhau, || one hundred and nine years, and begot sons and daughters. † So all the days of Phaleg were four hundred and four years; when he died. |

RHAU, when he had lived || one hundred and thirty-two | years, begot Sarug. And Rhau lived, after he begot Sarug, || one hundred and seven years, and begot sons and daughters. † So all the days of Rhau were two hundred and thirty-nine years; when he died. |

SARUG, when he had lived || one hundred and thirty | years, begot Nahor. And Sarug lived, after he begot Nahor, || one hundred years, and begot sons and daughters. † So all the days of Sarug were two hundred and thirty years; when he died. |

NAHOR, when he had lived || seventy-nine years, begot Tharah. And Nahor lived, after he begot Tharah, || sixty-nine years, and begot sons and daughters. † So all the days of Tharah were one hundred and forty-eight years; when he died.

THARAH, when he had lived seventy years, begot Abram, Nahor and Aran.

THESE, then, are the progeny of Tharah. Tharah begot Abram, Nahor and Aran.—Aran begot Lot; and died, before his father Tharah, in Ur of Chaldea, his native land.—Abram and Nahor took also wives: the name of Abram's wife was Sarai, and the name of Nahor's wife was Melcha, a daughter of Aran (who was the father of both Melcha and Ischa).—Sarai was yet barren; no child had she.

Now Tharah took his sons Abram † and Nahor, | and his grandson Lot the son of Aran, with || Sarai and Melcha his daughters-in-law, the wives of his sons Abram and Nahor; | and brought them out of Ur of Chaldea, to come into the land of Chanaan. But when they came to Haran, they settled there.—And all the days of Tharah were one hundred and forty-five years; when he died in Haran.

§ 11. The Vocation of Abram.

BUT the LORD had said to Abram: "Depart from thy country, from thy kindred, and from thy father's house, into a land which I will shew to thee. For I will make of thee a great nation; and will bless thee, and make thy name so great, that it shall be a term of benediction. Those who bless thee will I bless; those who curse thee will I curse: for in thee, † and in thy SEED, | shall be blessed all the human kind." So Abram departed, as the LORD had bidden him; accompanied by Lot.

ABRAM was seventy-five years old, when he departed from Haran. And Abram took his wife Sarai, and his brother's son Lot; with all the riches which they had

VARIOUS READINGS.

V. 18. || al. *thirty*.—V. 19. || al. *two*.—V. 20. || al. *thirty-two*.—V. 21. || al. *two*.—V. 22. || al. *thirty*.—V. 23. || al. *two*.—V. 24. || al. *twenty-nine*.—V. 25. || al. *one hundred and nineteen*.—V. 31. † one copy of SEP. Ibid. || So SAM. The BEST, *Sarai his daughter-in-law, the wife of his son Abram*. CH. XII. v. 3. † SYR.

acquired, and the persons whom they had purchased in Haran ; and set out with them, to come to the land of Chanaan. And when they were come to the land of Chanaan (for the Chanaanites were then in the land), Abram passed through the land, as far as the place of Sichem, unto the turpentine-tree of Moreh ; when the LORD appeared to him, and said † to him : | “ To thy seed will I give this land.” And there he builded an altar to the LORD, who had appeared to him.

MOVING thence to the height on the east of Beth-el, he pitched his tent ; having Beth-el to the west, and Hai to the east. There, also, having builded an altar to the LORD, and invoked his name, he continued his journey towards the south.

BUT there happened a famine in the land ; so Abram went down into Egypt, to sojourn there : for grievous was the famine in the land of Chanaan. Now when he was nearly entering into Egypt, he said to his wife Sarai : “ I am conscious that “ thou art a beautiful woman ; it may therefore happen, that, when the Egyptians “ see thee, they will say : ‘ That is his wife ;’ and they will kill me, that they may “ detain thee alive. Say, I pray thee, that thou art my sister, that it may be well “ with me for thy sake, and that through thee my life may be saved.”

IT happened accordingly, that, on Abram’s entering into Egypt, the Egyptians observed that the woman was exceedingly beautiful ; and, Pharaoh’s courtiers having seen her, and commended her to Pharaoh, the woman was taken into Pharaoh’s house. And Abram was well used for her sake ; and had flocks and herds, † a very large possession ; | with man-servants and maid-servants, and mules, and camels and asses.

BUT the LORD afflicted Pharaoh and his house with great afflictions, on account of Sarai the wife of Abram. Pharaoh therefore called Abram, and said : “ What is “ this thou hast done to me ? Why didst thou not tell me that she was thy wife ? “ Why saidst thou : ‘ She is my sister ;’ so as to make me take her for my wife ? “ Here, then, is thy wife ; take her, and be gone !” And Pharaoh gave orders, concerning him, to *certain* men, that they should dismiss both him and his wife, and all that belonged to him, † together with Lot | .

So Abram came up out of Egypt ; he and his wife and all that he had, together with Lot, into the south *part of Chanaan*. † And from the south he proceeded in his journeys unto Beth-el, to the place where his tent had been before, between Beth-el and Hai ; the same place where he had formerly made an altar : and, there he invoked the name of the LORD.

† Now Abram was exceedingly rich in cattle, and in silver and in gold.

VARIOUS READINGS.

V. 7. † SAM. SEP. SYR. VULG. ARAB.—V. 16. † SAM.—V. 20. † SAM. SEP.

CH. XIII. v. 3.

† See v. 2. after v. 4.—V. 2. † transposed.

EXPLANATORY NOTES.

Chap. xii. v. 12. *Detain thee alive* ; i. e. make a slave of thee for life.

V. 15. *Pharaoh*. This was the general title of the

kings of Egypt ; as *Cesar* was that of the Roman, and *Czar* is still that of the Russian emperors.

Lot also, who accompanied Abram, had flocks and herds and tents † in great abundance ; | so that the land could not admit them to dwell together. So exceedingly great were their riches, that together they could not dwell. There was, moreover, strife between the herd-men of Abram's cattle and the herd-men of Lot's cattle (now the Chanaanites and Pherizites were then the inhabitants of the land). Abram therefore said to Lot : " Let there be no strife, I pray thee, between me and thee, " or between my herd-men and thy herd-men : for we are kinsmen. Is not the " whole land before thee ? Depart, I pray thee, from me ; either to the left hand, " that I may go to the right ; or to the right hand, that I may go to the left." Lot therefore raising his eyes, and seeing that the whole plain of the Jordan (for the LORD had not yet destroyed Sodom and Gomorra) was irriguous all the way to Zoar, like a divine paradise, or the land of Egypt ; he chose for himself all the plain of the Jordan, and journeyed eastward. Thus they parted, one from another. Abram dwelled in the land of Chanaan ; and Lot dwelled amongst the cities of the plain, and pitched his tents by Sodom. Now the men of Sodom were exceedingly wicked and sinful, in the sight of the LORD.

THEN the LORD said to Abram, after Lot's departure from him : " Raise now " thine eyes ; and, from the place where thou art, look northward and southward " and eastward and westward : for all that land which thou seest I will give to thee " and to thy seed, in perpetuity. And thy seed I will make *as numerous* as the dust " of the earth ; so that, if one can number the dust of the earth, thy seed may also " be numbered. Go, traverse the land in its length and in its breadth : for to thee " I will give it." Abram then proceeded, and went and dwelled at the turpentine-tree of Mamreh († an Amorite |) by Hebron ; where he builded an altar to the LORD.

§ 11. *The War of the Kings, and Capture of Sodom, &c.*

IT was in those days, that Amraphel king of Shinar, Arioch king of Elasar, Chedorlaomer king of Elam, and Thidal king of Goim, made war with Berah king of Sodom, Birsahah king of Gomorra, Shinab king of Adma, Shemabar king of Zebaim, and the king of Bala, which is *now* Zoar. All these *last* met together in the plain of Siddim, which is *now* the salt sea. Twelve years had they been subject to

VARIOUS READINGS.

V. 5. † SYR.—V. 18. † SYR.

EXPLANATORY NOTES.

Ch. xiii. v. 9. *To the left hand* ; i. e. northward ; as to the right hand is southward.

V. 11. *Eastward* ; i. e. towards the south-east ; if, indeed, the Hebrew word here signifies *east* at all. See c. r.

V. 12. *Pitched his tents by Sodom*. His flocks and herds pastured round about that place, where he himself took up his residence. See ch. 14. 12.

V. 18. *Proceeded*—to traverse the country ; as the Lord had commanded. See c. r.

Ibid. *By Hebron* ; i. e. by the place now called Hebron.

Ch. xiv. v. 1. *King of Shinar, &c.* We are not to imagine that those kings were great princes. They seem to have been petty chiefs of tribes, such as are still the emirs of Arabia.

5 Chedorlaomer; ~~but~~ revolted in the thirteenth year. So, in the fourteenth year, came
 6 Chedorlaomer, with his associate kings; and having smitten the Rephaites of Ash-
 7 theroth-Carnaim, the Zuzites of Ham, the Emites of Shavé-kiriathaim, and the Ho-
 8 rites of || the mountains of Seir, | as far as El-pharan which is by the wilderness;
 9 they faced about and came to En-mishphat (the same with Kadesh), and ravaged
 10 all the low country of the Amalekites; and of the Amorites, also, that dwelled in
 11 Hazezon-thamar: when the king of Sodom, the king of Gomorra, the king
 12 of Adma, the king of Zeboim, and the king of Bala (that is, Zoar) went out,
 13 and joined battle with them in the vale of Siddim; *that is*, with Chedorlaomer king
 14 of Elam, Thidal king of Goim, Amraphel king of Shinar, and Arioch king of Ela-
 15 far; four kings against five. Now the vale of Siddim was full of bituminous pits:
 16 and the kings of Sodom and of Gomorra gave way, and fell there; and the rest
 17 fled to the mountains. So *the victors* took all the riches and all the provisions of
 18 Sodom and Gomorra, and went away. Lot also, Abram's brother's son (for he
 19 dwelled in Sodom), with † all his riches, they took away with them.

20 BUT one, that had escaped, came and told Abram the Hebrew, who then
 21 dwelled at the turpentine-tree of Mamreh (an Amorite), the brother of Ethcol
 22 and of || Aner, who were in alliance with Abram. When Abram heard that his
 23 kinsman had been captived, he mustered three hundred and eighteen of his tried
 domestics, and pursued *the enemy* unto Dan; where he and his men, falling upon
 them in divisions by night, smote them, and pursued them as far as Hoba, to the
 north of Damascus. And he brought back all the riches of Sodom and Gomorra,
 and his own kinsman Lot, with his riches; the women also, and the people.

AFTER his return from smiting Chedorlaomer and the kings his associates, the
 king of Sodom went out to meet him unto the vale of Shavé, which is now called
 the Kings-vale. Melchizedek also, the king of Salem, brought forth bread and wine;
 and being priest of GOD, the SUPREME, he blessed Abram, and said: "Blessed be
 Abram by GOD, the SUPREME, the owner of the heavens and of the earth! And
 blessed be GOD, the SUPREME, who delivered thine enemies into thine hand!"
 To him † Abram gave the tithe of all the spoil.

THE king of Sodom then said to Abram: "Give me the persons, and take the
 riches to thyself." But Abram said to the king of Sodom: "With uplifted hand
 I swear to GOD, the SUPREME, the owner of the heavens and of the earth, that,

VARIOUS READINGS.

CH. XIV. v. 6. || of their Mount-Seir, present Heb.—V. 12. † SAM.—V. 13. || Anram, SAM. Anan, SEP.
 V. 20. † SAM. SEP.

EXPLANATORY NOTES.

V. 18. Melchizedek signifies the just king, or king of justice: which title he had probably acquired from the equity of his government. He united in his person the regal and sacerdotal powers: for he was also priest of God the su-
 preme, or the God Elion; which appears to be the name given to the Deity in that country. Hence Abram (v. 22.) very properly swears by that name in compliment to Melchizedek.

“ of all that belongeth to thee, I will not take so much as a shred or fandal-string ;
 “ left thou should say : ‘ I have enriched Abram ! ’ excepting, only, what the young 24
 “ men have consumed ; and the shares of these men who went with me, Aner, Esh-
 “ col, and Mamreh : let them take their shares.”

§ 12. Abram, in a Vision, learns the Fate of his Posterity.

AFTER these things, the word of the LORD came to Abram in a vision, saying: 1
 “ Fear not, Abram ! I am thy protector ; and || very great shall be | thy reward.” 2
 But Abram said : “ LORD GOD ! what mayest thou give me, seeing I continue child-
 “ less ; and he, to whom I must leave all, is that Damascene, Eleezer ? For, lo ! (said 3
 “ Abram) as thou hast given me no seed, a domestic must be mine heir.” But in- 4
 stantly the word of the LORD came to him, saying : “ This shall not be thine heir ;
 “ but one sprung from thine own body shall be thine heir.” He then brought him 5
 forth, and said : “ Look now towards the heavens, and number the stars, if thou
 “ be able to number them.” Then he said to him : “ So shall be thy seed.”
 † Abram believed the LORD ; who accounted it to him for righteousness, and said 6
 to him : “ I am the LORD, who brought thee from Ur of Chaldea to give thee this 7
 “ land for an inheritance.” “ But, LORD GOD ! ” said he, “ by what shall I know 8
 “ that I am to inherit it ? ” † The LORD said to him : “ Bring me an heifer of three 9
 “ years, a she-goat of three years, and a ram of three years ; with a turtle-dove and
 “ a young pigeon.” All these he brought to him ; and, having divided them into 10
 halves, he laid the divided parts opposite one to another : but the fowls he divided
 not. And when birds of prey came down upon the carcases, Abram drove them 11
 away. But, about sun-setting, Abram fell into a trance ; when, lo ! he was seized 12
 with a great and darksome horror ; whilst thus it was said to him : “ Know thou 13
 “ for certain, that thy seed shall be sojourners in a land not their own, the inhabit-
 “ ants of which will reduce them into slavery, and will afflict them, for four hun-
 “ dred years. But that nation, by whom they shall have been enslaved, I myself 14
 “ will, at length, judge ; and they shall come out of it with great riches. Thou, in- 15
 “ deed, shalt have gone to thy fathers in peace, and shalt have been buried in a good
 “ old age : but they shall return hither in the fourth generation ; for as yet the ini- 16
 “ quity of the Amorites is not complete.” The sun was now set, and it was dark, 17
 when, lo ! a smoke like that of a furnace, and a flash of fire passed between the

VARIOUS READINGS.

CH. XV. v. 1. || *I will greatly multiply*, SAM.—V. 6. † SEP. SYR. VULG.—V. 9. † VULG. and 2 MSS.

EXPLANATORY NOTES.

V. 13. *Sandal-string*. Sandals were wooden soles, tied to the feet with strings : one of these is here meant.

Ch. xv. v. 1. *In a vision*. Which vision is continued, I think, to the end of the chapter.

V. 2. *He to whom, &c.* It is still customary in the East, for one who has no children, to leave his possessions to some favourite servant or slave. See c. 8.

V. 6. *Accounted it, &c.* i. e. considered it as a new test of

18 pieces. In that day the LORD † GOD made a covenant with Abram, saying: "To thy seed I give this land, from the river of Egypt unto the great
19 "river, the river Euphrates; the land of the Kenites, Kenezites, Kadmonites,
20 "Hethites, Pherizites, Raphaïtes, Amorites, Chanaanites, Gergasites, † Hevites and
21 "Jebusites."

1 STILL Sarai, the wife of Abram, brought him no child: but having an Egyptian hand-maid, whose name was Agar, she said to Abram: "Lo! now, as the
2 "LORD hath denied me children, cohabit, I pray thee, with my hand-maid; by
"her, perhaps, I may have children." Abram hearkened to the voice of his wife.
3 And Sarai, the wife of Abram, took her Egyptian hand-maid Agar, and gave her,
for a wife, to her husband; after Abram had dwelled ten years in the land of
4 Chanaan. So he cohabited with Agar; and she conceived: and when she saw that
5 she had conceived, her mistress became contemptible in her eyes. Sarai, therefore,
said to Abram: "On thee lieth my wrong. My own hand-maid I have given in-
"to thy bosom; and when she seeth that she hath conceived, I am become con-
6 "temptible in her eyes. May the LORD be judge between me and thee!" Abram
said to Sarai: "Lo! thy hand-maid is in thine own power; do to her what thou
"seest fit."

7 BUT Sarai so humbled her, that she fled from her presence: and an angel of the
LORD found her by a fountain of water, in the wilderness (by that fountain *which*
8 *is* on the way to Shur), and said: "Agar, hand-maid of Sarai, whence comest thou,
"and whither art thou going?" She said: "I flee from the presence of my mis-
9 "tress Sarai." But the angel of the LORD said to her: "Return to thy mistress,
10 "and be submissive to her: and I will multiply thy seed so exceedingly (said the
11 "angel of the LORD to her) that, for multitude, they may not be numbered. For,
"lo! (said again to her the angel of the LORD) thou hast conceived, and shalt bear

VARIOUS READINGS.

V. 18. † SEP.—V. 21. † SAM. SEP.

EXPLANATORY NOTES.

Ch. xvi. v. 1. *Having an Egyptian hand-maid, &c.* One of the slaves which she had gotten in Egypt (see c. 12. 16.), and who was probably her mistress's favourite. Although a promise had been made to Abram, that his own son should be his heir; none had yet been made, that Sarai was to be the mother. Despairing therefore of having children herself, she thought of an expedient to have them by proxy, according to the lawful usages of those times; but she had soon cause to repent.

V. 3. *For a wife.* This sort of concubines, or secondary wives, has always been common in the East. They were generally taken from among the beautiful female slaves or captives, and might be dismissed without much ceremony.

V. 6. *Lo! thy hand-maid is in thine own power.* It is a common but ill-founded notion, that the married ladies in

the East are slaves to their husbands. They have, on the contrary, in some respects, more privileges than those of Europe. They are perfect mistresses of the money and slaves they bring along with them; and, if ill-treated by their husbands, they may leave them, and carry back to their father's house all they brought.

Th. *Sarai so humbled her.* This treatment of Agar has been thought cruel, and Abram called unjust for permitting it. But Abram had no right to control his wife with regard to her own slave; and few women would have borne the insult of Agar.

V. 10. *Said the angel, &c.* This and the following repetition of the same words are put in a parenthesis, to make the text appear less redundant; which would be complete without them.

"a son, whose name thou shalt call ISHMAEL [*GOD-ATTENDETH*], because the
 "LORD hath attended to thy affliction. A ferocious man he will be; his hand 12
 "against every one, and the hand of every one against him; and in the face of
 "all his brethren he will pitch his tents." And Agar called the name of the 13
 LORD, who had spoken to her, THE-VISIBLE-GOD; "for did I not here see him,
 "by me, visible?" said she. Wherefore the well was called || Beer-Elohi-rui [*the* 14
well of the visible God]. Lo! it is between Kadesh and Barad. So Agar bare to 15
 Abram a son. And Abram called the name of his son, whom Agar bare, Ishmael.
 Abram was eighty-six years old when Agar bare Ishmael to him. 16

§ 13. *A new Covenant made with Abram.*

WHEN Abram was ninety-nine years old, the LORD again appeared to him, 1
 and said to him: "I am GOD the OMNIPOTENT. Live thou a godly and upright
 "life; and I will enter into a covenant with thee, that I will multiply thee exceed- 2
 "ingly." Abram fell on his face; when GOD again spoke to him, saying: "Lo! 3
 "I make my covenant with thee; that thou shalt be the father of many nations: 4
 "nor shall thy name henceforth be called ABRAM; but ABRAHAM shall be thy 5
 "name: for, the father of many nations I have destined thee to be. Exceedingly 6
 "fruitful I will render thee; nations out of thee I will make, and kings from thee shall
 "spring. My covenant between me and thee and thy seed after thee, throughout 7
 "their generations (to be thine and their GOD), I will establish for a perpetual co-
 "venant: and the land in which thou sojourneest, the whole land of Chanaan, I will 8
 "give, in perpetual possession, to thee and to thy seed after thee; and their GOD I
 "WILL BE. Thou also shalt, therefore, keep my covenant (said GOD to Abraham), 9
 "thou and thy seed after thee, through all their generations. This is my covenant 10
 "between me and thee and thy seed after thee, which ye shall keep: let every male

VARIOUS READING.

CH. XVI. v. 14. || a conjectural emendation: al. *Beer-labi-roi*. See the note below.

EXPLANATORY NOTES.

V. 12. *A ferocious man*; lit. *a wild-ass of a man*: as we say, *a beast of a man, a bear of a man*, for a *beastly, bearish man*. Ishmael seems to have inherited all the haughtiness of his mother's disposition; and his posterity are at this day still the *wild Arabs*.

Ib. *In the face of all his brethren*; i. e. as I conceive, he will bid them all defiance, conformably to what is said of him before. Others explain it, of contiguity of residence: *he will dwell opposite to all his brethren*.

V. 13. *The-visible-God*; or, *the-seeing-God*: for the common version, *Thou-God-seest-me*, though it be that of all the ancients, is founded on a wrong division of the Hebrew words.

Ib. *Did I not see, &c.* This, I think, is the true meaning

of the original. Others, *Have I also here looked after him that seeth me? Have I not seen the back-parts of him that seeth me? Do I also see here after this fight, &c.* See c. x.

V. 14. *The well of the visible God*. I have here, for the first time, ventured a conjectural emendation. The present text seems altogether unintelligible; although translators have made out of it *the well of the living that saw me, the well of the living vision, &c.* See c. x.

Ch. xvii. v. 1. *The OMNIPOTENT*. Others would render, *the BOUNTIFUL*; and others, *the SUPREME*. See c. x.

V. 5. *Abcam* signifies an *high father*. *Abraham, the father of a multitude*. There is the addition of one letter only in the original.

V. 8. *And their God I will be*. Compare Exod. 3. 14.

- 11 "among you be circumcised: the foreskin of your flesh ye shall circumcise; that
 12 "it may be a mark of the covenant between me and you. Every male-child among
 "you, eight days old, whether he be born in thy house or purchased with money
 "of any stranger who is not of thy seed, must, throughout your generations, be
 13 "circumcised: born in thy house, or purchased with thy money, he must abso-
 "lutely be circumcised; that my covenant may be in your flesh a perpetual cove-
 14 "nant. The uncircumcised male (the foreskin of whose flesh hath not been cir-
 "cumcised *) shall be cut off from his people: he hath broken my covenant."
 15 GOD moreover said to Abraham: "As for Sarai thy wife, thou shalt not call
 16 "her name SARAI; for SARA is her name. And I will bless her, and of her even
 "give thee a son, || whom I will also bless |. A mother of nations she shall be,
 17 "and kings of nations from her shall come." Here Abraham fell upon his face,
 and, laughing, said in his heart: "Shall one, who is an hundred years old, beget?
 18 "Shall Sara, who is ninety, bear?" Abraham therefore said to GOD: "Grant but
 19 "that Ishmael may live before thee!" But GOD said to Abraham: "Nay, indeed,
 "Sara, thy wife, shall bear a son, whose name thou shalt call ISAAC [*LAUGHTER-*
 "*BRINGER*]: and my covenant I will establish with him, and with his seed after
 20 "him, for a perpetual covenant. For Ishmael, also, I have heard thee: lo! I will
 "bless him, and make him fruitful, and multiply him exceedingly: twelve chiefs
 21 "he shall beget; and a great nation I will make of him. But my covenant I will
 "establish with Isaac, whom Sara shall bear to thee about this very time next year."
 22 Here ended the conversation, and GOD departed from Abraham.
 23 THEN Abraham took his son Ishmael and every male among his domestics, whe-
 ther born in his house or purchased with his money, and in the course of that day
 24 circumcised the foreskins of their flesh, as GOD had commanded him. Abraham
 25 was ninety-nine years old when he circumcised the foreskin of his own flesh; and
 his son Ishmael was thirteen years old when the foreskin of his flesh was circum-
 26 cised. In the course of the same day was Abraham circumcised, and his son Ish-
 27 mael: and all his domestics, whether born at home or purchased with money of a
 stranger, were also circumcised.

VARIOUS READINGS.

CH. XVII. v. 14. * *on the eighth day*, SAM. SEP.—V. 16. || *So SAM. SEP. SYR. VULG. al. and her I will bless.*
 See C. R.

EXPLANATORY NOTES.

V. 11. *The foreskin* is that which covers the glans of the penis. This rite was not peculiar to the Jews. It is still practised by all those of the Mohammedan religion; and even by some Christian denominations. It is supposed to contribute to fecundity, and evidently tends to cleanliness.

V. 15. *Sarai—Sara*. The former has been generally supposed to mean *my lady*; the latter, *the lady*. This, how-

ever, is but a frigid paronomasia. We naturally expect some allusion to fecundity. Whatever then be the meaning of *Sarai* (which, I think, is a *star*), *Sara* may denote a *prolific woman*. See C. R.

V. 17. *Shall one*, &c. This doubt in Abraham could not well arise from his own age, but from his wife's; for he had children long after this. See ch. 25.

§ 14. God renews his Promises to Abraham, &c.

AGAIN the LORD appeared to him at the turpentine-tree of Mamreh, as he sat 1
at the tent-door in the heat of the day. For, raising his eyes, he perceived three 2
men standing over against him: whom, as soon as he saw them, he ran from the
tent-door to meet; and, bowing himself down to the ground, he said: || "My lords, 3
" if I have now found favour in || your eyes, pass not by, I beseech you, from
" || your servant. Let some water, I pray, be fetched; and let your feet be bathed; 4
" and rest yourselves under the tree; and let me fetch a morsel of bread, that ye 5
" may refresh yourselves, and then pass on: for ye must have come aside towards
" your servant, for that purpose." They answered: "So do, as thou hast said." 6
Abraham then hastened into the tent to Sara, and said: "Quickly knead three seahs 7
" of fine flour, and make hearth-cakes." Abraham next ran unto the herd, and
fetched a good and tender calf, and gave it to a young man, who quickly dressed it. 8
He then took cream and milk, and the calf which had been dressed, and set them 9
before the men under the tree; himself attending them. And when they had eaten, 10
they said: "Where is Sara, thy wife?" He said: "Lo! here in the tent." "I will 11
" certainly return to thee," said one of them, "according to the time of life; when,
" lo! Sara thy wife shall have a son." This Sara heard, being behind him at the 12
door of the tent. Now Abraham and Sara were far gone in years; and Sara had 13
ceased to be like other women: therefore Sara, laughing within herself, said: 14
"Year-worn as I am, shall I yet have pleasure; my husband too being so old?"
But the LORD said to Abraham: "Why laugheth Sara, saying, 'Old as I am, 15
' shall I really have a child?' Is any thing too hard for the LORD? At the term
" appointed I will return to thee (according to the time of life), when Sara shall
" have a son." Then Sara denied, saying: "I laughed not;" for she was afraid. 15
"Nay," said he, "but thou didst laugh."

VARIOUS READINGS.

CH. XVIII. v. 3. || So SAM. al. *My lord*. Ibid. || So SAM. al. *thine*. Ibid. || So SAM. al. *thy*. See C. R.

EXPLANATORY NOTES.

Ch. xviii. v. 1. *At the tent-door*. It was and is still usual in Palestine to dwell near some great tree; which may serve for a shade in the heat, and a shelter in the cold. The *terebinth*, or turpentine-tree, was peculiarly fit for those purposes.

V. 2. *Three men*; i. e. angels in the semblance of men; one of whom is supposed by some of the ancient fathers to have been *Jesus Christ*.

V. 3. *My lords*. This was a term of respect, given even to equals; and corresponded to the French *Monsieur*, and our *Sir*.

V. 6. *Hearth-cakes*; i. e. baked on the heated stones of the hearth, and sometimes covered with hot cinders. This

method is now perhaps peculiar to the East; but was, not many years since, practised in many parts of Britain. The bread thus baked has a peculiar flavour; especially if the dough has not been too much wetted.

Ibid. *Three seahs*. Somewhat more than three pecks and a half. See the Tables.

V. 8. *Cream*. Not *butter*, as the word is commonly rendered. See C. R.

V. 10. *According to the time of life*; i. e. as I understand it, the time necessary for the production of a living child: others, of a certain indefinite time. The ancient versions vary. See C. R.

16 THE men now arose from thence, and turned towards Sodom; Abraham going
 17 along with them to conduct them on the way; when the LORD said: "Shall I
 18 "conceal from † my servant | Abraham what I am about to do; seeing Abraham
 "is destined to be the father of a great and mighty nation; and in whom are to be
 19 "blessed all the nations of the earth? For I know † Abraham to be one who will
 "command his children and his posterity to keep the way of the LORD, by doing
 "justice and equity; that the LORD may bring upon Abraham that which he hath
 20 "pronounced concerning him." So the LORD said: "Because great and exceed-
 21 "ingly grievous is the reported guilt of Sodom and Gomorra; I am now going
 "down, that I may see and know, whether or not they have absolutely done accord-
 "ing to the report that has come to me."

22 Two of the men, now, turned their faces thence, and went towards Sodom.
 23 while Abraham yet stood before the LORD; to whom he approached, and said:
 24 "Wilt thou destroy the just with the wicked? Suppose there be fifty just persons
 "in the city, wilt thou destroy, and not spare the place for the sake of the fifty just
 25 "persons that are in it? Far be it from thee to do after this manner; to destroy the
 "just with the wicked, and to make the just and the wicked alike! Far be it from
 26 "thee, the judge of the whole earth, not to do equity!" The LORD said to Abra-
 ham: "If in the city of Sodom I find fifty just persons, I will spare the whole
 27 "place for their sake." Abraham resumed, and said: "Lo! now since I have taken
 28 "upon me to speak to my lord (though I am but dust and ashes)—suppose that of
 "the fifty just persons there be wanting five; wilt thou, for the want of those five,
 "destroy the whole city?" "If I find there five-and-forty," said he, "I will not
 29 "destroy it." Abraham yet spoke to him again, and said*: "Suppose forty be
 30 "found there?" "For the sake of forty," said he, "I will not || destroy it." "Oh!
 "let not my lord be angry," said Abraham, "if I speak: suppose thirty be found
 31 "there?" "I will not || destroy it," said he, "if I find thirty there." "Lo! now,"
 again said Abraham, "since I have taken upon me to speak to my lord, suppose
 "there be twenty found there?" "For the sake of twenty," said he, "I will not
 32 "destroy it." "Oh! let not my lord be angry," said Abraham, "if I speak but
 "once more: suppose there be found ten there?" "For the sake of the ten," said
 33 he, "I will not destroy it." The LORD, having now done speaking to Abraham,
 went away: and Abraham returned to his own place.

VARIOUS READINGS.

V. 17. † SEP. SYR.—V. 19. † SAM.—V. 29. * to him, SAM. Ibid. || So SAM. SEP. SYR. VULG. al. do.
 V. 30. || So SAM. SEP. SYR. al. do.

EXPLANATORY NOTE.

V. 22. *Before the Lord*; i. e. before the one of the three who remained with him.

§ 15. *The Destruction of Sodom and Gomorra, &c.*

WHEN the two angels came to Sodom, in the evening, Lot was sitting at the gate of Sodom. And Lot, seeing *them*, rose up to meet them; and, having bowed himself with his face to the earth, he said: "Lo! now, my lords, turn aside, I pray you, into the house of your servant; where ye may lodge, and bathe your feet; and, rising early in the morning, pursue your journey." "Nay," said they, "let us lodge in the street." But when he urged them greatly, they turned aside to him, and went into his house. And he baked unleavened cakes, and made a banquet for them; and they ate.

THEY had not yet gone to bed, when the men of the city, the men of Sodom, the whole people together, both young and old, surrounded the house; and, calling for Lot, they said to him: "Where are the men who came to thee this night? Bring them out to us, that we may converse with them." But Lot went forth to them; and, having the door shut behind him, said: "I pray you, brethren, do not so wickedly. Lo! now, I have two daughters, who have not conversed with man: let me, I pray you, bring them out to you, and to them do whatever is right in your own eyes; only to these men do nothing; for, therefore, are they come under the shelter of my roof." They replied: "Stand by. Shall one (said they) who came in as a sojourner set himself up for a judge? We will now treat thyself worse than them." So they pressed hard upon Lot, and were approaching to break open the door; when the men, putting forth their hands, pulled Lot to them into the house, and shut the door: and the men who were at the door, both small and great, they smote with such blindness, that they vainly laboured to find the door.

THE || angels then said to Lot: "Who else is there here related to thee? Thy sons, and thy daughters, and whatsoever thou hast in the city, bring out of this place; for we are about to destroy this place. So great, before the LORD, is the crying guilt of its inhabitants, that the LORD hath sent us to destroy it." Lot went out to his sons-in-law, who had married his daughters, and said: "Arise, go out of this place; for the LORD is about to destroy this city." But he appeared as jesting, in the eyes of his sons-in-law.

VARIOUS READINGS.

CH. XIX. V. 12. || So SAM. The REST, *men*.

EXPLANATORY NOTES.

Ch. xix. v. 5. *Converse with them*; i. e. abuse them in a carnal manner. Hence such vile persons are still called Sodomites.

V. 8. *I have two daughters, &c.* This proposal of Lot's seems to us strange and unwarrantable. But it was perfectly consonant with the usages of those times and countries; where the rights of hospitality were considered as the strongest of all laws; and a violation of them was accounted the greatest crime. It would have, in this case, been

greatly enhanced by Lot's having urged them to be his guests.

V. 12. *Who else, &c.* i. e. Who, beside these who are in the house with thee?

V. 14. *Who had married.* So the words seem to have been understood by all the ancient interpreters, except the Vulgate; who (with some moderns) renders, *who were to marry his daughters*. Compare v. 15, which leads us to conclude, that Lot had other daughters married in Sodom.

15 THE dawn was now rising, when the angels urged Lot, saying: "Arise, take
 16 "thy wife and thy two daughters that are present, lest thou be involved in the
 17 "punishment of the city." And, as he still lingered, the men (from the LORD's
 18 "mercy towards him) took hold of his hand, and of the hands of his wife and of
 19 "his two daughters; and brought them forth, and placed them safe without the
 20 "city. And when they had brought them forth, one of them said: "Escape for
 21 "thy life; look not behind thee, nor stay in any part of the plain; escape to the
 22 "mountains, lest thou be involved." But Lot answered: "Oh! no, my lord!
 23 "Lo! now thy servant hath found favour in thine eyes, and great hath been the
 24 "mercy which thou hast shewed to thy servant in saving my life; but I cannot
 25 "escape to the mountains, lest, some evil overtaking me, I die. Lo! now, that city,
 26 "which is but a small one, is nearer to flee unto: thither, I pray thee, let me escape;
 27 "that my life may be saved: is it not a small city?" († Hence its name was called
 28 ZOAR [SMALL]. "In this also," replied the angel, "I favour thee; the city, which
 29 "thou hast mentioned, I will not destroy. Quickly escape thither: for, until thou
 30 "art come thither, I can do nothing."

31 THE sun had now risen upon the earth, and Lot had entered into Zoar; when
 the LORD himself from the heavens rained sulphur and fire upon Sodom and Go-
 32 morra; and destroyed those cities and the whole plain, with all the inhabitants of
 33 the cities and the growth of the ground. Lot's wife also, looking back from behind
 him, was turned into a saline statue.

34 Now Abraham had gone early in the morning to the place where he had stood
 35 before the LORD; when, looking toward Sodom and Gomorra, and all the plain
 36 country, he beheld the smoke of the land ascending like the smoke of a furnace.
 37 But GOD, when he destroyed the cities of the plain, had remembered Abraham,
 and sent Lot away from amidst the overthrow, when he overthrew the cities among
 which Lot dwelled.

38 BUT Lot, together with his two daughters, went out of Zoar, and dwelled
 39 among the mountains; for he was afraid to dwell in Zoar. So he dwelled in a
 40 cave, he and his two daughters. And the elder said to the younger: "Our father

VARIOUS READING.

V. 20. † transposed from the end of v. 22.

EXPLANATORY NOTES.

V. 24. *The Lord himself*; literally, *the Lord from the Lord*; a common Hebraism. It denotes here, that the rain was not an ordinary one; but sent for the particular purpose of destroying a wicked people.

1b. *Sulphur and fire*; i. e. *sulphureous flames*; a dreadful storm of thunder, which, falling on a bituminous soil, could not fail to make sad devastation. It might also be accompanied with an earthquake.

V. 26. *Looking back*. The Hebrew word means, to look stedfastly; which implies, that she stopped for the purpose;

perhaps actually returned, as the Syriac translator understood it. Compare Luke 17. 32.

Ibid. *A saline statue*. She was probably struck with lightning, and crusted over with nitre. Some, however, think that the words might be thus rendered: *She stuck fast in the brine*, or thick falfuginous matter. See c. a.

V. 30. *So he dwelled in a cave*. Caves are extremely frequent in the hilly parts of Judea, and were often used for places of abode. Some of them would contain hundreds of men.

"is old; and not a man is there *now* in the whole country to cohabit with us, according to the custom of all the earth: come, let us make our father drink wine, 32
 "and let us lie with him, that we may preserve seed to our father." That same 33
 night, they made their father drink wine; when the elder went in, and lay with her 34
 father; without his knowing either when she lay down, or when she arose. And 34
 when the morrow came, the elder said to the younger: "Lo! last night I lay with
 "my father. Let us make him drink wine this night also; and go thou in and lie 35
 "with him, that we may preserve seed to our father." So that night also they made 35
 their father drink wine; when the younger went in and lay with him; without his
 knowing either when she lay down, or when she arose. Thus both Lot's daughters 36
 became pregnant by their own father. The elder bare a son, whose name she called 37
 Moab*. He was the father of the present Moabites. The younger also bare a son, 38
 whose name she called *Ben-Ammi. He was the father of the present Ammonites.

§ 16. *Abraham's Sojournment in Gerar, &c.*

ABRAHAM now removed towards the south country, and dwelled as a sojourner 1
 in Gerar, between Kadesh and Shur. But Abraham having said of his wife Sara: 2
 "She is my sister:" († for he was afraid to say: "She is my wife;" left the men of
 the city should kill him, on her account |) Abimelech the king of Gerar sent and 3
 took away Sara. But GOD, in a nightly dream, came to Abimelech and said to him:
 "Lo! thou art a dead man, on account of the woman whom thou hast taken; for 4
 "she hath a husband of her own." Abimelech, who had not yet come near her, said:
 "LORD, wilt thou kill even righteous people? Said he not to me: 'She is my sister?' 5
 "and did not she herself also say: 'He is my brother?'" In the integrity of my
 "heart, and in the cleanness of my hands, I have done this." "Yea," answered 6
 GOD (in the dream), "I know that in the integrity of thy heart thou hast done
 "this; and therefore I also have withheld thee from sinning against me; for
 "which cause, I allowed thee not to touch her. Now therefore, if thou wouldst 7

VARIOUS READINGS.

V. 37. * *saying*: "From my own father" is he, SEP.—V. 38. * *Ben-Ammon* (or *Ben-Ammai*); *saying*: "The
 "son of my own kind" is he, SEP. VULG. CH. XX. v. 2. † SEP.

EXPLANATORY NOTES.

V. 31. *In the whole country.* Persuaded that the whole country, Zoar itself not excepted, was totally destroyed; and having now no prospect of having husbands, they be-
 think themselves of this artifice to have children, at least, by their father. Dying without children was in those days con-
 sidered as the greatest misfortune that could befall a woman. We shall see many other proofs of it afterwards.

V. 32. *Let us make our father drink wine.* Some of what they had brought with them from Sodom, or from Zoar.

V. 33. *Without his knowing, &c.* This has seemed to

some a strange assertion; but it has seemed so without reason. Lot was too drunk, when his daughter lay down, to perceive her at all; too drunk at any time to discern her from another woman: and she would be careful to leave him in the morning before he was awake. All the rest he might easily take for a nocturnal delusion. Or, if we suppose with Michaelis (what is not at all improbable), that a part, at least, of his flocks and servants were excepted from the de-
 vastation, he might take his daughter to be one of his female slaves.

“live, restore the man’s wife; for he is a prophet, and will pray for thee: but
 “if thou restore *her* not, know, for certain, that thou shalt die; thou and all
 “thine.”

8 ABIMELECH rose early in the morning, and, calling together his servants, told
 9 all those words in their hearing; and they were † all exceedingly afraid. Then
 Abimelech called for Abraham, to whom he said: “What is † this thou hast done
 “to us? And in what have I offended thee, that thou wouldest bring so great guilt
 “on me and on my kingdom? Nefarious deeds thou hast done in my regard.
 10 “What sawest thou *here* (said again Abimelech to Abraham), that thou shouldest
 11 “do this thing?” Abraham answered: † “Because I was afraid|. For I said *to*
 “myself: Perhaps the fear of God is not in this place, and they may slay me on
 12 “account of my wife. And yet indeed, although she is my wife, she is also my
 13 “sister; the daughter of my father, but not the daughter of my mother. So when
 “GOD made me emigrate from my father’s house † and from my native land|,
 “I said to her: This is the kind office thou shalt do to me: to whatsoever place
 “we come, say of me: ‘He is my brother.’”

14 THEN Abimelech took † a thousand pieces of silver|, and flocks, and cattle, and
 man-servants and maid-servants, and gave them to Abraham; and his wife Sara he
 15 restored to him; and said: “Lo! my land is before thee; dwell where thou seest
 16 “fit.” Then to Sara he said: “Lo! I have given to thy brother a thousand pieces
 “of silver, to purchase veils for thee and for all thy attendants; for every one that
 17 “is married.” Then Abraham prayed to GOD; and GOD healed Abimelech, and
 18 his wife and his hand-maids, so that they might have children. For every womb
 in the house of Abimelech the || LORD had totally restrained from bearing, on ac-
 count of Sara the wife of Abraham.

VARIOUS READINGS.

V. 8. † SAM. SEP. VULG.—V. 9. † SEP. and 2 MSS.—V. 11. † SAM.—V. 13. † SAM.—V. 14. † SAM. SEP.
 V. 18. || *God*, SAM.

EXPLANATORY NOTES.

Ch. xx. v. 7. *A prophet*. Though the common version has been retained, the reader must know, that the word does not always mean one who predicts future things. It more frequently signifies an *eminent respectable person*; one of superior virtue and piety, whose prayers are more readily heard by God on that account.

V. 16. *A thousand pieces of silver*. What these pieces were it is not certain. The Greek and Arabic translators rendered them *drachmas*; of which there were two sorts—one valued at about nine-pence, the other only seven-pence three farthings. If the pieces given to Abraham were *drachmas* of the first sort, they were equal to 371. 10s. of our money. But if they were *shekels*, as some interpreters

think; and if the silver shekel was equal to about two shillings and three-pence of our money; then the whole sum was above one hundred pounds: no inconsiderable present from a petty king of Palestine.

Ib. *For every one that is married*. In those days it was usual for married or betrothed women to wear veils. Sara had neglected, it appears, to put on this distinctive badge of matrimony; that she might the better pass for Abraham’s sister. Hence Abimelech’s mistake; and hence his request, that she will not so again expose herself, nor any of her female attendants who are not unbetrothed virgins. See c. 2.

§ 17. *The Birth of Isaac, &c.*

MEANWHILE the LORD was mindful of Sara, as he had said; and did to her as he had spoken. For Sara conceived, and bare a son to Abraham, in his old age, at the very time which the LORD had mentioned to him. And Abraham called the name of his son, that was now born to him (whom Sara bare to him), Isaac. And Abraham circumcised his son Isaac, when eight days old, as the LORD had commanded him.

Now, Abraham was an hundred years old, when his son Isaac was born to him. So Sara said: "The LORD hath made me a subject of laughter: who-soever shall hear of it will laugh at me. Who now (added she) will say to Abraham: 'Shall Sara suckle children?' since, in his old age, I have borne a son to him?"

THE child grew, and was weaned; and Abraham, on the day that † his son Isaac was weaned, made a great feast. But when Sara saw the son of Agar the Egyptian (whom she had borne to Abraham) deriding † her son Isaac, she said to Abraham: "Turn out that hand-maid, with her son; for the son of that hand-maid shall not be co-heir with my son; with Isaac." This speech was extremely displeasing to Abraham, on account of his son; but GOD said to him: "Let it not be displeasing to thee, on account of thy son, or on account of thy hand-maid. In all that Sara hath said to thee, hearken to her voice: for by Isaac shall thy seed be denominated. But of † that hand-maid's son, also, I will make a † great nation; because he is thy seed." Abraham then arose early in the morning; and, taking bread and a bottle of water, he put them on Agar's shoulder; and, with the lad, dismissed her.

So she went away, and wandered in the wilderness of Beer-sheba, until the water in the bottle was spent; when she placed the lad under one of the shrubs; and, retiring about the distance of a bow-shot, sat down over against him. For she said:

VARIOUS READINGS.

CH. XXI. v. 8. † SEP.—V. 9. † SAM. SEP. VULG.—V. 13. † SAM. SEP. Ib. † SAM. SEP. SYR. VULG.

EXPLANATORY NOTES.

Ch. xxi. v. 2. Comp. c. 17. 19: 18. 10. Gal. 4. 23. Heb. 11. 11.

V. 3. *Isaac*, or *Ishak*, denotes one that *causes laughter*; and alludes both to Sara's laughing when he was promised, and to the joy that attended his birth.

V. 4. Comp. c. 17. 10.

V. 6. *A subject of laughter*; i. e. a subject of mirth to all around; as is common when an old woman, who has been long married, becomes at length a mother.

V. 7. *Who now will say to Abraham*—i. e. Who henceforth will dare to make this a question? The word rendered by *say* has a meaning much stronger: it signifies to tease one with words, to prate with confidence, &c.

V. 8. *Was weaned*. At what age it is uncertain: most probably at the end of three years. See the next note.

V. 9. *Deriding*, &c. Ishmael was now, probably, in his sixteenth or seventeenth year; and, from the natural haughtiness of his disposition, could not help turning into ridicule all that rejoicing for a newly-weaned infant. Isaac was then, probably, three years old. Comp. 1 Sam. 1. 24, &c. and 2 Mac. 7. 27.

V. 10. Comp. Gal. 4. 10.

V. 12. Comp. Rom. 9. 7. Heb. 11. 18.

V. 14. *Bread*. Under the name of bread are comprehended eatables of every kind.

Ib. *A bottle of water*. Bottles were then made of leather. They were of different sizes, according to the size of the animal whose skin they were made of. They are still used in that country.

“Let me not see the death of the lad.” So she sat down over against him. And
 17 || the lad | wept with a loud voice, and GOD heard the voice of the lad; and an
 angel of GOD called to Agar from the heavens, and said to her: “Agar! what art
 “thou about? Fear not; for GOD hath heard the voice of the lad, there where he
 18 *lieth*. Arise, lift up the lad, and give him thy assistance; for a great nation I will
 19 “make of him.” Then, GOD opening her eyes, she saw a well of water, and went
 20 and filled the bottle with water, and gave drink to the lad. And GOD was with
 the lad; who grew up, and dwelled in the wilderness, and became an expert bow-
 21 man. In the wilderness of Pharan he dwelled; but his mother took a wife to him
 from the land of Egypt.

22 It was about this time that Abimelech, accompanied † by his friend Ahuzzath
 and | by Phicol the chief of his host, spake to Abraham, saying: “GOD is with
 23 “thee in all that thou doest. Now therefore swear to me, by GOD, that thou wilt
 “not deal deceitfully with me, nor with my posterity; but that, according to all
 “the kindness which I have done to thee, thou wilt do to me and to the land in-
 24 “which thou sojournest.” Abraham answered: “I swear.” Then Abraham ex-
 25 postulated with Abimelech about a well of water, which Abimelech’s servants had
 26 seized. But Abimelech said: “I know not who hath done this thing; for thou
 27 “never toldest me, nor did I ever hear of it, until this day.” Then Abraham took
 flocks and herds, and gave them to Abimelech; and they made a mutual covenant.
 28 But Abraham having set apart by themselves seven ewe lambs of the flock,
 29 Abimelech said to him: “What, now, mean these seven ewe lambs which thou
 30 “hast set apart by themselves?” † Abraham answered: “That thou mayest take
 “these seven ewe lambs from my hand, for the purpose of being a testimony that
 31 “I digged this well.” Wherefore (and because they both swore there) that place
 32 was called Beer-sheba; for at Beer-sheba they made this covenant.—Then Abime-
 lech, with † Ahuzzath his friend, and | Phicol the chief of his host, arose and re-
 33 turned to the land of the Philistines.—And † Abraham planted a tamarisk grove at
 34 Beer-sheba, where he invoked the name of the LORD, GOD eternal. And Abra-
 ham sojourned many days in the land of the Philistines.

VARIOUS READINGS.

V. 16. || SO SEP. The REST, *for*.—V. 22. † SEP.—V. 30. † SAM. SEP.—V. 32. † SEP.—V. 33. † SAM.
 SEP. SYR. VULG.

EXPLANATORY NOTES.

V. 19. *Opening her eyes*; i. e. made her see what she had not perceived before.

V. 20. *He became an expert bowman*; lit. *master of the bow*. This was a natural and necessary consequence of his dwelling in the wilderness; where he must procure his nourishment chiefly by killing beasts and birds.

V. 23. *My posterity*. There are two words in the original; but as the precise meaning of them is uncertain, and as they evidently signify *posterity* of one kind or other, this word has been preferred. See c. x.

V. 31. *Wherefore (and, &c.)* And is not in the original; but as the name of the well has an allusion to the seven lambs as well as to their *swearing* (which in Hebrew is the same word), the context seems to require this arrangement of the sentence. *Beer-sheba* signifies *the well of swearing*, or *the well of seven*.

V. 33. *God eternal*. Arab. *God of the universe*. And so the word may be rendered.

§ 18. *The Trial of Abraham's Fidelity, &c.*

IT was after these events that the LORD, to prove Abraham, said to him: 1
 "Abraham! † Abraham!" He answered: "Here I am." "Take thy son," said he, 2
 "thy singularly beloved son Isaac; and, going into the land of Moria, there offer
 "him up, for a sacrifice, on one of the mountains which I will point out to thee."
 Abraham arose early in the morning; and, having saddled his ass, and splitted wood 3
 for the sacrifice, he took with him two young men and his son Isaac, and set out
 to go to the place, which GOD had mentioned to him. And, on the third day, 4
 Abraham, raising his eyes, saw the place at a distance. And Abraham said to the 5
 young men: "Stay ye here, with the ass; and I and the lad will go yonder; and,
 "when we have worshipped, we will return to you." So Abraham took the wood 6
 of the sacrifice, and laid it upon his son Isaac; and in his own hand he took fire
 and a knife. But as they two were going on together, Isaac, addressing himself to 7
 his father Abraham, said: "My father!" He answered: "Here I am, my son!"
 "Lo! here," said Isaac, "are the fire and the wood; but where is the victim for 8
 "the sacrifice?" "My son," said Abraham, "GOD will provide for himself a vic- 9
 "tim for the sacrifice." So they went on both together, until they came to the
 place which GOD had mentioned to him.

THERE Abraham builded an altar; and, having arranged the wood, he bound his 10
 son Isaac, and laid him upon the altar, over the wood. But when Abraham had 11
 stretched out his hand, and was taking the knife to slay his son, an angel of the
 LORD called to him from the heavens, and said: "Abraham! Abraham!" He an- 12
 swered: "Here I am." "Lay not thine hand upon the lad," said he, "nor do to 13
 "him any harm: for now I know that thou fearest GOD; since thy son, even thy
 "darling son, thou hast not withheld from me." Abraham then raised his eyes; 14
 when, lo! he saw beside him a ram, entangled by his horns in a thicket: and Abra-
 ham went and took the ram, and offered him for a sacrifice, instead of his own
 son *. And Abraham called the name of that place JEBE-IRAE [*THE LORD WILL* 14
PROVIDE]: as the present saying is: "In the mountain the LORD will provide."

VARIOUS READINGS.

CH. XXII. V. 1. † SEP. VULG.—V. 14. * *Isaac*, SEP. and 1 MS.

EXPLANATORY NOTES.

Ch. xxii. v. 1. Comp. Judith 8. 26. Heb. ii. 17.

V. 3. *Young men*. Servants.

V. 7. *The victim*. The original word signifies either a sheep or goat. I have therefore, with the Vulgate, preferred a general term that may denote either; and so again next verse.

V. 10. Comp. Jam. 2. 21.

V. 13. *He saw beside him a ram*. Instead of the Hebrew word here translated *beside*, the Samaritan copy and a considerable number of Hebrew MSS. have a word that signifies *one*; and this was the reading of the Greek, Syriac, and Chaldean translators. Perhaps it is the genuine reading. See c. a.

V. 14. *Jebé-irae*. In this proper name the Hebrew letters have been followed without regard to the Maloretic punctuation; which in this instance is allowed by all to be barbarous. Others render: *The Lord shall be seen*; and the proverb that follows, thus: *In the mountain the Lord shall be seen*. Some: *In the mountain of the Lord it shall be seen*. Houbigant: *For he said, To-day in the mountain the Lord shall be seen*. A version by no means defensible. See c. b.

Ib. *In the mountain the Lord will provide*. Applied to those who, in the greatest seeming straits and difficulties, rely on Providence. At least, so I understand it.

15 The angel of the LORD now called to Abraham from the heavens, a second time,
 16 and said: "By myself," saith the LORD, "I swear, that, because thou hast done
 17 "this deed, and hast not withheld † from me | thy singularly beloved son, I will
 "greatly bless thee, and exceedingly multiply thy seed; as the stars of the heavens,
 18 "and as the sand on the sea-shore. The gates of their enemies shall thy seed pos-
 "sess, and in thy SEED shall be blessed all the nations of the earth; because thou
 19 "hast hearkened to my voice."—Then Abraham returning to his young men,
 they set out together, and came to Beer-sheba; for Abraham dwelled at Beer-
 sheba.

20 AFTER this it was, that one brought word to Abraham, saying: "Lo! Melcha
 21 "hath likewise borne children to thy brother Nahor. Huz, his first-born; and,
 22 "next to him, Buz; and Kemuel (the father of Aram), and Chesed, and Hazo,
 23 "and Phildash, and Idlaph, and Bethuel" (the father of Rebeka). These eight had
 24 Melcha borne to Abraham's brother Nahor. His concubine, too, whose name was
 Reuma, bare Tebah, and Gaham, and Thahash, and Maachah.

§ 19. The Death and Burial of Sara, &c.

1 SARA had now lived an hundred and twenty-seven years; * when she died at
 2 Kiriath-Arba * (the same with Hebron) in the land of Chanaan. And Abraham went
 3 to mourn, and lament for Sara. And when he had arisen from *lamenting* over his
 4 dead, he spoke to the Hethites, saying: "I am among you a stranger and a so-
 "journer; give me a sepulchral possession among you, that I may bury, out of my
 5 "right, my dead."—The Hethites answered Abraham, and said: || "Nay |, hear
 "us, my lord: Thou art an eminent personage among us; in the choicest of our
 "sepulchres bury thy dead; none of us shall hinder thee from burying thy dead
 7 "in his own sepulchre." Abraham stood up, and bowing to the people of the
 8 land, the Hethites, again spoke to them, saying: "If it be your mind that I should

VARIOUS READINGS.

V. 16. † SAM. SEP. SYR. VULG. CH. XXIII. v. 1. * *the years of the life of Sara*, ALL, except SEP. and
 VULO. Ib. * *in the valley*, SAM. SEP.—V. 6. || So SAM. SEP. The REST, *to him*.

EXPLANATORY NOTES.

V. 16. Comp. Pf. 105. 9. Luke 1. 73. Eccles. 44. 21. Heb. 6. 13.

V. 17. *The gates*; i. e. *the cities*; as Gr. Chald. Arab. and Sam. versions render it.

V. 18. *In thy seed*, &c. This is the passage alluded to by St. Paul, Galat. 3. 16. and applied by him to JESUS CHRIST. Comp. c. 18. 18: 22. 17. Eccles. 44. 25. Acts 3. 25.

V. 21. *The father of Aram*; i. e. of the Arameans or Syrians.

Ch. xxiii. 1. Here the present text has this tautological addition: *The years of the life of Sara*. Which, though it

seems to be an interpolation, is a very old one, being in all the present copies of the original; and in all the ancient versions except the Gr. and Vulg. It might be thus translated, in a parenthesis, (*for so many years did Sara live*)—or, as our old versions have it, (*so long lived she*.)

V. 2. *Went to mourn*, &c. Doth this imply that Abraham still lived at Beer-sheba, while Sara lived at Hebron? I think not: it seems to be only a mode of phrasing, not altogether peculiar to the Hebrews. *Que venez-vous de dire?* say the French.

V. 6. *An eminent personage*; lit. *a prince of God*. A Hebrewism.

“bury my dead out of my sight, hear me; and intercede for me with Ephron the
 “son of Zohar, the Hethite, that he may give me the cave, which he has in Mac- 9
 “phela, at the extremity of his field. At full price let him give it me, for a sepul-
 “chral possession among you.” But Ephron, who was then sitting among the He- 10
 thites (for Ephron was a Hethite), answered Abraham, in the hearing of all the
 Hethites who frequented the gate of his city, saying: “Nay, my lord! hear me. 11
 “The field I give thee; and the cave in it I also give thee. In the presence of my
 “own people I give it thee; bury thy dead.” Abraham again bowed before the 12
 people of the land; and, in the hearing of the people of the land, spoke to Ephron, 13
 saying: “Nay, but do thou, I pray thee, hear me. For the field I will give thee
 “money; receive it from me; and let me bury my dead there.” Ephron answered 14
 Abraham, saying: || “Nay, my lord! hear me. The ground is worth four hundred 15
 “shekels of silver. Between me and thee, what is that? Bury, therefore, thy dead.”
 Abraham listened to Ephron, and weighed out to him the silver, which he had 16
 named in the hearing of the Hethites; four hundred shekels of silver, of market
 currency. So the field of Ephron in Macphela, which is opposite to Mamreh; both 17
 the field, and the cave in it, with all the wood that was in the field and in all its
 borders around, were made sure to Abraham for a possession, in the presence of all 18
 those of the Hethites who frequented the gate of their city.

AFTER this Abraham buried his wife Sara in the cave of the field of Macphe- 19
 la, opposite to Mamreh (that is, Hebron), in the land of Chanaan. For the field, 20
 and the cave in it, had, by the Hethites, been made sure to Abraham for a sepul-
 chral possession.

§ 20. *Abraham sends his Servant to Mesopotamia, to bring thence a Wife for Isaac, &c.*

ABRAHAM was now aged, and advanced in days (for in every thing the LORD 1
 blessed Abraham); when he said to his senior domestic, who ruled over all that be- 2
 longed to him: “Put thy hand, I pray thee, under my thigh; and let me adjure 3
 “thee by the LORD, the GOD of the heavens and of the earth, that thou wilt
 “not take a wife for my son † Isaac, of the daughters of these Chanaanites among

VARIOUS READINGS.

V. 15. || SO SAM. SEP. The BEST, to him. CH. XXIV. v. 3. † SEP.

EXPLANATORY NOTES.

V. 9. *The cave which he has in Macphela.* All the ancient versions have rendered this appellatively—the double cave: but, from its construction in v. 17. it seems to be rather a proper name. Houbigant refers it to the field, which he supposes was a sinuous one, and that the cave in question was at the end of one of its turnings.

V. 10. *Ephron was sitting.* He was then present at the gate, which was the place where all public business was transacted. So the common version, *he dwelled*, is here improper.

V. 15. *Four hundred shekels.* Nearly fifty pounds of our money.

V. 18. *In the presence of all those of the Hethites who frequented the gate of their city;* i. e. all that were of the city-council, which was held at the gate.

Ch. xxiv. v. 2. *Put thy hand under my thigh.* This seems to have been an usual ceremony in adjurations of this kind. Jacob requires it of his son Joseph. Of its origin we are totally ignorant. Comp. c. 47. 29.

4 "whom I dwell; but that thou wilt go to my own country and kindred, and take
5 "thence a wife for my son Isaac." But the servant said to him: "Perhaps the wo-
"man may not be willing to follow me unto this land: must I, in that case, take
6 "back thy son unto that land whence thou camest?" "Beware," replied Abraham,
7 "of taking my son back thither. The LORD, the GOD of the heavens, † and of the
"earth ‡, who brought me *hither* from the house of my father and the land of my
"kindred; and who spoke to me, and swore to me, saying: 'To thy seed I will
"give this land;' will send his angel before thee, that thou mayest thence take a
8 "wife for my son. But if the woman be not willing to follow thee † unto this
"land ‡, thou shalt then be free from this my adjuration. Only take not my son
9 "back thither." So the servant put his hand under the thigh of his master Abra-
ham, and swore to him to that purpose.

10 THE servant then taking ten of his master's camels, and of all the best things of
his master, along with him, set out and went into Mesopotamia unto the city of
11 Nahor. And having made his camels kneel down without the city by a well of
water, about the time of the evening (the time when the water-drawers go out),
12 he said: "O LORD, the GOD of my master Abraham! make me successful, I pray
13 "thee, this day, and shew kindness to my master Abraham. Lo! here I wait by
"the well of water, whilst the daughters of the citizens come out to draw water.
14 "Let it so happen, that the damsel, to whom I shall say: Let down thy pitcher, I
"pray thee, that I may drink; and she say: 'Drink; and let me also give drink
"to thy camels,' be she whom thou hast destined for thy servant Isaac. By this I
"shall know that thou hast shewn kindness to my master † Abraham."

15 HE had not yet done speaking thus † to himself ‡, when, lo! Rebekah (child to
16 Bethuel the son of Melcha the wife of Nahor Abraham's brother), a most beautiful
damsel, a virgin, with whom no man had yet conversed, came out with her pitcher
on her shoulder. She went down to the well, filled her pitcher, and was coming
17 up, when the servant ran to meet her, and said: "Let me, I pray thee, drink a
18 "little out of thy pitcher." "Drink, Sir," said she; and, instantly lowering her
19 pitcher on her arm, gave him drink. And when she had done giving drink to him-
self, she said: "I will also draw for thy camels, until they have all drunken."

VARIOUS READINGS.

V. 7. † SEP.—V. 8. † SEP.—V. 14. † SAM. SEP.—V. 15. † SAM. SEP.

EXPLANATORY NOTES.

V. 4. *Kindred*. Some, with Greek, render *birth-place*; namely, the Tigris and Euphrates. In Hebrew, *Aram-Na-*
not well: for it was to Syria that Abraham sent his ser-
vant, not to Chaldea. *barim*; i. e. *Aram of the rivers*.

V. 10. *And of all the best things of his master, along with him*. The common rendering, *for all the goods of his master*
were in his hand, i. e. *under his charge*, is not, I think, so
agreeable to the context. *Ib.* *City of Nabor*; i. e. the city in which Nahor
lived.

V. 11. *Made his camels kneel down*. He made them rest
there by the well, until he should see what would happen.

V. 15. *To himself*; i. e. *to his own heart*. It was a mental
ejaculation.

Quickly she emptied her pitcher into the || trough, and ran again unto the well to draw, and drew for all his camels; while the man wondered at her in silent anxiety, to know, whether or not the LORD had made his journey prosperous. But when the camels had all drunken, he took a golden pendant of the weight of half a shekel, † and put it on her face ||; and on her arms he put two golden bracelets of the weight of ten shekels; and said: "Tell me, I pray thee, whose daughter thou art. Is there room in thy father's house for us to lodge in?" She answered: "I am the daughter of Bethuel the son of Melcha, whom she bare to Nahor. We have both straw and provender in abundance (said she also to him), and room to lodge in." Here the man fell down and worshipped the LORD, and said: "Blessed be the LORD, the GOD of my master Abraham, who ceases not to shew to my master * his benevolence and veracity! I am in the right way. The LORD hath conducted me unto the house of my master's own brother."

THE damsel then ran, and related these things to her mother's household. Now Rebeka had a brother, whose name was Laban. And when Laban saw the pendant, and the bracelets on his sister's arms; and when he heard the words of his sister Rebeka, saying: "So spoke the man to me;" † he ran to the man, unto the well ||; and when he came to the man, lo! he was waiting at the well, beside the camels. And Laban said: "Come in, thou blessed of the LORD! Why standest thou without, when I have a house ready for you, and a place for the camels?" So he brought the man into his house; and ungirded his camels, and gave straw and provender for them, and water to bathe his feet and the feet of the men who were with him. Eatables were then set before him; but he said: "I will not eat, until I have told my business." || They said: "Tell it." "I am," said he, "the servant of Abraham. The LORD hath greatly blessed and aggrandized my master; and hath given him flocks and herds, and silver and gold, and man-servants and

VARIOUS READINGS.

V. 20. || *troughs*, SAM. VULG.—V. 22. † SAM.—V. 27. * *Abraham*, SEP.—V. 30. † transposed from the end of v. 29.—V. 33. || So SAM. SYR. The REST, *be*.

EXPLANATORY NOTES.

V. 20. *Troughs*. These were placed by the wells, for the convenience of watering the cattle.

V. 22. *A golden pendant*. It was an ornament suspended sometimes to the ear, sometimes to the nose, and sometimes on the forehead. See c. x.

Ib. *Of the weight of half a shekel*. This was little indeed (about 4½ pennyweights troy) compared with the bracelets, which were twenty times as much. The whole might amount to about twenty pounds.

Ib. *And put it on her face*. Though these words be in Sam. only, they seem necessary; and were either read or supplied by the Arabic translator.

V. 23. *Tell me, I pray thee*, &c. Some refer this to the

second part of the verse. *Tell me, and if there be room*. It is all the same.

V. 26. *Fell down*. The Greek translator seems to have read differently; and renders: *And the man blessing, adored the Lord*. See c. x.

V. 30. *When Laban, &c.* I have here, with Houbigant, made a small transposition, which makes the text more clear and consequent; and is attended with no inconvenience. See c. x.

V. 32. *So he brought the man*. Al. *So the man went in*.

V. 33. *Until I have told my business*; lit. *until I have spoken my speech*; or *told my tale*: which, in the days of Shakspeare, would have been a very proper as well as literal translation.

36 "maid-servants, and camels and asses. And Sara, my master's wife, bare a son to
 "my master after he was old; to whom he hath given all that belongeth to him.
 37 "Now my master adjured me, saying: 'Thou shalt not take a wife for my son of
 38 "the daughters of the Chanaanites in whose land I dwell; but thou shalt go unto
 "my father's house and to my own kindred, and *thence* take a wife for my son.'
 39 "But perhaps, said I to my master, the woman will not follow me. He said to
 40 "me: 'The LORD, whom I have served, will send his angel with thee, and pro-
 "sper thy way; that thou mayest take a wife for my son from my own kindred
 41 "and from my father's house. But if, when thou comest to my kindred, they will
 42 "not give thee *one*, then thou shalt be free from my adjuration.' Now, when I
 "came this day unto the well, I said: O LORD, the GOD of my master Abraham!
 43 "if now thou makest my journey prosperous; lo! while I wait by this well of
 "water, † when the daughters of the citizens come forth to draw; let it so hap-
 "pen that the water-drawing damsel, to whom I shall say: Let me drink, I pray
 44 "thee, a little water from thy pitcher; and who shall say to me: 'Drink not only
 "thyself; but let me also draw for thy camels;' be the very woman whom the
 45 "LORD hath destined for my master's son. I had not yet done speaking to myself;
 "when, lo! Rebeka came forth with her pitcher on her shoulder, and went down
 "to the well and drew. And I said to her: Let me drink, I pray thee, † a little
 46 "water from thy pitcher|. Instantly she lowered her pitcher from her *shoulder*.
 47 "† on her arm|, and said: 'Drink; and let me also draw for thy camels.' I then
 "questioned her, and said: Whose daughter art thou? She answered: 'The daugh-
 "ter of Bethuel the son of Nahor whom Melcha bare to him.' So I put the pen-
 48 "dant on her face, and the bracelets on her arms; and, falling down, I worshipped
 "the LORD, the GOD of my master Abraham; who had conducted me in the right
 49 "way, to take the daughter of my master's own brother, for his son. So now, if
 "ye will do a true kindness to my master, tell me; or if not, tell me; that I
 50 "may turn to the right hand or to the left." Laban and Bethuel answered
 and said: "From the LORD the thing hath proceeded; we can say to thee neither
 51 "bad nor good. Lo! there, Rebeka is before thee. Take her, and depart; and let
 52 "her be the wife of thy master's son, as the LORD hath decreed." When Abra-
 53 ham's servant heard these words, he worshipped the LORD, to the earth. He then

VARIOUS READINGS.

V. 43. † SEP.—V. 45. † SAM. SYR. and partly VULG.—V. 46. † SEP.

EXPLANATORY NOTES.

V. 43. *Damsel*. It is remarkable, that the Hebrew term here used by Abraham's servant, is not the same which he had used before, v. 14; but a much more respectful one, denoting a young woman of rank; or, as we would say, *the young lady*: which *damsel*, indeed, originally signified. He was now speaking of her to her own fond parents.

V. 46. *Drink, &c.* He very properly suppresses the term of civility to himself. The whole narrative is a most excellent model of the simple *beautiful*.

V. 50. *Neither bad nor good*; i. e. *nothing at all*. A very common Hebraism.

produced jewels of silver and jewels of gold, and raiment, which he gave to Rebeka. To her brothers also and to her mother he gave valuable presents. Then both he and the men that were with him ate, and drank, and lodged all night.

WHEN they arose in the morning, *the servant* said: "Send me back to my master." The brother and mother of Rebeka answered: "Let the damsel remain with us a year, or ten months; after which she may go." But he said to them: "Detain me not; seeing the LORD hath prospered my journey. Dismiss me, that I may return to my master." They said: "Let us call the damsel, and enquire at her own mouth." So they called Rebeka, and said to her: "Wilt thou go with this man?" She answered: "I will go." So they sent away their sister Rebeka, and her nurse; with Abraham's servant and his men. And blessing their sister Rebeka, they said: "O thou, our sister! mayest thou multiply into many thousands, and may thy seed possess the gates of their enemies!"—Then Rebeka arose; and she and her hand-maids, being mounted on the camels, followed the man.

THUS the servant of Abraham took Rebeka, and departed. Meanwhile, Isaac had come from Beer-elohi-rui (for he dwelled in the south country); and had gone out, towards the evening, to muse in the fields; when, lo! on raising his eyes, he saw the camels coming. Rebeka, too, raising her eyes, and seeing Isaac, alighted off the camel; and said to the servant: "What man is that, walking over the fields to meet us?" The servant said: "He is my master." So she took out a veil and covered herself. The servant then told Isaac all that he had done. And Isaac took Rebeka, and brought her into his mother's tent, and she became his wife. And Isaac so loved her, that he was consoled for the loss of his mother.

§ 21. Abraham's Posterity by Ketura. His Death. His Posterity by Ishmael.

ABRAHAM took yet another wife, whose name was Ketura; and who bare to him Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.—

And

VARIOUS READINGS.

V. 55. || *brothers*, SEP. SYR. VULG. Ibid. † ARAB.—V. 60. † SEP. SYR. VULG.

EXPLANATORY NOTES.

V. 55. *Brother*. It is to be remarked that, in those days, and still in those regions, brothers are the principal guardians of their sisters. Comp. c. 34. 5, 7, 13, 31. Jud. 21. 22.

Ib. *A year, or ten months*. It appears from Jud. 14. 7, 8, that it was not unusual to let a considerable time pass between the espousals and the marriage. Yet the demand of a whole year seems, on this occasion, exorbitant. Hence some, with Syr. render the words *a whole month*; and others, with Sep. and Vulg. only *ten days*. But the present construction of the text will not bear either of these renderings. See c. r.

V. 62. *Had come from Beer-elohi-rui*; i. e. from his own usual residence to his father's house, either at Beer-sheba or Hebron; most probably the latter; there to meet his bride, and solemnize his marriage. For the various readings of this verse, see c. r.

V. 63. *To muse in the field*; anxious, no doubt, about the arrival of his intended wife. Others would render *to walk*, &c. See c. r.

V. 65. *So she took out a veil*, &c. It is still customary in that country, that, when a woman meets a man on the way, she alights, and sits down veiled at some distance, until he be past.

Ch. xxv. 1. *Abraham took yet another wife*. About three years being now elapsed from the death of Sara, and Isaac being married and settled by himself at Beer-elohi-rui, it became expedient for his father to take another wife, probably from among his own female servants, both to comfort and nurse him in his old age; and, may be, to bring him yet more children, which we find was the great wish and desire of all those good patriarchs. In this even, he was not disappointed.

3 And Jokshan begot Shebah and Dedan.—And from Dedan sprang the Alhurites,
4 the Letushites, and the Leumites.—The sons of Midian were Ephah, and Ephher,
and Hanoah, and Abidah, and Eldaah. All these were the offspring of Ketura.—
5 Now Abraham gave all that belonged to him to † his son † Isaac. But to the sons,
whom he had by his concubines, he gave presents; and, in his own life-time, sent
them eastward into the land of Kedem, to make room for his son Isaac.

7 THE whole term of Abraham's life was an hundred and seventy-five years;
8 when he expired and died in a good hoar age; and was, old and full † of days, †
9 united to his people. And his sons Isaac and Ishmael buried him in the cave of
Macphela; in that field of Ephron the son of Zoar (a Hethite), which is opposite
10 to Mamreh; the field which Abraham had bought of the Hethites. There was
11 Abraham buried; and there his wife Sara.—But after the death of Abraham, God
blessed his son Isaac. And Isaac dwelled at Beer-elohi-rui.

12 THESE are the progeny of Abraham's son Ishmael, whom Agar, Sara's Eryp-
13 tian hand-maid, bare to him. The names of the sons of Ishmael, according to their
genealogical denominations, were these: Nebaioth, the first-born of Ishmael; then
14 Kedar, and Adbeel, and Mibsham, and Mishmah, and Dumah, and Mashah, and
16 † Hadad, and Themah, and Jethur, and Naphish, and Kedemah. These were the
sons of Ishmael; and such their denominations according to their courts and castles:
17 twelve national chiefs. The years of Ishmael's life were an hundred and thirty-
18 seven; when he expired and died, and was united to his people. The place of his
residence was from Shur on the frontiers of Egypt unto Havila, as one goeth to
Assyria; lying contiguous to that of all his brethren.

§ 22. The History of Isaac resumed.

19 THIS is the account which we have of Isaac, the son of Abraham. Abraham
20 begot Isaac. And Isaac, when forty years old, took for his wife Rebeka the daugh-

VARIOUS READINGS.

CH. XXV. v. 5. † SEP. SYR.—V. 8. † SAM. SEP. SYR. VULG. and 5 MSS.—V. 15. † al. Hadar.

EXPLANATORY NOTES.

pointed. Ketura brought him a numerous progeny; who peopled a great part of the country to the east of Judea. The supposition of some interpreters, that this marriage must have happened long before this period, is totally inadmissible. The great age of Abraham is a trifling objection. He lived after this more than thirty years; and it is well known that men will beget children even in the last stage of life. See the note on ch. 18. 12. and comp. 1 Chron. 1. 32.

V. 4. All these were the offspring of Ketura. The historian just mentions the names of such of her descendants as were then known, to point out their relationship to the Israelites.

V. 5. Gave all that belonged to him; i. e. all his great possessions. The other sons had only such portions as were commonly given to the sons of concubines or secondary wives.

V. 6. To the land of Kedem, or Arabia.

Ib. Presents. Consisting probably of cattle, clothes and money; to enable them to set up for themselves.

V. 8. Was united to his people; i. e. was numbered among the dead.

V. 13. Comp. 1 Chron. 1. 29.

V. 16. According to their courts and castles. Although the Ishmaelites were a wandering people, each tribe must have had some central place of security, to which in time of danger they removed their wives and children, &c. The courts then here mentioned were large enclosures, with forts or castles in them, where the chief resided.

V. 18. Lying contiguous, i. e. His possessions bordered with those of Isaac, and the children of Ketura.

ter of Bethuel, a Syrian of Phadan-Aram; ſiſter to Laban, a Syrian. Iſaac's wife 21
being barren, he requested the LORD for her; and, the LORD hearing his request,
Rebeka his wife conceived. But, the children ſtruggling within her, ſhe ſaid: "If 22
" ſuch the effect of pregnancy, why am I in that condition?" So ſhe went to enquire
of the LORD. The LORD ſaid to her: "Two nations are in thy womb; and two 23
" ſorts of people ſhall proceed from thy bowels: one of them ſhall be more valiant
" than the other; and the greater ſhall be ſubdued by the leſs." Her time of bear- 24
ing was now fully come, when, lo! twins were found in her womb. The firſt who 25
came out was of a reddiſh colour, and mantled as it were all over with hair. So
they called his name ESAU [MANTLED]. After that, came out his brother; and as 26
his hand had hold of Eſau's heel, his name || was called | JACOB [SUPPLANTER].
Iſaac was ſixty years old when theſe were born. When the lads were grown up, 27
Eſau became an expert hunter, a man of the foreſt; but Jacob was a quiet man,
who lived at home. Iſaac loved Eſau, becauſe he ate of his veniſon; but Rebeka 28
loved Jacob.

Now, it happened, one day, that Eſau came faintiſh from the fields, as Jacob was 29
boiling ſome pottage. And Eſau ſaid to Jacob: "Let me taſte, I pray thee, ſome 30
" of that RED, RED (hence his name was called EDOM [RED], for I am faintiſh."
"Sell to me then, this day, thy birth-right," ſaid Jacob. Eſau answered: "Lo! I 31
" am about to die; and what doth this birth-right avail me?" "Swear to me then," 33
ſaid Jacob, || "this day." | So he ſwore to him; and ſold his birth-right to Jacob.
Then Jacob gave bread and boiled lentiles to Eſau, who ate and drank, and aroſe 34
and departed. Thus Eſau undervalued the birth-right.

VARIOUS READINGS.

V. 26. || they called, SAM.—V. 33. || wanting in VULG. ARAB. and 3 MSS.

EXPLANATORY NOTES.

V. 20. *Phadan-Aram*, or Meſopotamia.

V. 21. *For her*. So the ancient verſions. Some render *before her*; i. e. in her preſence. Perhaps the original word denotes rather the time of praying; namely, that of the conjugal embrace. See c. x.

V. 22. *Why am I in that condition?* Why am I at all with child? Or, as Vulg. and others, *Why did I conceive?*

Ib. *So ſhe went to enquire of the Lord.* How or where ſuch enquiries were made, we are totally ignorant. Michaelis ſuppoſes ſhe went to ſome prophet of the time; who gave reſponſes, on the part of Heaven, to thoſe who conſulted him.

V. 23. *The greater, &c.* The Idumeans were a very numerous people, and the moſt troubleſome of all the Jews' enemies. They had ſeveral kings before there were any in Iſrael. But David made an entire conqueſt of their country, and obliged them to pay tribute. To this event, no doubt, the Oracle alludes. Comp. Rom. 9. 10.

V. 25. Comp. Hoſ. 12. 3.

V. 26. *Supplanter*. More properly it ſignifies *beholder*.

V. 27. *A man of the foreſt*; or *foreſt-faring* man; if that analogical combination were allowed, as *ſea-faring*, *war-faring*, &c. The Scots ſtill ſay, *a forib-faring man*; in the ſame ſenſe; one who is conſtantly abroad.

Ib. *A quiet man*. A man of eaſy temper; who lived at home with his mother, and was therefore her favourite.

Ib. *At home*. Al. *in tents*. See c. x.

V. 30. *Of that red, red*. Whether the meſs which Jacob was preparing had really that colour, or if it was only a metaphorical expreſſion for victuals newly dreſſed; as we ſay *hot*, *hot*, and even *red hot*? Eſau, moſt probably, did not know what to call it; and therefore only mentions its colour.

Ib. *Hence his name was called Edom*. i. e. From this circumſtance he had a new ſurname given him; probably by way of deriſion; although it alſo might ſuit him on another account; namely, the colour of his hairy ſkin.

V. 34. Comp. Heb. 12. 16.

§ 23. *The Sojournment of Isaac in Palestine, &c.*

1 BUT there happened a famine in the land (beside the former famine that had
 2 happened in the days of Abraham): so Isaac went unto Gerar, to Abimelech, king
 3 of the Philistines. For the LORD had appeared to him, and said: "Go not down
 4 "into Egypt; dwell in the land, which I bid thee dwell in. Sojourn in that land,
 5 "and I will be with thee, and will bless thee; for to thee and to thy seed I will give
 6 "all these lands; and will confirm the oath which I swore to thy father Abraham.
 7 "And thy seed I will make as numerous as the stars of the heavens, and give to
 8 "them all these lands. For through thy seed shall be blessed all the nations of the
 9 "earth; because † thy father | Abraham obeyed my voice, and observed my in-
 10 "junctions, my precepts, my statutes and my laws." So Isaac dwelled in Gerar;
 11 and, when the men of the place questioned him about his wife, he said: "She is
 12 "my sister." For he was afraid to say: † "She is | my wife," lest the men of the
 13 place should kill him, on account of Rebeka; for she was a beautiful woman. But,
 14 when he had been there a length of days, it happened, that Abimelech the king of
 15 the Philistines looked out at a window; when, lo! he saw Isaac in dalliance with
 16 his wife Rebeka. And Abimelech called Isaac, and said: "That woman is certainly
 17 "thy wife: why then saidst thou: 'She is my sister?' "Because I thought with
 18 "myself," replied Isaac, "that I might otherwise be put to death, on her account."
 19 "What is this thou hast done to us?" said Abimelech. "One of the people might
 20 "readily have lain with thy wife; and thus thou shouldest have brought guilt on
 21 "us." Then Abimelech commanded all || his people, saying: "Whosoever toucheth
 22 "that man, or his wife, shall be put to death."
 23 ISAAC sowed in that land, and had that year an hundred returns: for the LORD
 24 blessed him. So he throve, and went on thriving, until he became exceedingly
 25 great: for he possessed flocks and herds and a great number of servants; so that the
 26 Philistines became jealous of him, and stopped up all the wells which his father's
 27 servants had digged (in the days of his father Abraham), and filled them with earth.
 28 Abimelech therefore said to Isaac: "Depart from us; for thou art much too pow-
 29 "erful for us." So Isaac departed thence; and, pitching his tent in Nahal-Gerar,
 30 he dwelled there. And Isaac digged anew the water-wells || which the servants of
 31 his father Abraham had digged *before* | (for after the death of Abraham the Phi-

VARIOUS READINGS.

CH. XXVI. v. 5. † SAM. SEP.—V. 7. † SAM.—V. 11. || SO SAM. SEP. al. *the people*.—V. 18. || SO SAM.
 SEP. SYR. VULG. al. *which had been digged in the days of his father Abraham.*

EXPLANATORY NOTES.

CH. XXVI. 12. *An hundred returns.* Perhaps of *barley*; which the Hebrew word may signify; and of which there is a species in Judea, that is still reckoned the most fruitful of all grains. See c. x. V. 17. *Nahal-Gerar.* *Nahal* signifies both a torrent, and the vale through which it runs. It is equivalent to the Scotch *strath*.

liftines had stopped them up), and called them by the same names that his father had called them by. But the servants of Isaac having digged in the valley, and found a well of spring-water, the herd-men of Gerar strove with Isaac's herd-men, saying: "The water is ours." He therefore called the name of the well *Esek* [*CONTENTION*], because they contended with him *about it*. His servants having digged another well, for it also they strove; so he called its name *Sitna* [*SPIRE*]. Having removed thence, || his servants digged another well, for which the Gerarites strove not; so he called its name *Rehoboth* [*ROOM*]. "For now," said he, "the LORD hath made room for us; || that we may increase | in the land."

THENCE he removed to Beer-sheba; where the LORD appeared to him that night, and said: "I am the GOD of thy father Abraham. Fear not; for I am with thee, and will bless thee, and will multiply thy seed, for the sake of my servant Abraham." So, having builded an altar, and invoked the name of the LORD, he there pitched his tent; and there also his servants digged a well.

THITHER Abimelech came to him from Gerar, with Ahuzzath his friend and Phicol the captain of his host; to whom Isaac said: "Why come ye to me; seeing ye hate me, and drove me away from you?" They answered: "We have clearly seen, that the LORD is with thee; and, therefore, we propose that there be a mutual adjuration between us and thee. Let us make a covenant with thee; that, as we did not touch thee, but did thee good only, and sent thee away in peace; so thou wilt do no harm to us; now that thou art blessed by the LORD." On this, he made a feast for them; and they ate and drank together. And, when they arose early in the morning, they swore, one to another; and Isaac sent them away, and they departed from him in peace. And, as that same day it happened that Isaac's servants came to tell him about a well, which they had digged; saying: "We have found water;" he called the well *Sheba* [*THE-SWEARING-WELL*]; whence the city, Beer-sheba, has its present name.

ESAU was forty years old, when he took for wives, Judith the daughter of Beeri an Hethite, and Basemath the daughter of Elon also an Hethite; who were the cause of much sorrow to Isaac and to Rebeka.

VARIOUS READINGS.

V. 22. || So SAM. SYR. ARAB. and 1 MS. The REST, *be digged*. Ib. || So both TEXTS, but all the ant. vv. *and made us to increase*.

EXPLANATORY NOTE.

V. 33. *The swearing-well*. In giving the meaning of the name given by Isaac to this well, I have followed the Greek. Others render it *abundance*. By some this well and place are thought to be different from that mentioned above in chap. xxi. 31. But their reasons are not cogent. Sec c. r.

§ 24. *Isaac, deceived by Jacob, gives him the Blessing meant for Esau, &c.*

1 ISAAC was now become old, and his eyes were so dim that he could not see; when he called his eldest son Esau, and said to him: "My son!" He answered:
2 "I am here." "Lo! now," said Isaac, "I am old; the day of my death I know
3 "not. Now, therefore, take, I pray thee, thy weapons, thy quiver and thy bow;
4 "and go out into the fields, and get me venison; and make me savoury bits, such
"as I like; which bring to me, that I may eat, to the end that my soul may bless
"thee before I die."

5 Now Rebeka hearkened, while Isaac was speaking to Esau. So when Esau had
6 gone into the fields, to seek for venison, to bring to his father; Rebeka spoke to
her † younger son Jacob, saying: "I heard thy father speaking thus to thy
7 "brother Esau: 'Bring me venison, and make me savoury bits, that I may eat,
8 "and may bless thee, in the presence of the LORD, before I die.' Now, therefore,
9 "my son, obey my voice, according to what I bid thee. Go presently to the flock,
"and thence bring to me two kids, † tender and † good. Of these I will make for
10 "thy father such savoury bits as he liketh; which thou shalt take to thy father,
11 "that he may eat; to the end that he may bless thee before he die." But Jacob
12 said: "Lo! my brother Esau is a hairy, and I a smooth man. Should my father,
"haply, feel me, I shall appear to him as an impostor, and shall draw upon myself
13 "a curse, instead of a blessing." "Upon me, my son, be that curse," replied his
14 mother; "only obey thou my voice, and bring to me the kids." So he went, and
brought the kids to his mother; and his mother made of them such savoury bits as
15 his father liked. Then Rebeka took the choicest of her elder son Esau's clothes,
16 which she had by her in the house, and put them on her younger son Jacob; and
the skins of the kids she put on his hands, and on the smooth part of his neck.
17 She then gave the savoury bits, and the bread which she had prepared, into the
18 hands of her son Jacob; who approached to his father, and said: "My father!"
19 He answered: "I am here: who art thou, my son?" And Jacob said to his fa-
ther: "I am Esau, thy first-born; I have done as thou badest me: arise, I pray
20 "thee, sit up and eat my venison, to the end that thy soul may bless me." "But
"how," said Isaac to his son, "hast thou so quickly found it, my son?" He an-
21 swered: "Because the LORD thy GOD put it in my way." Again Isaac said to
Jacob: "Come near, I pray thee, my son, that I may feel thee, and know whether
22 "thou really be my son Esau, or not." Jacob went near to his father Isaac; who
having felt him said: "The voice is the voice of Jacob; but the hands are the
23 "hands of Esau." Thus he did not discern him, because his hands were rough,

like the hands of his brother Esau: so he blessed him.—Yet, *first*, he said: “Art 24
 “thou really my son Esau?” He answered: “I am.” “Bring it near to me then,” 25
 said Isaac, “and let me eat of my son’s venison, to the end that my soul may bless
 “thee.” He brought it near to him; and, when he had eaten, he brought him
 wine, which he drank. Then his father Isaac said to him: “Come near now, my 26
 “son, and kiss me.” So he went near and kissed him; when Isaac, smelling the 27
 fragrance of his garments, blessed him, and said: “Lo! the fragrance of my son’s
 “garments is like the fragrance of a † full-grown field, which the LORD hath 28
 “blessed. So may God give thee of the dew of the heavens, and of the fatness of 29
 “the earth; abundance of corn, of wine, and of oil! To thee may peoples be sub-
 “ject; to thee may nations bend! Be thou lord over thy own brethren; and let
 “the sons of thy own mother to thee bow down. Who curseth thee, may he be
 “curled! who bleseth thee, may he be blessed!”

ISAAC had but just made an end of blessing Jacob, and Jacob was hardly gone 30
 out from the presence of his father Isaac, when his brother Esau came in from his
 hunting. And he, also, made savoury bits, and brought them to his father. And he 31
 said to his father: “Let my father arise and eat of his son’s venison; to the end
 “that thy soul may bless me.” “But who art thou?” replied his father Isaac. “I 32
 “am,” said he, “thy son, thy first-born, Esau.” “Who then, and where is he,” 33
 said Isaac in the greatest consternation, “that *already* procured and brought me ve-
 “nison; of all which I have eaten, before thy coming? for HIM I have blessed, and
 “blessed HE shall be.” When Esau heard these words of his father, he uttered a 34
 most loud and bitter cry; and said to his father: “Me, my father, me also bless.”
Isaac answered: “Thy brother came deceitfully, and got thy blessing.” “Justly,” 35
 said Esau, “was his name called Jacob [*SUPPLANTER*], for twice he hath supplanted
 “me. *Formerly* he got my birth-right; and, lo! now he hath gotten my blessing.
 “But still,” said he, “hast thou not reserved a blessing for me?” Isaac answered, 37
 and said to Esau: “Lo! him I have constituted thy lord; and to him all his bre-
 “thren I have made subordinate. Corn, and wine, and oil I have given for his sup-
 “port; and now, my son, what can I do for thee?” Again Esau said to his father: 38
 “Hast thou only that one blessing to give, my father? Bless me also, my father!”
 Here Esau wept aloud; when his father Isaac, † penetrated with sorrow, answered, 39
 and said to him: “Lo! remote from the fatness of the earth, and the 39
 “dew

VARIOUS READINGS.

V. 27. † SAM. SEP. VULG.—V. 38. † SEP. and perhaps VULG.

EXPLANATORY NOTES.

Ch. xxvii. 28. *Wine and oil*. There is but one word in the original, which signifies whatever is expressed from fruit.

V. 38. *Penetrated with sorrow*. It is hardly probable that the Greek translator added this of himself; and it is too expressive a feature in this beautiful picture, to be erased. See C. R.

V. 39. *Remote from*, &c. i. e. The fertile land of Chanaan is already allotted to Jacob; thou must absolutely be contented with thy Mount-Seir, bleak and barren as it is; and the only consolation I can give thee is, that in some future period, thou (or thy posterity) shalt assert thine independency, and shake off thy brother’s yoke. Such appears

40 "dew of the heavens from above, must thy residence be: on thy desert thou shalt
"live, and to thy brother thou shalt be subordinate; but the time will come, when
"thou shalt prevail, and break his yoke from off thy neck."

§ 25: *Jacob, to avoid his Brother's Resentment, goeth to Phadan-Aram.*

41 ESAU, now, hated Jacob, because of the blessing with which his father had
blessed him. And Esau said in his own heart: "The days of mourning for my
42 "father will soon come; when I will kill my brother." But these words of her
elder son Esau having been told to Rebeka, she sent and called her younger son
43 Jacob, and said to him: "Lo! thy brother Esau hath resolved to kill thee. Now
"therefore, my son, hearken to my voice. Arise, and flee into Haran, to my bro-
44 "ther Laban; and stay with him for some time, until thy brother's rage be over.
45 "When thy brother's rage at thee shall be over, and when he shall have forgotten
"what thou hast done to him; then will I send for thee, and bring thee thence:
"for why should I in one day be deprived of you both?"

46 REBEKA then said to Isaac: "The very sight of these Hethite women maketh
"me weary of my life. Were Jacob to take a wife, like these, from among the
1 "Hethite women of this country, what would life be to me?" Isaac, therefore,
called for Jacob and blessed him, and charged him, and said to him: "Thou shalt
2 "not take a wife from among the women of Chanaan. Arise and go into Phadan-
"Aram, to the house of thy mother's father Bethuel; and thence take a wife from
3 "among the daughters of Laban thy mother's brother. And may GOD, the OMNI-
"POTENT, bless thee and make thee fruitful, and multiply thee, that thou mayest
4 "become a numerous people! May he give to thee the blessing of † thy father | Abra-
"ham, both to thee and to thy seed; that thou mayest inherit the land in which
5 "thou sojourneest, which GOD gave to Abraham!" So Isaac sent Jacob away, that
he might go into Phadan-Aram, to Laban (the son of Bethuel a Syrian) the brother
of Rebeka, mother of Jacob and of Esau.

6 WHEN Esau saw that Isaac had blessed Jacob, and sent him away to Phadan-
Aram, that he might thence take a wife; and that, in blessing him, he had charged
him, saying: "Thou shalt not take a wife from among the women of Chanaan;"
7 and that Jacob had hearkened to his father and his mother, and was gone unto Pha-

VARIOUS READINGS.

CH. XXVIII. v. 4. † SAM. and 1 MS. Some copies of SEP. have, *my father*. See C. R.

EXPLANATORY NOTES.

appears to be the genuine meaning of the original. See C. R. and compare Mal. 1. 3. Rom. 12. 17. which are indeed the best comment on this passage.

V. 42. *Hath resolved*. Some render, *threatens*; others, *consols himself with the thought of killing you*. See C. R.

V. 45. *Why should I, &c.* She was afraid, lest, if Esau killed Jacob, some of their nearest kinsmen would avenge the murder by killing Esau: according to the sanguinary system of those times. Comp. ch. 4. 14. Num. 35. 19. Deut. 19. 11, 12. 2 Sam. 14. 7.

dan-Aram; and when, from all this, Esau saw, that the women of Chanaan were 8
disagreeable to his father Isaac; he went to Ishmael, and took for a wife (beside his 9
other wives) Mahalath the daughter of Ishmael (the son of Abraham) and sister of
Nebaioth.

JACOB had departed from Beer-sheba, || to go to Haran; when, lighting on a 10
certain place, he lodged there; because the sun was gone down. And taking one of
the stones of the place, he laid it under his head, and lay down in that place. Here 12
he dreamed, that he saw upon the earth an erected ladder, the top of which reached
the heavens, and on which there appeared angels of GOD ascending and descend-
ing; and that he saw the LORD standing by him, and that he said: "I am the 13
" LORD, the GOD of thy fathers Abraham and Isaac. This land, on which thou
" liest, I will give to thee and to thy seed. And thy seed shall be as numerous as the 14
" dust of the || earth: for || thou shalt | spread to the west, and to the east, and to the
" north, and to the south; and in thee and in thy SEED shall all the human kind be
" blessed. Now, lo! I am with thee, and will guard thee wheresoever thou goest, 15
" and will bring thee back into this land; nor will I leave thee, until I have accom-
" plished what I told thee." Jacob, now awaking out of his sleep, said: "Certainly 16
" the LORD is in this place, though I knew it not!" And he was afraid, and said: 17
" How tremendous is this place! It is nothing less than the house of GOD; and
" that is the gate of the heavens."

EARLY in the morning Jacob arose, and took the stone which he had laid under 18
his head, and, setting it upright, poured oil upon its summit, and called the name 19
of that place BETH-EL [THE HOUSE OF GOD]; whereas || its name | was formerly
Ulam-Luz. And Jacob made a vow, saying: "If thou, † the LORD | GOD will be 20
" with me, and guard me in the way I am going, and give me bread to eat and
" raiment to put on; and || I return | in safety to my father's house; and thou, the 21
" LORD, be a GOD to me; then this stone, which I have erected, shall be called 22
" BETH-EL [THE HOUSE OF GOD]; and to thee I will dedicate the tithe of all that
" thou shalt have given me."

VARIOUS READINGS.

V. 10. || So SAM. SYR. ARAB. The REST, *that he might go.*—V. 14. || *as the dust of the sea-shore,* 1 MS. of
SEP. Other copies, *as the stars of the heavens.*—V. 14. || *they shall,* SEP.—V. 19. || So SYR. The REST,
the name of the city. See C. R.—V. 20. † SEP.—V. 21. || *and bring me back,* SEP.

EXPLANATORY NOTES.

Ch. xxviii. v. 11. *Lighting on a certain place, &c.* He seems to have arrived too late, to be admitted into the city itself, the sun being already set and the gates shut; he therefore lodged in the city-porch. See v. 19. and comp. Jud. 19. 14.

1b. *He took one of the stones, &c.* The Arabs do the same at this day, first wrapping their heads in their mantles.

V. 13. *Standing by him.* Others render, *standing on it;* i. e. on the ladder. See C. R.

V. 17. *And that is the gate of the heavens.* Alluding probably to the place whither the ladder's top seemed to reach.

V. 19. *Ulam-Luz.* That is, the porch or entrance of Luz; which Luz or Luzza was afterwards called Beth-el. See the note on v. 11. and C. R.

V. 21. *Be a God to me;* i. e. take me under thy special protection. Some make it a part of the vow, and render then, *thou shalt be my God, &c.* See C. R.

V. 22. *To thee I will give the tithe, &c.* Which he would sacrifice, it may be supposed, at this place.

1 JACOB then, pursuing his journey, came into the eastern country ; * when, lo !
he saw a well in the field, and, by it, three droves resting ; for out of that well the
3 droves were watered. Now there was a great stone on the mouth of the well ; and
when all the || shepherds were there assembled, they removed the stone from the
mouth of the well, until the droves were watered ; when they replaced the stone
upon the mouth of the well.

4 To those *shepherds* Jacob said : “ Whence are ye, my brethren ? ” They answered :
5 “ Of Haran are we. ” “ Do ye know,” said he again to them, “ Laban the son of
6 “ Nahor ? ” “ We know him,” said they. “ Is he well ? ” said *Jacob*. “ He is
“ well,” said they ; “ and, lo ! *yonder* cometh his daughter Rahel, with the flock * . ”
7 Again he said † to them | : “ Lo ! there is yet much day ; nor is it time for cattle
8 “ to be gathered in : let the flocks drink, and then go to feed. ” “ We cannot,” said
they, “ until all the || shepherds are assembled, and have rolled away the stone from
9 “ the mouth of the well ; that *so* we may give drink to the flocks. ” | While he was
yet speaking to them, Rahel † Laban’s daughter | arrived with her father’s flock ;
10 for she was the shepherd. As soon as Jacob saw Rahel, the daughter of Laban his
mother’s brother, with the flock of Laban his mother’s brother, he went near and
rolled away the stone from the mouth of the well, and gave drink to the flock of
11 Laban his mother’s brother. Then Jacob, kissing Rahel, wept aloud ; and when he
12 had told her that he was her father’s kinsman, and that he was the son of Rebeka,
13 she ran to tell her father. As soon as Laban heard Jacob, his sister’s son, mentioned,
he ran out to meet him ; and, having embraced and kissed him, he brought him
into his house. And when he had told Laban the whole matter, Laban said to
14 him : “ Thou art, indeed, my own bone and my own flesh. ”

§ 26. *Jacob agreeth to serve Laban for his Daughters, &c.*

15 BUT when he had remained with him a whole month, Laban said to him :
“ Although thou be my kinsman, shouldest thou therefore serve me for nothing ?
16 “ Tell me, what shall be thy wages. ” Now Laban had two daughters ; the name

VARIOUS READINGS.

CH. XXIX. v. 1. * *to Laban the son of Bethuel a Syrian, and brother to Rebeka the mother of Jacob and Esau,*
SEP.—V. 3. || *So SAM. The REST, flocks. One copy of SEP. flocks and shepherds.*—V. 6. * *of her father,*
for she was the shepherd, some copies of SEP.—V. 7. † *SAM. SYR. ARAB. and 1 MS.*—V. 8. || *So SAM. SEP.*
The REST, flocks.—V. 9. † *SEP.*

EXPLANATORY NOTES.

Ch. XXIX. v. 2. *Droves, of small cattle ; i. e. sheep, or* thus : *Is it not now full time of this day that the flocks were ga-*
goats. Though perhaps the true reading is *shepherds*. See *thered together and watered, that they might afterwards go a*
C. R. *feeding ? A very apposite rendering, if the original would*
V. 4. *To those shepherds ; i. e. to the shepherds of the* bear it.
three droves, already assembled. V. 14. *My own bone, &c.* A strong mode of expressing
V. 7. *Lo! there is yet much day, &c.* Lookup translates a near relationship.

of the elder Lea, and the name of the younger Rahel. Lea was blear-eyed; but 17
Rahel was beautiful, both in form and face. Jacob, therefore, being in love with 18
Rahel, said: "I will serve thee seven years for thy younger daughter Rahel." La- 19
ban answered: "It is better that I should give her to thee, than that I should give
"her to any other man; abide with me." So Jacob served for Rahel seven years; 20
though, from the love he had for her, they seemed but a few days.

THEN Jacob said to Laban: "Give me my wife, that I may cohabit with her; 21
"for my time is completed." Laban assembled all the men of the place, and made 22
a feast. But when the evening was come, he took his daughter Lea, and brought 23
her in to Jacob, that with her he might cohabit. And Laban gave his maid-servant 24
Zilpha for an hand-maid to his daughter Lea. But when the morning came, and 25
Jacob saw that it was Lea; he said to Laban: "What is this thou hast done to me?
"Did I not serve thee for Rahel? Why then hast thou deceived me?" Laban an- 26
swered: "To give the younger before the elder is what, in our place, must not be
"done. Complete this one's week; and, for the service with which thou shalt serve 27
"me yet seven years to come, || I will give thee the other also." Jacob assented; 28
and, when he had completed Lea's week, Laban gave him also, for a wife, his daugh-
ter Rahel. And to Rahel Laban gave for an hand-maid his maid-servant Bilha. Ja- 29
cob now cohabited also with Rahel; and loved Rahel more than Lea; and served 30
for her yet other seven years.

BUT when the LORD saw that Lea was slighted, he made her fruitful; while 31
Rahel remained barren. And Lea conceived; and bare † to Jacob | a son; whose 32
name she called REUBEN [*BEHOLD-A-SON*]. "For the LORD," said she, "hath be-
"held my humiliation, † and given me a son: | now, therefore, my husband will
"love me." Again she conceived; and, bearing another son, she said: "This also 33
"hath the LORD given me, because he saw that I was slighted." So she called his
name SIMEON. Again she conceived, and bare another son; when she said: "My 34
"husband will now at length be attached to me, because I have borne three
"sons to him." His name therefore || she called LEVI [*ATTACHMENT*]. Again she 35
conceived; and, bearing another son, she said: "Let me now praise the LORD."

VARIOUS READINGS.

V. 27. | SO SAM. SEP. SYR. VULG. ARAB. The REST, *see*.—V. 32. † SEP.

EXPLANATORY NOTES.

V. 17. *Blear*. Others, *tender*; and others, even *delicate* and *beautiful*; as if the historian said: Lea was commendable only for fine eyes; but Rahel was a complete beauty: her shape and looks were equally attracting.

V. 21. *My time is completed*. Some moderns have imagined, that Jacob did not wait until the end of the seven years to demand Rahel; and render these words; *for I am of full age*. This would be exceedingly convenient, for reconciling some points of chronology. But I think the text will hardly bear it. See c. 2.

V. 26. *In our place, or places*. In this part of the world, such a thing is not customary.

V. 32. *A son*. "He has not only made me a mother, but "given me a male child;"—which has been always the great wish of mothers. See c. 2.

V. 33. *Simeon*. It is hard to express in English the allusive import of this name. It is formed of two words that signify *to hear*, and *affliction*.

The *child's* name, therefore, || she called JUDAH [*PRaise*]. After this she ceased to bear.

1 WHEN Rahel saw that she bare no children to Jacob, she envied her sister, and
2 said to Jacob: "Give me children; else I die." Jacob, incensed at Rahel, answered
3 her: "Am I in the place of GOD, who has denied thee fruitfulness?" "But there,"
4 said she, "is my hand-maid Bilha. Cohabit with her; and let her bear, on my
5 her hand-maid Bilha, with whom Jacob cohabited. And Bilha conceived, and bare
6 a son to Jacob; when Rahel said: "GOD hath righted me; for he hath heard my
"voice also, and hath given me a son." So she called his name DAN [*HE-HATH-
RIGHTED*].

7 AGAIN Bilha, Rahel's hand-maid, conceived; and bare to Jacob a second son;
8 when Rahel said: "With great rivalry have I rivalled my sister; and I have pre-
"vailed." So she called his name NAPHTHALI [*MY-RIVALRY*].

9 WHEN Lea saw that she had ceased to bear, she, also, took her hand-maid Zil-
10 pha, and gave her, for a wife, to Jacob; † and with her he cohabited. | And Zil-
11 pha, Lea's hand-maid, † conceived, and | bare to Jacob a son; when Lea said:
"|| In luck!" | So she called his name GAD [*LUCK*].

12 AGAIN Zilpha, Lea's hand-maid, † conceived, and | bare to Jacob a second son;
13 when Lea said: "In my happiness; for me will women call happy." So she called
his name ASHER [*HAPPY*].

14 Now Reuben having gone out in the days of wheat-harvest, found mandrakes
in the field, and brought them to his mother Lea. And Rahel said to Lea: "Give
15 "me, I pray thee, of thy son's mandrakes." But † Lea said to her: "Is it so small a
"matter to have taken away my husband, that thou wouldest, also, take away my
"son's mandrakes?" || "Not so," said Rahel: "to-night he shall lie with thee, for
"thy son's mandrakes."

16 WHEN Jacob, then, came from the fields, in the evening, Lea went out to meet
him, and said: "With me thou must cohabit † to-night |; for I have fairly hired
17 "thee, with my son's mandrakes." So he lay with her that night. And, GOD
18 hearkening to Lea, she conceived, and bare to Jacob a fifth son; when she said:
"Because I gave my hand-maid to my husband, GOD hath given me my reward."
So she called his name ISSACHAR [*A-REWARD-IS-HE*].

VARIOUS READINGS.

CH. XXX. v. 9. † SEP.—V. 10. † SEP. VULG.—V. 11. || 2l. *Luck cometh.*—V. 12. † SEP.—V. 15. † SEP.
SYR. and 1 MS. Ib. || So SEP. The REST, *therefore.*—V. 16. † SEP.

EXPLANATORY NOTES.

CH. XXX. v. 6. *Hath righted me; i. e. hath decided in my
favour; or, as our first versions, hath given sentence on my
side.*

V. 11. *In luck.* Or, as we say, *In a good time.*

V. 14. *Mandrakes.* A kind of earth apples, of a sweet-
scented flavour; and used in the eastern countries for phre-
sters or love potions. They are supposed to promote concep-
tion. And Rahel might wish to have them, for that purpose.

AGAIN Lea conceived, and bare to Jacob a sixth son; when she said: "With a good ¹⁹
"endowment hath the LORD endowed me. My husband will now delight in me;
"seeing I have borne six sons to him." So she called his name ZEBULON [*DE-*
LIGHT]. She afterwards bare a daughter, whose name she called DINA. ²¹

GOD, now, remembered Rahel, and hearkened to her, and made her fruitful. ²²
For she conceived, and bare † to Jacob | a son; when she said: "GOD hath taken ²³
"away my reproach." And *her son's* name she called JOSEPH [*MAT-HE-ADD*], for ²⁴
she said: "May the LORD add to me another son!"

IT was about *the time* when Rahel bare Joseph, that Jacob said to Laban: "Dis- ²⁵
"miss me, and let me go to my own place and to my own country. Give me my ²⁶
"wives, for whom I have served thee; and my children; and let me go: for thou
"knowest with what observance I have served thee." But Laban said to him: "Let ²⁷
"me, I pray thee, find favour in thine eyes. The LORD, I guess, hath blessed me
"on thy account. Appoint, therefore (added he), thine own hire with me, and I ²⁸
"will give it." Jacob answered: "Thou knowest what service I have done to thee, ²⁹
"and what, through me, hath been thy acquisition; how the little that thou hadst, ³⁰
"before *I came*, hath *since* burst forth into abundance; for, through my conduct, the
"LORD blessed thee. And, now, when shall I also provide for my own house?"
"What must I give thee?" said Laban. "Thou shalt not give me aught," said ³¹
Jacob; "but if this thou wilt do for me, I will yet be thy shepherd *and* keep thy
"flock. || Let me, to-day, pass | through thy whole flock; *and* remove from it every ³²
"speckled and spotted beast † among the goats |, and every grizzled beast among
"the sheep: then let the spotted and speckled among the goats, *and the grizzled*
"among the sheep, be henceforth my hire. So shall my integrity be justified before ³³
"thee, when, on a future day, thou shalt come to inspect my hire: let all that are
"not speckled or spotted among the goats, and grizzled among the sheep, be, *if found*
"with me, accounted stolen." Laban answered: "Lo! I am well pleased, that it be ³⁴
"according to thine own || words."

THAT same day, he removed all the ring-streaked and spotted he-goats, and all ³⁵
the speckled and spotted she-goats (all that had any white in them), and all the

VARIOUS READINGS.

V. 23. † SEP.—V. 32. || *pass thou*, VULG. and so equivalently SEP. and this reading is more agreeable to
v. 35. Ib. † I MS. only.—V. 34. || So SAM. and 20 MSS. The REST, *word*.

EXPLANATORY NOTES.

V. 20. *Delight in me*. The Greek rendering of this difficult passage has been adopted. Others translate, *will dwell with me*. Syr. *will cleave to me*.

Ib. Zebulon; i. e. *delight*, agreeably to the version.—Others, *dwelling, adhesion*. It may also have an allusion to *endowment*; the Hebrew words *nabad* and *nabal* having nearly the same sound. See c. x.

V. 24. *Joseph*. This name may also allude to the Lord's *taking away* her reproach; being a play upon the Hebrew words *Joseph* and *isaph*.

V. 27. *I guess*. Lit. *I guess by divination*. And so the Greek renders it. Others, *I have found by experience*.

V. 32. *Remove*. The Hebrew word may relate either to Jacob or to Laban. In the former sense it was taken by Syr. and Arab. in the latter by Sep. Chald. Vulg. I have left it in its native ambiguity. See c. x.

Ib. *Every grizzled beast*, &c. Not *black*; which the Hebrew word never signifies, but a mixture of black and white; which is much less common in sheep than black: and hence Jacob's proposal was the more specious. See c. x.

36 grizzled among the sheep, and gave them in charge to his own sons; putting the distance of three days journey between || them and Jacob. And Jacob tended the rest of Laban's flock:

† Now an angel of God spoke to Jacob in a dream, and said: "Jacob!" He answered: "I am here." "Lift up thine eyes," said the angel, "and see how all the rams that leap on the flocks are ring-streaked, speckled, or grizzled! For I, the God of Beth-el (where thou anointedst a pillar, and where thou vowedst to me a vow), have seen all that Laban hath done to thee. Prepare, therefore, to depart from this land; and return to the land of thy father; for I will befriend thee." |

37 ON this, Jacob took green rods of poplar, of hazel, and of plane-tree; and peeled
38 white streaks in them, by making bare the white of the rods: and the rods, which he had *thus* peeled, he stuck up (by the gutters of the watering-places whither the flocks came to drink) over against the flocks when they came to drink, in coupling-time. And the flocks, coupling before the rods, brought forth ring-streaked and
39 speckled and spotted *young*. And when Jacob severed the weanlings, || he set aside
40 (from the *rest of the flock*) all the ring-streaked, | speckled and grizzled in Laban's flock; and placed them apart, for a flock to himself; and put them not among the flock of Laban.

41 Now *this* was Jacob's method. Whosoever the stronger part of the flock were coupling, Jacob put rods, by the gutters, before their eyes, that they might couple
42 at the rods; but for the feebler of the flock he put no rods. So the feebler of the
43 young were Laban's, and the stronger were Jacob's. Thus, the man grew exceedingly rich; for he had a numerous flock, † and herds, | and man-servants, and maid-servants, and camels and asses.

§ 27. *Jacob returneth to Chanaan, and settleth at Sichem.*

1 BUT when he heard the words of Laban's sons, saying: "Jacob hath taken
"away all that belonged to our father; for of what belonged to our father he hath
2 "acquired all that wealth:" and when he saw, besides, that Laban's countenance
3 was not the same towards him, as formerly: and the LORD having, moreover, said

VARIOUS READINGS.

V. 36. || So SEP. ARAB. The REST, *himself*. Ib. † SAM.—V. 40. || *he placed before the flock a ring-streaked ram*, SAM. SEP. Ib. † SYR.—V. 43. † SEP.

EXPLANATORY NOTES.

V. 36. *Rams*. Under this term, here and elsewhere, are comprehended the *males* of both sheep and goats.

V. 37. *Poplar*. Others, *florax-tree*.

Ib. *Hazel*. Others, *almond*.

Ib. *Plane-tree*; i. e. the platanus, not the tree commonly known by the name of *plane-tree*. See C. R.

V. 39. *Spotted* seems here equivalent to *grizzled*.

V. 40. This verse is probably corrupted in the original: and all the versions are strangely perplexed. See C. R.

Ib. *All the ring-streaked, speckled and grizzled*. The two first relate to the goats; the last relates to the sheep.

to him: "Return unto the land of thy fathers, and to thine own kindred; for I will
 "be with thee:" he sent, and called Rahel and Lea to the fields, unto his flock; 4
 and said to them: "I see that your father's countenance is not the same towards 5
 "me, as formerly: but the GOD of my father has been with me. Ye know that 6
 "with all my might I have served your father; yet your father hath deluded me, 7
 "and hath, ten times, changed my wages; although GOD hath not permitted him 8
 "to hurt me. If thus he said: 'Let the speckled be thy wages;' then, all the flocks 9
 "brought forth speckled. And, if thus he said: 'Let the ring-streaked be thy wages;' 10
 "then, all the flocks brought forth ring-streaked. Thus hath GOD taken away your 11
 "father's substance, and given it to me. For it happened, at the time when the 12
 "flocks were coupling; that, in a dream, I raised mine eyes, and saw, that the rams 13
 "which leaped upon the flocks were ring-streaked, speckled or grizzled. And an 14
 "angel of GOD said to me (in the dream): 'Jacob!' and I answered: I am here. 15
 "'Raise now thine eyes,' said he, 'and see, how all the rams, that leap upon the 16
 "flocks, are ring-streaked, speckled or grizzled. For I, the GOD of Beth-el, where 17
 "thou anointedst the standing-stone, and where thou vowedst to me a vow, have 18
 "seen all that Laban hath done to thee. Now, therefore, prepare to depart from 19
 "this land, and return to thy native land.'" Rahel and Lea answered, and said to 20
 him: "Have we yet had any portion or inheritance, in our father's house? Have 21
 "we not, by him, been accounted † as strangers? For ourselves he hath sold, and
 "our price he hath also devoured. Since, therefore, all that wealth, which GOD
 "hath taken from our father, belongeth to us and to our children; do thou, now,
 "whatsoever GOD hath said to thee."

JACOB, then, arose; and, having mounted on camels his wives and his children, 17
 he took away all the cattle he had acquired, and all his earnings which he had 18
 earned (|| the whole of his own acquiring, which he had earned | in Phadan-
 Aram); with a purpose of returning to his father Isaac, unto the land of Chanaan.
 Laban had then gone to shear his flock: and Rahel stole her father's Theraphs. 19
 Thus Jacob eluded Laban the Syrian, by keeping from him the intelligence of his
 flight. So he fled, with all that belonged to him; and, having speedily passed over 21
 the river, he set his face towards Mount-Gilead.

VARIOUS READINGS.

CH. XXXI. v. 15. † SAM. SEP. SYR. VULG. ARAB.—V. 18. || wanting in SYR. ARAB. and 4 MSS.

EXPLANATORY NOTES.

Ch. XXXI. v. 4. *Unto his flocks*; i. e. to the place where the flocks then were, as the Greek translators render it; and which was probably at some considerable distance from Laban's residence.

V. 7. *Ten times*; i. e. often. A common hyperbole.

V. 14. *Have we not*, &c. He has treated us, not as daughters, but as aliens. He has not only made a traffic of our persons, but he has appropriated the price to his own use; instead of reserving it for ours.

V. 19. *Laban had gone to shear his flock*; namely, that part

of it which his own sons kept, and which he had removed at the distance of three days journey from Jacob.

Ib. *Theraphs*, or *teraphs*. I have retained the original word rather than venture on a dubious equivalent. The *theraphs* are thought to have been little images consecrated to religion; like the *penates* or household gods of the Romans. Perhaps they were not much different from the Indian talismans.

V. 21. *The river*; i. e. the Euphrates.

Ib. *Mount-Gilead*. So called afterwards. See v. 48.

- 22 BUT when, on the third day, it was told Laban, that Jacob had fled; he pursued
23 him, accompanied by his brethren; and, after a journey of three days, overtook
24 him on Mount-Gilead. Now GOD had come to Laban the Syrian, in a dream of
the night, and had said to him: "Be on thy guard, that thou say not a word to
" Jacob; from good, to bad."
- 25 WHEN Laban overtook Jacob, Jacob had pitched his tent on the mountain; and
26 Laban, with his brethren, pitched also his tent on Mount-Gilead. And Laban said
to Jacob: "Why hast thou thus eluded me, and stolen away my daughters like
27 " captives of war? Why wouldest thou conceal thy flight, and elude me, and not
" tell me; that I might have sent thee away with mirth, and the music of tabor
28 " and harp? Thou didst not even permit me to kiss my sons and my daughters.
29 " Thou hast, now, done a foolish thing: in my power it is to do thee hurt: but
" the GOD of thy father spoke to me last night, saying: 'Be on thy guard, that
30 " thou say not a word to Jacob; from good, to bad.'—Now be it, that thou wouldest
" be gone, because thou longedst after thy father's house; yet why shouldest thou
31 " steal my gods?" Jacob answered, and said to Laban: "I fled, because I was
" afraid; for I thought that, perhaps, thou wouldest take from me, by force, thy
32 " daughters † and all that belongeth to me. | As for thy gods († added Jacob |);
" let him die, with whomsoever thou shalt find them. In the presence of our bre-
" thren, detect, with me, any thing of thine; and take it." For Jacob knew not,
that † his wife | Rahel had stolen those gods.
- 33 LABAN then went † and searched | in Jacob's tent, and in Lea's tent, and in the
tents of both the handmaids; but found them not. On coming out of Lea's tent,
34 he went into the tent of Rahel; but Rahel had taken the theraphs, and put them
35 in the camel-pillion; and sat upon them. And, while Laban searched the whole
tent, without finding them, she said to her father: "Be not displeased, my lord,
" that I cannot rise up in thy presence; because, what is customary to women is
" upon me." Thus Laban searched; but found not the theraphs.
- 36 THEN Jacob, being incensed, expostulated with Laban, and said: "What is my
37 " transgression, what my crime, that thou hast so hotly pursued me? Now that

VARIOUS READINGS.

V. 31. † SEP.—V. 32. † SEP. Ib. † SEP.—V. 33. † SAM. SEP.

EXPLANATORY NOTES.

V. 23. *His brethren*; i. e. his relations and neighbours whom he collected on that occasion.

V. 24. *From good to bad*; i. e. nothing to offend or injure him. In colloquial language we still say of two persons quarrelling—that they came *from better to worse*, until they fell foul of one another. This is precisely the Hebrew idiom.

V. 27. *Sent thee away with mirth, &c.* This custom still prevails in the eastern countries; and is not at all unlike what is practised on such occasions in some parts of this island.

V. 28. *My sons*. His grand-children.

V. 34. *The camel-pillion*. It was a sort of trussed seat, serving both for a saddle and pannier; in which the women, when they travelled, were wont to stow their necessary things.

V. 35. *What is customary to women*. The *catamenia*. She affected to be in that situation to prevent her father from searching about her: which not only would have been extremely indelicate, but was also probably considered, even in that early period, as a thing that incurred pollution.

“thou hast ransacked all my furniture, what of all thine own hast thou found? Set
 “it here before my brethren and thy brethren, and let them judge between us two.
 “These twenty years that I have been with thee, neither thy ewes nor thy goats 38
 “have cast their young; nor have I eaten the rams of thy flocks. What was torn 39
 “by beasts I brought not to thee; I was accountable for it: of me thou requiredst it.
 “|| I was scorched by day, I was scorched by night: | by day, the drought con- 40
 “fumed me; by night, the frost; and my sleep departed from mine eyes. Thus 41
 “have I been twenty years in thy house: fourteen years I served thee for thy two
 “daughters, and six years for a share of thy flocks; and ten times thou hast changed
 “my wages. If the GOD of my fathers (the GOD of Abraham, the REVERED of 42
 “Isaac) had not been with me, doubtless thou wouldest, now, have sent me away
 “empty-handed. My afflictions and my labours GOD hath seen; therefore he re-
 “buked thee yester-night.”

LABAN answered, and said to Jacob: “These daughters are my daughters, these 43
 “children my children, and these flocks my flocks: mine * is all that thou seest: to
 “these, mine own daughters, and to their children which they have borne, what can
 “I now do? Come, then, let us make a covenant, I and thou; and let it be for a 44
 “witness between me and thee.” † Jacob answered: “Lo! there is no one present
 “with us: let GOD then see, and be a witness between me and thee.” | Then Ja- 45
 “cob took a stone and set it upright. And Jacob said to his brethren: “Gather ye 46
 “stones.” So they took stones and made a heap. And, when they had eaten † and
 “drunken |, on the heap; † Laban said: “Lo! let this heap be to-day a witness be-
 “tween me and thee.” | And Laban called it Iegar-sahadutha; but Jacob called it 47
 “Gilead. For Laban had said: “Let this heap be, to-day, a witness between me and 48
 “thee.” Hence was its name called Gilead [WITNESS-HEAP]: as † the standing-stone 49
 “was called | MIZPHA [THE SPY], because he said: “May the LORD spy between
 “me and thee, when we are absent, one from the other; if thou shalt afflict my 50
 “daughters, or if thou shalt take wives beside my daughters; let GOD (for there
 “is no one else present with us) be a witness between me and thee.”

VARIOUS READINGS.

V. 39. | SO ONK. ARAB. The REST, *stolen by day, or stolen by night.*—V. 43. * *and my daughters,* SEP.
 V. 44. † SEP.—V. 46. † SEP. Ib. † SEP.—V. 49. † ARAB.

EXPLANATORY NOTES.

V. 39. *I was scorched by day, I was scorched by night.* I have, without hesitation, followed the reading of the Chald. and Arab. as being by far the most natural. The transposing only of two very similar letters in the original produceth this reading. According to present text, this comma must be joined to what precedes, and rendered: *stolen by day, or stolen by night, &c.* See c. x.

V. 40. *The frost by night.* The cold, during the night, in Palestine, is generally intense in proportion to the heat of the preceding day.

V. 41. *Thus have I been twenty years in thy house.* Some

late interpreters would distinguish *these* twenty years from those mentioned v. 38, from an idea that the chronology of Jacob's life cannot be reconciled, without admitting, that he was forty years with Laban. They would therefore render v. 38. *During the one twenty years, &c.* and v. 41. *During the other twenty years, &c.* But, whatever difficulty there may be in reconciling the chronology, this expedient cannot be admitted without doing violence to the text. See c. x.

V. 42. *The Revered of Isaac;* i. e. the God whom Isaac adores.

V. 44. *No one present—no umpire, no guarantee.*

51 AGAIN Laban said to Jacob: "Behold this heap, and behold this standing-stone,
52 "which || thou hast erected. | Between me and thee, let this heap be a witness,
"and let this standing-stone be a witness; that, neither will I pass this heap † and
"this standing-stone | towards thee; nor wilt thou pass this heap and this standing-
53 "stone towards me, for any evil purpose. The GOD of Abraham, and the GOD of
"Nahor [|| the GODS of our fathers] | be || judges between us." And Jacob swore
by the REVERED of his father Isaac.

54 THEN Jacob, having slaughtered victims on the mountain, invited † all his bre-
55 thren to a repast; so they repasted; and remained all night on the mountain. But
early in the morning, Laban arose; and having kissed his sons and daughters and
blessed them, he departed, and returned unto his own place.

1 JACOB also was proceeding on his journey; † when, raising his eyes, he saw a
great camp assembled; | and angels of GOD thence directing their course towards
2 him: whom when he saw, he said: "This is the camp of GOD!" So the name of
the place he called MAHANAIM [THE CAMPS].

3 Now Jacob had sent before him messengers to his brother Esau, unto the land
4 of Seir (the country of Edom); and had commanded them, saying: "Thus shall ye
"speak to my lord Esau: 'So saith thy servant Jacob. With Laban have I so-
5 "journd, and stayed until now. And I have oxen, and asses, and flocks, and men-
"servants and maid-servants; and I have sent to inform my lord, that || I may find
6 "favour in thy sight.'" And the messengers had returned to Jacob, saying: "We
"have been to thy brother Esau; and, even now, he cometh to meet thee; and,
"with him, four hundred men."

7 ON this Jacob was greatly afraid and distressed; and he divided the people that
8 were with him, and the flocks and the herds and the camels, into two camps: for
he said: "Should Esau come to one camp, and smite it, the other remaining camp
9 "may escape." Then Jacob said: "O GOD of my father Abraham! O GOD of my
"father Isaac! Thou, O LORD! who saidst to me: 'Return into thine own land,

VARIOUS READINGS.

V. 51. || So SAM. ARAB. and 1 MS. The REST, *I have erected*.—V. 52. † SEN. ARAB.—V. 53. || So SYR.
The REST, *the Gods (or God) of their fathers*. SAM. and 3 MSS. *the God of Abraham*. See the note below.
Ib. || So HEB. The REST, and 1 MS. *judge*. See the note below.—V. 54. † 2 MSS. CH. XXXII. v. 1.
† SEP.—V. 5. || *thy servant*, SEP.

EXPLANATORY NOTES.

V. 53. Although the words within brackets have much the appearance of an interpolation, and are wanting in the Greek version and two Hebrew MSS.; yet, as they form no incoherent sense, as they now stand transposed from the end of the verse, and rendered agreeably to the reading of the Syriac translator, they have been retained as a doubtful part of the text. See c. a.

Ib. *Judges*. The plural reading of the present Heb. has been preferred to that of Sam. &c. for reasons given in c. a.

Ch. xxxii. v. 1. *When raising his eyes he saw*, &c. This

and what is afterwards related (v. 24—30.) are supposed by some interpreters to have happened only in vision; but it is hard to reconcile that idea with the whole context; and yet the literal meaning is attended with strange difficulties. See c. a.

V. 6. *Four hundred men*. His sons and servants, armed, like an Arabian horde at this day. Such a troop was more than sufficient to intimidate the unwarlike Jacob.

V. 7. *Into two camps*. He made them both encamp, and move in two divisions; and probably by different routes.

"thy native land, and I will befriend thee." I am unworthy of all the true kind- 10
 "nesses, which thou hast shewn to thy servant; for with my staff *only* I passed 11
 "over that Jordan; and now I am become the master of two camps. Deliver me, 11
 "I pray thee, from the hand of my brother, from the hand of Esau; for I am afraid 12
 "of him, lest he come and smite myself, the mothers, and the children. Yet thou 12
 "hast said: 'I will certainly befriend thee; and will make thy seed as the sand of 12
 "the sea-shore, which, for multitude, cannot be numbered.'"

WHEN he had lodged there that night, he selected, out of what he had brought 13
 with him, a present for his brother Esau; two hundred she-goats and twenty he- 14
 goats, two hundred ewes and twenty rams, thirty milk-camels with their colts, forty 15
 heifers and ten steers, twenty she-asses and ten foals; and gave them in charge to 16
 his servants, each drove by itself; and he said to his servants: "Pass on before me,
 "and put a space between drove and drove." The foremost he commanded, saying: 17
 "When my brother Esau shall meet thee, and shall ask thee; saying: 'Whose art 18
 "thou? And whither goest thou? And whose are these before thee?' thou shalt 18
 "then say: Thy servant's, Jacob's; a present, this, sent *by him* to my lord Esau: 19
 "and, lo! also he himself cometh after us." To the second, to the third, and to all 19
 those who followed the droves he gave a like command, saying: "After this man-
 "ner ye shall speak to Esau, when ye meet him; and ye shall add: Lo! also thy 20
 "servant Jacob himself cometh after us." For he said: "I will sooth him with the
 "present that goeth before me; and, afterward, I will see his face: perhaps he will
 "then receive me graciously."

So the present passed on before him. But he himself lodged that night in the 21
 camp.—Yet, that same night, he arose, and took his two wives, and his two con- 22
 cubines, and his eleven sons, to pass them over the ford of the Jabbok. And when 23
 he had put these, with † all that belonged to him, over the torrent, he himself re- 24
 mained *on the other side*; where some one wrestled with him, until the rising of the
 dawn; and who, when he saw that he could not overcome him, struck Jacob on 25
 the hollow of the thigh (so that the hollow of Jacob's thigh was strained while he
 wrestled with him); and then said: "Let me go; for the dawn ariseth." Jacob 26
 said: "I will not let thee go, unless thou blest me." "What is thy name?" said 27
the other to him. "Jacob," said he. "Not *only* Jacob," said the other, "shall thy name 28

VARIOUS READING.

V. 23. † SAM. SEP. SYR. VULG. ARAB. TARG. and I MS.

EXPLANATORY NOTES.

V. 22. *Jabbok*. A brook to the east of the Jordan; now called Jarmuc and Sheriat-Musa. It runs into the Jordan near Bethshan or Scythopolis.

V. 24. *Some one*, &c. Probably one of the angels whom he had seen the day before at Mahanaim.

V. 26. *For the dawn ariseth*. Apparitions have ever been supposed to disappear at day-break. If it were a dream, it

was natural for Jacob's imagination to work up the scene, so as to be conformable to the popular prejudice.

V. 28. *Not only Jacob*. The name of Jacob was given him both because he had struggled with his brother in the womb, held him by the heel at his birth, and supplanted him in his birth-right; but now he had ventured to struggle with God in the person of his angel; and therefore was henceforth to be also called *Israel*.

“henceforth be called, but *also* ISRAEL [*WHO-CONTENDETH-WITH-GOD*]. For with
 29 “GOD thou hast contended, as well as with men; and hast prevailed.” Then Jacob
 asked, and said: “Tell me, I pray thee, thine own name.” He answered: “Where-
 30 “fore wouldst thou ask after my name?” So saying, he there blessed him: Jacob
 called the name of this place Phaniel [*The-face-of-God*]: “for I have seen,” *said he*,
 “GOD face to face; yet is my life preserved.”

31 THE sun now arose on him, as he passed over Phaniel, halting on his thigh;
 32 † for his thigh had been *strained*. | Therefore, to this day, the children of Israel eat
 not the principal sinew, on the hollow of the thigh; because the hollow of Jacob’s
 thigh had been stricken on the principal sinew.

1 JACOB now, raising his eyes, saw † his brother | Esau coming; and, with him,
 four hundred *men*. So he distributed the children among Lea, and Rahel, and the
 2 two concubines. The concubines and their children he put foremost; next Lea and
 3 her children; and last of all Rahel and Joseph. He then passed on before them;
 4 and bowed himself, seven times, to the ground, as he approached his brother. But
 Esau ran to meet him, and embraced him, and fell upon his neck and kissed him;
 5 while they *both* wept. But when, raising his eyes, he saw the women and children,
 he said: “Who are these?” “The children,” said Jacob, “whom GOD hath gra-
 6 “ciously given to thy servant.” The concubines then, with their children, ap-
 7 proached, and bowed themselves. Lea, next, with her children approached and
 bowed themselves; and, lastly, Rahel and Joseph approached and bowed themselves.
 8 Again Esau said: “What meanest thou by all that drove which I met?” “That † thy
 “servant |,” said Jacob, “may thereby find favour || in the eyes of my lord.” |
 9 Esau answered: “I have plenty, my brother; keep to thyself what belongeth to
 10 “thee.” “Nay, I pray thee,” said Jacob, “that, if I have now found favour in
 “thine eyes, thou wilt accept my present from mine hand, and be propitious to me;
 “for, on that account, have I appeared before thee, as I would appear before a
 11 “god. Take, I pray thee, my present which I have brought for thee: for GOD
 “hath been gracious to me; and I have every thing.” Thus he urged him, until
 he accepted.

VARIOUS READINGS.

V. 31. † SYR. CH. XXXIII. V. 1. † SEP. and 1 MS.—V. 8. † SEP. Ib. || *in thine eyes, my lord*, SEP.

EXPLANATORY NOTES.

V. 28. *For with God, &c.* Others, with Sep. and Vulg. render, *For if over God thou hast prevailed, over men thou must prevail.* See c. 2.

Ib. *As well as with men.* Esau, Laban.

V. 29. *He there blessed him;* i. e. bade him farewell.

V. 30. *Yet is my life preserved.* It was a popular idea, that an apparition of the Divinity must be followed by the death of the person to whom he appeared. Comp. Jud. 13. 22.

V. 32. *The principal sinew.* The ilchiatic nerve. See c. 2. Ch. xxxiii. v. 3. *Bowed himself seven times, &c.;* i. e. often; or, perhaps, seven such bows were, in reality, the mark of the greatest respect.

V. 10. *For on that account, &c.* I have accosted you with a reverence and respect, similar to that which men pay to the gods or great personages. For the word may signify either.

Eſau then ſaid: "Let us proceed on our journey; and let me accompany thee." 12
But Jacob ſaid to him: "My lord knoweth that the children are tender; and I 13
"have with me both flocks and herds giving ſuck; which ſhould || I overdrive
"but one day, the whole would die. Let my lord, I pray thee, paſs on before his 14
"ſervant; whiſt I will follow gently, at ſuch a pace, as the incumbrance of the
"cattle and children that are with me, ſhall permit; until I come to my lord unto
"Seir." "Let me, I pray thee, then," ſaid Eſau, "leave with thee ſome of the men 15
"that are with me." "To what purpoſe?" answered Jacob. "Let me only find fa-
"vour in the eyes of my lord."

THAT ſame day, Eſau returned, on his way, to Seir. And Jacob went on to 16
Succoth; where he builded a houſe for himſelf and ſheds for his cattle. Wherefore, 17
the name of the place was called Succoth [*/beds*]. Thence Jacob arrived ſafe, off his 18
journey from Phadan-Aram, at the city of Sichem in the land of Chanaan, and
ſettled beſide the city. And having bought from || Hemor the father of Sichem, for 19
an hundred keſitas, that part of the field where he had pitched his tents, he there 20
erected an altar, which he called El-elohé-Iſrael.

§ 28. *The Rape of Dina; and its Conſequences.*

BUT Dina, the daughter whom Lea had borne to Jacob, having gone out to 1
viſit the young women of the land, Sichem the ſon of Hemor, an Hevite 2
prince of that country, ſaw her, ſeized her, and lay with her by force. And his ſoul 3
was attached to Dina, the daughter of Jacob; and he wooed the damſel, and won
her heart. And he ſpoke to his father Hemor, ſaying: "Get me that damſel for 4
"a wife."

Now Jacob had heard that *Sichem* had violated his daughter Dina; but as his 5
ſons were then with his cattle, in the fields, he was ſilent, until they ſhould come
home. Then Hemor, Sichem's father, went out to Jacob to treat with him. But 6
the ſons of Jacob, who on hearing *what had happened* were now come from the 7

VARIOUS READINGS.

V. 13. † So SAM. SEP. SYR. VULG. ARAB. TARG. The REST, *they*.—V. 19. † So SEP. The REST, *the ſons of Hemor*.

EXPLANATORY NOTES.

V. 13. *Giving ſuck; others, pregnant.*

V. 15. || *Let me, &c. Gr. It is enough, my lord, that I have found favour in thine eyes.* Arab. *Why ſhould I find ſuch favour, &c.* And this laſt may be the true meaning: See C. R.

V. 17. *A houſe, &c.* A temporary hut for the purpoſe of reſting himſelf and cattle; before he proceeded into Paleſtine. Succoth was on the eaſt ſide of the Jordan.

V. 18. *Safe.* So Chald. Arab. Targ. Perſ. Others make it the name of the place, and render, *at Shalem a city of Sichem; or, a Sichemite city;* ſo Gr. Syr. Vulg.

V. 19. *Keſitar.* Whether theſe were ſeparate pieces of money, or only ſo much weighed bullion, it is altogether uncertain. The ancient verſions render it *lambs*.

V. 20. *El-elohé-Iſrael;* i. e. *God the God of Iſrael.*

fields, were grieved and greatly incensed, that so base and so nefarious a deed should have been done against Israel; as lying thus with his daughter.

8 YET Hemor treated with them, saying: "The soul of my son Sichem is
 9 "strongly attached to your daughter; give her to him, I pray you, for a wife:
 10 "and, inter-marrying with us, give ye us your daughters; and take ye our daugh-
 11 "ters. So shall ye dwell with us; and the land shall be open to you; reside and
 12 "traffic in it, and acquire possessions therein." To the father and brothers of the
 damsel Sichem moreover said: "Let me only find favour in your eyes, and what-
 13 "soever ye shall mention to me || I will give. The dowry and the donatives make
 14 "ever so great; according as ye shall dictate to me, I will give; only grant me the
 15 "damsel for a wife."

13 BUT the sons of Jacob, answering Sichem and his father Hemor, spoke deceit-
 14 fully (because he had violated their sister), and * said to them: "To give our sister
 15 "to one who is uncircumcised, is a thing we cannot do; for that would be a re-
 16 "proach to us. On this condition only can we assent to you. If ye will be as we
 17 "are, so that every male of you be circumcised; then will we give our daughters
 18 "to you, and take your daughters to us; and with you we will dwell, and become
 19 "one people. But if ye will not consent to be circumcised, then will we take away
 20 "our daughter, and be gone."

18 THEIR proposals seeming fair in the eyes of both Hemor and his son Sichem,
 19 the young man delayed not to do the thing proposed: for he was enamoured of
 Jacob's daughter; and he was the most honourable personage of all his father's
 house.

20 HEMOR, then, and his son Sichem, went to the gate of their own city, and
 21 treated with their fellow-citizens, saying: "These men live peaceably with us. Let
 22 "them therefore settle in the land, and traffic in it. For, lo! the land is sufficiently
 23 "extensive for them. Let us take for wives their daughters, and let us give them
 24 "our daughters. But, on this condition only, will those men consent to dwell with
 "us, so as to be one people; that every male among us be circumcised, as they are
 "circumcised. Shall not their whole substance, their goods and their cattle be ours?
 "Only let us assent to them; that they may dwell with us."—To Hemor and to

VARIOUS READINGS.

CH. XXXIV. v. 11. || *we will give*, SEP.—V. 13. * *Simeon and Levi, the brothers of Dina and sons of Lea*, SEP.

EXPLANATORY NOTES.

Ch. xxxiv. v. 10. *Dwell with us*. Have the same privileges; be fellow-citizens.

V. 12. *The dowry*. The money paid for, not given with, a wife. Such was then the usage.

Ib. *Donatives*. These were presents made to the bride's friends.

V. 13. *Spoke*. So all the ancient versions, except Vulg. which thus paraphrases the comma, *saying for the ravishment of their sister*. Perhaps the sentence might thus be rendered:

And the sons of Jacob answered Sichem and his father Hemor deceitfully; and, after expostulating with them for having violated their sister, said to them.

V. 17. *Our daughter*. We should say *our sister*, as the Arab. translator renders it. But *daughter* in Hebrew is of a greater extent than in English; and it has been already observed, that girls were more under the guardianship of their brothers than of their parents.

his son Sichein hearkened all who frequented the gate of || their city; and every male || who frequented the gate of his city | was circumcised. But, on the third 25 day, when they were forest, two of the sons of Jacob, Simeon and Levi, the brothers of Dina, took each his sword; and, invading the unsuspecting city, slew all the males. Hemor also and his son Sichein they slew with the edge of the sword; 26 and taking † their sister | Dina out of the house of Sichein, they went away. And the other sons of Jacob came * upon the slain, and plundered the city, for 27 having violated their sister † Dina|. Their flocks, and their herds, and their asses; 28 both † all that were in the city and † all that were in the fields, their whole substance, they took away; and all their little ones and all their wives they captived; 29 and plundered every thing that was in their houses.

BUT Jacob said to Simeon and to Levi: "Ye have distressed me, by making me 30
"abominable among the inhabitants of the land, the Chanaanites and the Phere-
"zites; who, as I am but few in number, will assemble against me and slay me:
"thus both I and my house shall be destroyed." They answered: "Should he have 31
"treated our sister like an harlot?"

§ 29. *Jacob removeth to Beth-el; and thence to Hebron. The Death of Isaac.*

GOD now said to Jacob: "Arise; go up to Beth-el, and dwell there; and make 1
"an altar there to the GOD who appeared to thee, when thou fleddest from the
"presence of thy brother Esau." Then Jacob said to his household and to all that 2
were with him: "Put away the strange gods that are among you; and purify
"yourselves; and change your garments; and let us arise, and go up to Beth-el; 3
"where I will make an altar to the GOD, who answered me in the day of my dis-
"tress, and was with me † and preserved me, | on the way which I went." So 4
they gave to Jacob all the strange gods which they had, and the pendants that were
in their ears: and Jacob hid them under a turpentine-tree by Sichein. * || They, 5
then, removed † from Sichein |: and so great a panic was upon the cities around
them, that they did not pursue the sons of Jacob.

VARIOUS READINGS.

V. 24. || SO SEP. and 1 MS. THE REST, *his*. Ibid. || wanting in SEP. and ARAB.—V. 26. † SYR. and 1 MS. Ibid. † SAM. SEP. SYR. VULG. ARAB. and 2 MSS.—V. 27. * *from the fields*, 1 MS. Ibid. † SEP. SYR. and 1 MS.—V. 28. † SEP. VULG. and 2 MSS. Ibid. † SEP. VULG. and 1 MS. CH. XXXV. v. 3. † SEP.—V. 4. * *and destroyed them, until this day*, SEP.—V. 5. || *Israel*, SEP. Ibid. † SEP.

EXPLANATORY NOTES.

V. 24. *All who frequented, &c.* i. e. all the principal inhabitants.

V. 25. *Invading the unsuspecting city.* Others, *confidently invading the city*.

V. 27. Some think, that Simeon and Levi are still the only sons here mentioned.

Ch. xxxv. v. 2. *The strange gods.* He probably alludes to the idols found in the city of Sichein; perhaps also to Laban's theraphs.

Ibid. *Purify.* This is the first instance of religious purifi-

cation; which made, afterwards, so great a part of the Jewish worship.

V. 3. *Answered me.* Others, *heard me*; and so almost all the ancient versions; though they did not read differently.

V. 4. *The pendants that were in their ears.* Hung there, probably, as amulets or preservatives from incantations. See c. x.

V. 5. *So great a panic.* Lit. *a panic of God.* The audacious deed of Jacob's sons had struck the neighbouring cities with such consternation, that they durst not attempt to avenge the slaughter of the Sichemites.

6 So Jacob came to Luz (that is, Beth-el) in the land of ~~Chanaan~~; he and all the
7 people that were with him. There he builded an altar, and called the place
|| Beth-el [*THE-HOUSE-OF-GOD*], because there GOD had revealed himself to him,
8 when he fled from the presence of his brother † Esau. And as Debora, Rebekah's
nurse, died there, and was buried under a turpentine-tree below Beth-el, the name
of that tree was called Alon-bachuth [*THE-TURPENTINE-TREE-OF-MOURNING*].

9 AGAIN GOD appeared to Jacob (after he had come from Phadan-Aram) † in
10 Luz; and blessed him; and said to him: "Thy name is Jacob. No more shall Ja-
cob be thy name; but Israel shall be thy name." So his name was called Israel.
11 And GOD said to him: "I am GOD the OMNIPOTENT! Increase and multiply.
"Nations, numerous nations from thee shall come; and kings from thy loins shall
12 "proceed. And that same land, which I gave to Abraham and to Isaac, I give * to
"thee and to thy seed after thee."

13 THEN, GOD having ascended from him || at the place where he had talked with
14 him, Jacob erected a pillar in the place where he had talked with him; a pillar of
15 stone; on which he poured a libation, and effused oil. And the name of the place,
where GOD had talked with him, Jacob called Beth-el.

21 † || ISRAEL now removed from Beth-el, and pitched his tent beyond Migdol-Eder.
16 But when || he had removed *thence*, and had but a little way to arrive at Ephrath, it
17 happened that Rachel fell in labour, and had a hard delivery. And whilst she was thus
in difficult labour, the midwife said to her: "Fear not; for this, too, is a son for
18 "thee." And when, her soul expiring, she was about to die, she called his name
BEN-ONI [*THE-SON-OF-MY-SORROW*]. But his father called him || BENJAMIN [*THE-*
19 *SON-OF-DAYS*]. Thus died Rachel, and was buried on the road to Ephrath; now

VARIOUS READINGS.

V. 7. || SO SEP. SYR. VULG. and 1 MS. The REST, *El-beth-el*; i. e. *the God of the house of God*.
Ibid. † SEP. SYR. TARG. 1 SAM. and 6 HEB. MSS.—V. 9. † SEP.—V. 12. * *in perpetuity*, 1 MS.—V. 13.
|| *from*, SEP.—V. 21. † transposed with SEP. Ibid. || *Jacob*, SEP.—V. 16. || SO SEP. SYR. VULG. and 1 MS.
The REST, *they*.—V. 18. || *Benjamin*, SAM.

EXPLANATORY NOTES.

V. 8. *Rebekah's nurse*; who, on her mistress's death, had probably been taken into Jacob's family, and regarded as a sort of mother.

V. 10. *Jacob*. *Israel*. See ch. xxxiii. 28.

Ibid. *So his name, &c. or, he called his name*. Though this clause be in all the copies of the present text, it is probably an early interpolation. It is not in Syr. nor in most Gr. copies; nor in the Coptic version.

V. 13. *Having ascended*. I take it here, with the ancient versions, in the literal meaning. The heavenly messenger did not walk away; but disappeared all at once.

V. 14. *A libation*. Of *tempered wine*, as Arabic renders it.

V. 15. *Beth-el*. This was now the third time he had given it the same appellation.

V. 21. The order of the Gr. has been followed, as most conformable to the geography of the country.

V. 21. *Migdol-Eder* (*The-Flock-tower*) is most probably the same which Michah mentions as one of the fortresses of Jerusalem near to the Sheep-gate. See c. 2. and comp. Mich. 4. 8.

V. 16. *A little way*. Lit. *a chibrah of ground*; about four miles.

V. 17. *This too is a son, &c.* A son, not a daughter. It was the completion of Rachel's wish, when she bore Joseph. *God may yet add to me another son*.

V. 18. *Benjamin*. The Sam. has *Benjamin*; which was probably the original word, though softened into *Benjamin* for the sake of euphony. Jacob elsewhere calls Benjamin *the son of his old age*; which corresponds exactly with *son of days*. Others interpret Benjamin *The-son-of-the-right-hand*.

Bethlehem. And Jacob erected a pillar upon her grave; which is called The Pillar of 20
 Rahel's grave unto this day. † 21

It was when Israel dwelled in this country, that Reuben went and lay with 22
 Bilha, his father's concubine: which when Jacob heard, † he was displeased. | Now
 the sons of Jacob were twelve. The sons of Lea, Reuben (Jacob's first-born), and 23
 Simeon, and Levi, and Judah, and Issachar, and Zebulon. The sons of Rahel, Jo- 24
 seph and Benjamin. The sons of Bilha (Rahel's hand-maid), Dan and Naphthali. 25
 The sons of Zilpha (Lea's hand-maid), Gad and Asher. These were the sons of 26
 Jacob that were born to him in Phadan-Aram.

At length, Jacob came to his father Isaac, unto Mamrè, the city of Arbah (now 27
 Hebron), † in the land of Chanaan; | where both Abraham and Isaac had so-
 journed. The days of Isaac were now an hundred and eighty years; when he ex- 28
 pired, and died; and was, aged and full of days, united to his people. And his sons 29
 Esau and Jacob buried him † in the sepulchre which had been bought by his father
 Abraham. |

§ 30. The Posterity of Esau.

THESE were the progeny of Esau or Edom. Esau took to himself the fol- 1
 lowing wives: Ada-the daughter of Elon an Hethite (of the women of Chanaan), 2
 Aolibama the daughter of Anah || son of Zibeon an || Horite, and || Mahalath the 3
 daughter of Ishmael and sister of Nabaioth. Ada bare to Esau Eliphaz: Mahalath 4
 bare Reuel: and Aolibama bare Jeush, and Jaalam, and Korah. These were the 5
 sons of Esau, that were born to him in the land of Chanaan.

AND Esau took his wives, and his sons, and his daughters, and all his house- 6
 hold; with † all his substance and all his cattle; his whole property which he had
 acquired in the land of Chanaan; and went † from the land of Chanaan | into the
 land † of Seir |, to make room for his brother Jacob: for so great was their wealth, 7
 that they might not dwell together; nor could the land of their sojournment bear

VARIOUS READINGS.

V. 21. † See it above after v. 15.—V. 22. † SEP.—V. 27. † SEP. SYR.—V. 29. † SYR. CH. XXXVI.
 V. 2. || So SAM. SEP. SYR. and several copies of VULG. The REST, corruptedly, *daughter*. Ibid. || So he
 is rightly called v. 20. but all the copies have, here, either *Hevite* or *Hethite*. The last is only in 2 or 3
 MSS.—V. 3. || So SAM. The REST, *Bashemath*.—V. 6. † SEP. and 1 MS. Ibid. † SAM. SEP. Ibid. † SYR.

EXPLANATORY NOTES.

V. 20. *The pillar, &c.* Heb. *Matzebah-Kebrah-Rahel*.

V. 22. *He was displeased.* This addition is in the Gr. only; but in forty-six Hebrew MSS. there is a chasm left here, as if something were wanting.

V. 26. *Born to him in Phadan-Aram;* i. e. all except Benjamin. See v. 17.

Ch. xxxvi. There is great confusion, both in the text and versions, in the account given of Esau's wives. In ch. xxvi. 34. his first wife is called *Judith the daughter of Beer* an

Hethite. Perhaps she was here omitted, as having no issue. Then *Ada* here in all the copies, is there called *Bashemath*. And *Elon*, who is here said to be an *Hethite* in all the copies, is there in Sam. Syr. and some Gr. copies called an *Hevite*.

V. 3. *Mahalath*. The Sam. alone hath preserved the true reading. For so she is called ch. xxviii. 9. in all the copies except Syr. which, to be consistent, calls her *Bashemath* in both places.

Ib. *Sister of Nabaioth*. Probably by the same mother.

- 8 them *both*, on account of their substance. So Esau settled in Mount Seir. Esau is the same with Edom.
- 9 THESE then are the progeny of Esau, the father of the Edomites in Mount Seir;
- 10 † and these are the names of Esau's sons.
- ELIPHAZ, the son of Esau's wife Ada.
- REUEL, the son of Esau's wife || Mahalath.
- 11 THE sons of Eliphaz were Theman, Omar, Zepho, Gatham and Kenaz. And Thimna, who was concubine to Esau's son Eliphaz, bare to him Aamelek:—these were the grand-sons of Esau's wife Ada.
- 12 THE sons of Reuel were these: Nahath, Zerah, Shamah and Mizah:—these were the grand-sons of Esau's wife || Mahalath.
- 13 AND these were the sons, whom Esau's wife Aolibama, the daughter of Anah || son of Zibeon, bare to Esau: Jeush, Jaalam and Korah.
- 14 THE princes then, *come* of Esau's sons, were these: The sons of Eliphaz, Esau's first-born; Prince Theman, Prince Omar, Prince Zepho, * Prince Gatham, Prince Kenaz and Prince Aamelek. Such were the princes in the land of Edom, *sprung* from Eliphaz:—these were the grand-sons of Ada.
- 15 AND these were the sons of Esau's son Reuel: Prince Nahath, Prince Zerah, Prince Shamah, Prince Mizah. Such were the princes in the land of Edom, *sprung* from Reuel:—these were the grand-sons of Esau's wife || Mahalath.
- 16 AND these were the sons of Esau's wife Aolibama: Prince Jeush, Prince Jaalam and Prince Korah. Such were the princes sprung from Esau's wife Aolibama, the daughter of Anah. Such were the sons of Esau; and such the princes that came of them. † Esau is the same with Edom.
- 17 AND these were the sons of Seir the Horite, the *prior* inhabitants of the land:
- 18 Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and || Dishan. These, the sons of Seir, were princes of the Horites, in the land of Edom. The sons of Lotan were
- 19 Hori and Hemam: and the sister of Lotan was Thimna. And these were the sons of Shobal: Aaluan, Manahath, Ebal, Shepho, and Onam. And these were the sons

VARIOUS READINGS.

- V. 10. † SAM. SEP. SYR. VULG. and 2 MSS. Ibid. || So SAM. The REST, *Basbeth*.—V. 13. || So SAM. The REST, *Basbeth*.—V. 14. || So SAM. SEP. and several copies of VULG. The REST, *daughter*, as before, v. 22.—V. 15. * Prince Korah, ALL, but SAM. and 2 MSS.—V. 17. || So SAM. The REST, *Basbeth*.—V. 19. † SAM. SYR.—V. 21. || *Risbon*, SEP.

EXPLANATORY NOTES.

- V. 8. *Esau settled in Mount Seir*. He had before a residence there, as is plain from ch. xxxii. 3. and perhaps his principal residence: but he had not until now removed altogether from the land of Chanaan.
- V. 15. *The princes*. Every one of those gave name to a tribe and peculiar tract of country: and every one was a little prince in his own dominion, like the emirs of the present day, or the Scottish clans of the last century. What is rendered *Prince Theman*, &c. might be also rendered *Prince of Theman*, &c.
- V. 20. *The sons*. That is, either *sons* or *grand-sons*, or even *great grand-sons*, who were afterwards chiefs of tribes. See v. 29.

of Zibeon: Aiah and Anah. It was this Anah, who discovered the hot-baths in the wilderness; when he was feeding the asses of his father Zibeon. And these 25
were the sons of Anah: Dishon . . . And Aolibama was the daughter of Anah.

AND these were the sons of Dishon: Hemdan, Eshban, Ithran and Cheran. 26

AND these were the sons of Ezer: Bilan, Zaaavan and Akan. 27

AND these were the sons of Dishan: Uz and Aran. 28

THESE then, among the princes in the land of Seir, were Horite princes: Prince 29
Lotan, Prince Shobal, Prince Zibeon, Prince Anah, Prince Dishon, Prince Ezer, 30
Prince Dishan.

AND these were the kings that reigned in Edom, before there reigned any king 31
over the children of Israel.—For || Belah the son of Beor reigned *the first* in Edom; 32
and the name of his city was Dinaba.

WHEN Belah died, Jobab the son of Zerah, of Bozra, reigned in his stead. 33

WHEN Jobab died, Husham, of the land of Theman, reigned in his stead. 34

WHEN Husham died, Hadad the son of || Bedad (who smote the Midianites in 35
the fields of Moab) reigned in his stead: and the name of his city was Avith.

WHEN Hadad died, Samlah, of Mafreka, reigned in his stead. 36

WHEN Samlah died, Saul, from Rohoboth-on-the-river, reigned in his stead. 37

WHEN Saul died, Baal-hanan, the son of Achbor, reigned in his stead. 38

WHEN Baal-hanan, the son of Achbor, died, || Hadar reigned in his stead. The 39
name of his city was Phan; and the name of his wife was || Mehetabel, the daugh-
ter of Matred, the daughter of Mezahab.

AND these are the names of the princes, *the descendants* of Esau, according to their 40
kinships, their places, and their denominations: The Prince of Thimna; the Prince
of Alva; the Prince of Jetheth; the Prince of Aolibama; the Prince of Ela; the Prince 41
of Phinon; the Prince of Kenaz; the Prince of Theman; the Prince of || Mibzar; 42

VARIOUS READINGS.

V. 32. || *Balak*, SEP.—V. 35. || *Barad*, SEP.—V. 39. || *al. Hadad*.

EXPLANATORY NOTES.

V. 24. Some have imagined that, because in the present text there is a copulative before *Aiah*, another name has been dropt: but there is no vestige of another name in any copy; and the copulative is an interpolation wanting in Sam. Gr. Syr. Vulg. and three or four mss. See c. x.

Ib. *Hot-baths*. Lit. *the waters*: as we say, the *waters of Spa*, *Bristol*, &c. In this sense the word was taken by Syr. and Vulg. Onkelos followed the reading in Sam. and rendered it *giants*. The Sep. Aq. Syr. and Theod. retain the original word *Yamin*; which was probably known as the name of a place. The rest, *mules*. See c. x.

V. 25. *Dishon*. As the text has *the sons*, not *son* of Anah, some have imagined that a name has been dropt. And that may possibly be the case: but there is no vestige of it either in mss. or versions. See c. x.

V. 26. *Aolibama was the daughter*, &c. She is mentioned, on account of her connexion with Esau.

V. 31. *Kings*. Heb. *Melechs*. Chiefs with supreme and extensive power; whereas the *alaphs*, or princes, seem to have had a more limited and subordinate dominion.

V. 32. *His city*. The metropolis of his empire.

V. 33. *Jobab*, &c. Either the crown was elective; or each of these successive sovereigns was so by conquest or usurpation.

V. 37. *Rahoboth-on-the-river*; i. e. the Euphrates, according to Chald. and Arab. to distinguish it from another place of the same name in Assyria. See ch. x. 11.

V. 39. *The daughter*, &c. She was probably the descendant of some chief who had died without sons.

V. 40. *These are the princes*, &c. In the preceding catalogue, v. 15, &c. the historian seems to have given the names of the several chiefs descended from Esau: here, the names of the places from which they derived their titles.

another turn to the passage, and renders thus: "Make thee an ark of bulrushes: of reeds *קִיפ* thou shalt make the ark." He supposes that the original reading was not *קִיפ*, but *קִיפִּים*, as in Exod. 2. 3., and he makes *קִיפִּים* the plural of *קִיפ* a *reed*, and not of *קִיפ* a *nest*.—I see no good reason, either for changing the reading of the Text, or the etymon of *קִיפ*; which signify not only *nests*, but any small *missions*, *cells*, *lodgements*, *conclaves*, &c.: just such as the various apartments in the ark of Noah must have been.

Ib. *With bitumen thou shalt pitch it over.* כִּפְתָה אֹתָהּ בַּבְּשָׂר Lit. "Thou shalt coat it with a coating:" but as that *coating* or *covering* was most probably *bitumen*; I have followed the Sep. and Vulg.: who render, the former *ασφαλτωσας αυτην τη ασφαλτω**; the latter, *bitumine linies*.—Most of the other antient versions either retain the Hebrew word, as Syr. Onk. and Arab. Pol. or use a term that may denote *bitumen* as well as any other pitchy substance. Thus Arab. Erp. *بمليش*, Sam. Ver. *במליש* †, Perf. *לחל*; if *לח* be not a typographical error, for *לח*.—The Thargums only, more explicitly, call it *bitumen*, *בדומ*; as the Gr. of Ven. is more explicit for *pitch*, *πικτωσας τ' αυτην εν πικτη*.—This last term has been preferred by our English, and most other modern, translators; although their *antesignatus* Sanctes Pagninus led them a different road: for he has *bituminabis eam bitumine*: which Arias Montanus retained; and which Le Clerc, Houbigant, Dathe, and Rosenmüller have equipollently adopted.—*Bitumine ilinies*—*bitumine obducito*—*bitumine obduc* ‡.

The *bitumen Judaicum*, or *asphaltus*, was the most proper of all substances for pitching over the ark of Noah. At first, soft, viscous, and pliable, it might be thrust into every chasm and crevice with the greatest ease: but it would soon acquire a tenacity and hardness superiour to those of our pitch. A coat of it, spread over both the inside § and the outside of an ark of wicker-work, would make it perfectly water-proof and impenetrable: and the longer it was kept in the water, the harder and stronger it would grow. The Arabs still use it for careening their vessels: and, mixt with a tenth part of common pitch, it has been employed to the same purpose in our days, by Mr. De la Sabloniere, at L'Orient. This mixture is called *pissasphaltus*.

Ver. 15. *Three hundred cubits, &c.* The dimensions of the ark of Noah || have been objected to as wholly inadequate: and indeed if so many pairs of all the beasts and birds now known entered into it with provisions for a whole year, we must allow that the objection is well founded. It was made by Apelles, one of Marcion's disciples, and by Celsus: and was answered by Origen in a very singular manner. He learned, it seems, from some Hebrew rabbins, that the dimensions of Moses are to be considered according to a certain geometrical power, by which the real extent of the ark becomes ninety thousand cubits long, and two

* So likewise Aquila, *αλοιφης αλοιφης*.

† This seems, like the Hebrew word, to be a generic term: from which is, most probably, derived the Spanish *calfat* and the French *calfeutrer*. See the next note.

‡ In the new revival of the French Geneva version, which was made, I think, about the middle of this century, we have a similar rendering: "Tu la calfeutreras de bitume."—And La Cene: "Vous le goudronnerez de bitume."

§ This circumstance, too, seems strongly to make for a vessel of wicker work. If it had been constructed of planks, like our ships, there would have been no need for an inner coating.

|| The ark of Kifuthrus, the Noah of Berosus, was much larger: its length was five furlongs; and two furlongs its breadth.—The Hebrew historian most probably proportioned his ark according to his own scanty knowledge of natural history, and the number of beasts and birds with which he was acquainted.

"to them." He answered: "I am ready." "Go see, I pray thee," said his father 14
to him, "whether it be well with thy brothers and with the flocks, and bring me
"word again." So he sent him from the vale of Hebron; and he had come to Si-
chem; when, lo! a man found him wandering in the fields; and the man asked 15
him, saying: "What seekest thou?" He said: "I seek my brothers; tell me, I pray 16
"thee, where they feed." The man answered: "They are departed hence; for I 17
"heard them saying: 'Let us go to Dothan.'" So Joseph went after his brothers,
and found them in Dothan.

BUT they, when they saw him at a distance and before he had come near to 18
them, conspired to kill him, and said one to another: "Lo! there cometh that 19
"same dreamer. Come now, therefore, let us kill him, and cast him into some pit; 20
"and let us say: 'An evil beast hath devoured him:' we shall then see what will
"become of his dreams." But Reuben, hearing this, wished to rescue him out of 21
their hands, and said: "Let us not kill him." "Shed no blood," (said Reuben again 22
to them, that he might rescue him out of their hands, and send him back to his fa-
ther.) "Cast him into that pit, in the wilderness; but lay not *violent* hands on him."
So when Joseph was come to his brothers, they stripped him out of his coat (the 23
embroidered coat which he had on), and took him, and cast him into a pit; an 24
empty waterless pit.

THEY had now fitten down to eat a meal; when, lo! on raising their eyes, they 25
spied a caravan of Ishmaelites that had come from Gilead, with their camels loaded
with storax, balfam, and laudanum; which they were carrying down to Egypt.
And Judah said to his brothers: "What would it profit us, if we should kill our 26
"brother, and conceal his blood? Come, let us sell him to the Ishmaelites; and let 27
"us not lay *violent* hands on him; for he is our own brother, and our own
"flesh."—His brothers assented; and as the Midianite merchants were then pass- 28
ing by, they drew up Joseph out of the pit; and, for twenty shekels of silver, sold
him to the Ishmaelites; who brought him into Egypt.

WHEN Reuben returned to the pit; and saw that Joseph was not in the pit, he 29
rent his clothes; and, coming back to his brothers, he said: "The lad is not there; 30
"and I, whither shall I go?" They now took Joseph's coat; and, having killed a 31

EXPLANATORY NOTES.

V. 14. *From the vale of Hebron*—To Sichem. The distance between these two places might be about fifty miles.

V. 17. *Dothan*. This was about twenty miles farther to the north; a fine extensive vale, and therefore fit for pasture.

V. 19. *That same dreamer*. Lit. *Master of dreams*—derivatively: as if we should say, *a dream-monger*.

V. 24. *A pit*. A cistern dug for the purpose of collecting water; but which then happened to be dry.

V. 25. *Storax, &c.* The botanical names have been preferred, for the sake of distinction. The storax is the resin of a tree of the same name, frequent in Syria, of a reddish colour and peculiarly pleasant fragrance. The balfam or balm is the

resinous juice of the balfam-tree; and the laudanum is an exudation from a shrub of the cistus kind. Whether these be the very same things denoted by the Hebrew corresponding names, is not altogether certain; and there is a considerable disagreement among the ancient versions. See C. R.

V. 28. *Midianite merchants*. Ishmaelites from Midian. Ib. *Twenty shekels of silver*. About 21. 6s. 3d. a sum so small, that the Greek translators render it *golden* pieces: but all the copies have *silver*.

V. 29. *When Reuben returned*. He seems not to have been present at the sale of his brother.

32 kid, they dipped the coat in the blood; and sent, and brought the coat (the embroidered coat) to their father, and said: "This we found: know, now, whether
33 "it be thy son's coat, or not." He knew it, and said: † "This is my son's coat!
"An evil beast hath devoured him! Torn, torn in pieces is † my son | Joseph!"
34 And Jacob rent his garments, and put sack-cloth upon his loins, and mourned many
35 days for his son. And though all his sons and all his daughters endeavoured to
comfort him, he refused to be comforted. "For || to my son," | said he, "will I go
36 "down mourning, unto the grave."—While his father thus bewailed him, the
Midianites fold him into Egypt, to Potiphar an officer of Pharaoh's, and captain
of the guard.

§ 32. *Incidental History of Judah.*

1 AT that time it happened, that Judah, departing from his brethren, pitched
2 beside an Adulamite, whose name was Hirah. There he saw the daughter of a
3 Chanaanite (whose name was Shuah), whom he took and cohabited with. And
4 she conceived, and bare to him a son; whose name || she called Er. Again she con-
5 ceived, and bare a son; whose name she called Onan. Yet again she bare another
son; whose name she called Shelah. When she bare him, Judah was at Chazib.

6 AND Judah took, for his first-born son Er, a wife whose name was Tamar.
7 But Er, Judah's first-born, being evil in the eyes of the LORD, the LORD slew him.
8 Judah, therefore, said to Onan: "Cohabit thou with thy brother's wife; and, do-
9 "ing the duty of next-kinsman to her, raise up seed to thy brother." But Onan,
knowing that the seed should not be his own; whenever he conversed with his

VARIOUS READINGS.

V. 33. † SYR. Ibid. † SAM.—V. 35. || for my son, SAM. CH. XXXVIII. v. 3. † So SAM. TARG-ARAB.
and 10 MSS. AL. *he*.

EXPLANATORY NOTES.

V. 32. *Sent and brought.* i. e. They sent some one, who should bring.

Ib. *The embroidered coat.* This in Syr. is inserted v. 31, after they dipped. By Vulg. and Arab. it is altogether omitted.

V. 35. *His daughters;* i. e. his daughter and grand-daughters; or, perhaps, his women in general.

Ib. *Mourning, unto the grave.* My mourning shall not cease but with my life.

Ib. *The grave.* Heb. *Sheol*. Hades, the repository of the dead.

V. 36. *An officer.* AL. *an eunuch*: but the word means, in general, a principal attendant; and eunuch only, because such often occupied that place.

Ib. *Of the guard.* Lit. Of the slaughterers, or liſſors. They were in fact the king's executioners, as well as his guard.

Ch. xxxviii. v. 1. *At that time.* Not at the precise time mentioned in the last chapter; but, indefinitely, during the time of Jacob's residence in the land of Chanaan. Some

think this historical fragment out of its place, and would refer it to ch. xxxiii. 17. At any rate, it is an incidental history of Judah, and takes in a period of many years.

V. 1. *Whose name;* i. e. the father's name, according to the text, and all the versions except Gr. which makes it the daughter's name. See v. 12.

V. 2. *A Chanaanite.* The Targums render it appellatively, a merchant. He was probably some rich merchant of Chazib.

V. 5. *Judah was at Chazib.* So all the copies of the Original, Chald. Arab. Perf. but Gr. *She was in Chazib when she bare these.* The other ancient translators took the word Chazib in an appellative sense; and render, *When she had borne him, she ceased to bear.*

V. 7. *Bring evil, &c.* To die prematurely, and without children, was considered as the effect of the divine displeasure. And the Hebrews may mean nothing more.

V. 8. *Raise up seed to thy brother.* This, which was perhaps customary in the days of Judah, was afterwards made a positive precept by the Jewish legislator.

brother's

brother's wife, rather than give seed to his brother, shed it on the ground. But 10
 what he did was so evil in the eyes of the LORD, that he slew him also. Then 11
 Judah said to Tamar his daughter-in-law: "Remain a widow in thy father's house,
 "until my son Shelah be grown up." For he said to himself: "He too may die, as
 "his brothers died." So Tamar went and dwelled in her father's house.

AFTER many days, || the daughter of Shuah, | Judah's wife, died. And Judah, 12
 having consoled himself, went up to Timna, unto his sheep-shearers; he and his
 Adulamite friend Hirah. Now, one had told Tamar † his daughter-in-law, | saying: 13
 "Lo! thy father-in-law goeth up to Timna, to shear his sheep." So she put off 14
 the garments of her widowhood, and put on a veil; and, wrapping herself up, she
 sat down at the gate of Enaim, which is on the way to Timna. For she saw that,
 though Shelah was now grown up, she was not given to him for a wife.

WHEN Judah saw her, he took her for an harlot; for she had so covered her face 15
 † that he did not know her |; so turning aside to her from the way, he said: 16
 "Come, I pray thee, let me lie with thee." For he knew not that she was his own
 daughter-in-law. She answered: "What wilt thou give me, that thou mayest lie
 "with me?" He said: "I will send thee a kid from the flock." "Wilt thou give 17
 "a pledge," said she, "until thou send it?" He answered: "What pledge shall I 18
 "give thee?" "Thy signet," said she, "with thy ribband; and thy staff that is in
 "thine hand." These he gave her, and lay with her; and she conceived by him.
 She then arose and went away; and, having laid aside her veil, put on the gar- 19
 ments of her widowhood.

BUT when Judah sent the kid by his Adulamite friend, to recover the pledge 20
 from the woman; he found her not. So he asked the men of the place, saying: 21
 "Where is that harlot who was lately at Enaim by the way-side?" They answered:
 "There was no harlot here." So he returned to Judah; and said: "I found her 22
 "not. Nay, the men of the place said there had been no harlot there." "Let her 23
 "keep what she hath gotten," said Judah, "lest || we be a subject of derision. Lo!
 "I sent her this kid; but thou foundest her not."

IT was but about three months after, when one told Judah, saying: "Tamar, 24
 "thy daughter-in-law, hath played the harlot; and, lo! moreover, she is with
 "child through harlotry." Judah said: "Bring her forth, and let her be burned."

VARIOUS READINGS.

V. 12. || *Shuah*, SEP.—V. 13. † SAM. SEP.—V. 15. † SEP.—V. 23. || *I*, SYR.

EXPLANATORY NOTES.

V. 14. *Wrapping herself up*. AL. Adorning herself, disguising herself.

Ib. *At the gate of Enaim*. So the Greek; and so the context seems to require. If we can trust the Sam. version, it was the same with Chazib: perhaps it was a place near Chazib called the *springs*; for such is the signification of the

word. Others render, *in an open place*, or *in the cross road*. See C. R.

V. 18. *Thy signet with thy ribband*. i. e. The ribband by which the signet or ring was suspended to his neck; for in that manner signets are still worn by the Arabs.

25 She was already brought forth to be burned; when she sent to her father-in-law, saying: "By the man to whom these belong, am I with child. Discern thou,"
 26 said she, "to whom belong this signet, || ribband, and staff." Judah owned them, and said: "She hath been more righteous than I, since I gave her not to my son
 "Shelah."—But he no more conversed with her.

27 WHEN the time of her labour was come, lo! twins were found in her womb;
 28 one of which, while she was in labour, presenting his hand, the midwife took a scarlet thread and bound about his hand, saying: "This will be the first-born."
 29 But, lo! on his hand being returned, issued forth his brother; when the midwife said: "What breach is this thou hast made?" Hence his name || was called
 30 Pharez [BREACH-MAKER]. After that, came forth his brother, who had the scarlet thread about his hand; whose name || was called Zarah.

§ 33. Resumption of the History of Joseph.

1 WHEN Joseph was brought down into Egypt, Potiphar, an Egyptian officer of Pharaoh's, and captain of the guard, bought him from the Ishmaelites, who had
 2 brought him down thither. But, the LORD being with Joseph, he prospered; and
 3 was taken into the house of his Egyptian master: for his master saw, that the LORD
 4 was with him, and made him prosperous in whatsoever he undertook. And Joseph found such favour in the eyes of his master, and served him *so well*, that he made
 5 him the overseer of his house, and put all that he had under his care. And from the time that he made him the overseer of his house, and of all that he had, the
 6 LORD blessed the house of the Egyptian, for Joseph's sake; and the blessing of the
 6 LORD was upon all that he had, whether in the house or in the fields. All that he had, therefore, he left to the care of Joseph: nor, excepting the victuals that he ate, did he concern himself with aught he had.

7 BUT, Joseph being beautiful both in form and face, it happened, after this, that
 8 his master's wife cast her eyes upon him, and said: "Lie with me." But he refused, and said to his master's wife: "Lo! my master concerneth himself with
 9 "nought that I do in his house, but to me hath entrusted all that he hath. Himself is not greater in his own house than I; nor hath he kept aught in reserve
 "from me, but thee, who art his wife! How then can I do this great wickedness,
 10 "and sin against God?" Thus, although she so spoke to Joseph, from day to day,

VARIOUS READINGS.

V. 26. || al. *ribbands*.—V. 29. || al. *she*.—V. 30. || al. *she*.

EXPLANATORY NOTES.

V. 29. *What breach is this thou hast made?* It was the grind at the mill, nor to labour in the fields; but was admitted we first expected. See C. 2.

Ch. xxxix. v. 2. *Was taken, &c.* He was not sent to

he would never hearken to her; either to lie with her, or to be with her. But on 11
 a certain day it happened, that † Joseph went into the inner part of the house to
 do his † household business, when none *else* of the domestics were within. So she 12
 caught him by his upper-garment, saying: "Lie with me." But he left his gar- 13
 ment in her hand, and fled, and got away. When she saw that he had left his gar- 14
 ment in her hand, and had fled, † and gotten away, she called to her domestics,
 and spoke to them, saying: "See! He hath brought in amongst us an Hebrew, to
 "insult us! He came in to me, to lie with me! But I cried out with a loud voice.
 "So as soon as he heard, that I raised my voice and cried out, he left his garment 15
 "with me, and fled, and got away." She then laid up his garment by her, until 16
 his master came home, to whom she spoke after the same manner, saying: "That 17
 "Hebrew slave, whom thou hast brought in amongst us, came in to me to insult
 "me; but as soon as I raised my voice, and cried out, he left his garment with me 18
 "and fled, † and got away." When his master had heard the words of his wife, 19
 which she had spoken to him, saying: "After such a manner did thy slave behave
 "to me;" his wrath was kindled; and he took Joseph, and imprisoned him in the 20
 place where the king's prisoners were kept. But, though he was in prison, the 21
 LORD was with Joseph, and continued his kindness to him, and gave him favour
 in the eyes of the keeper of the prison-house. So that the keeper of the prison- 22
 house committed to Joseph the care † of the prison-house and † of the prisoners in
 it: of all the things done there, he was the doer. The keeper of the prison-house 23
 looked to nought, under his care; for the LORD was with him, and made † all that
 he did to prosper.

AFTER these things it happened that the † chief-butler and † chief-baker of the 1
 king of Egypt offended their lord the king of Egypt. And Pharaoh being incensed 2
 at his two officers, the chief-butler and chief-baker, put them into custody in the 3
 prison-house of the captain of the guard, the same place where Joseph was pri-
 soner. With these the captain of the guard charged Joseph, and he attended them. 4
 WHEN they had been some days in custody, they both dreamed dreams, in the 5
 same night, each his own dream, and the dream of each (that is, of the butler and
 of the baker of the king of Egypt who were detained in the prison-house) corre-
 sponding with its own interpretation. When Joseph went in to them, in the morn- 6
 ing, he saw, that they were troubled. So he asked them (the officers of Pharaoh 7
 who were with him in custody in his master's prison-house), saying: "Why such

VARIOUS READINGS.

V. 11. † SAM. SEP. SYR. VULG. — Ib. † SAM. — V. 13. † SAM. SEP. and 10 MSS. — V. 18. † SEP. SYR. and 4 MSS.
 V. 22. † SEP. — V. 23. † SAM. SEP. SYR. VULG. and 3 MSS. CH. XL. v. 1. † SEP. SYR. TARG.

EXPLANATORY NOTES.

Ch. xl. v. 4. *He attended them.* As state-prisoners, they separate from the rest. Comp. v. 6.
 had a particular attention paid to them, and an apartment

8 "fad countenances to-day?" They answered him: "We have dreamed, *each of us*
 "a dream, of which there is no interpreter *at hand*." Joseph said to them:
 9 "Are not interpretations from God? Tell me, I pray, *your dreams*." Then the
 chief-butler told his dream to Joseph, and said to him: "In my dream, there ap-
 10 peared before me a vine; and on the vine were three branches: it seemed to bud,
 11 "its blossoms to shoot forth, and its clusters to ripen into grapes; when, the cup of
 "Pharaoh being in mine hand, I took the grapes, and squeezed them into the cup
 12 "of Pharaoh, and gave the cup into Pharaoh's hand." Joseph said to him: "This
 13 "is the interpretation of it. The three branches are three days. Three days hence,
 "Pharaoh will decide thy fate, and will restore thee to thy station; and thou wilt
 "deliver Pharaoh's cup into his hand, in the same manner as when thou wast his
 14 "butler. But when it shall be well with thyself, I pray thee, call me to thy mind,
 "and shew me kindness, and make mention of me to Pharaoh; and get me out of
 15 "this house: for by stealth was I stolen away from the land of the Hebrews; nor
 "have I, here, done any thing, for which they should place me in a dungeon."

16 WHEN the chief-baker saw that he interpreted so favourably, he said to Joseph:
 "I, also, had my dream; and, lo! there were on my head three wicker baskets,
 17 "and in the uppermost basket all sorts of pastry-work for Pharaoh's eating; which
 18 "the birds † of the air | ate out of the basket upon my head." Joseph answered,
 19 and said: "This is the interpretation of it. The three baskets are three days. Three
 "days hence, Pharaoh will decide thy fate, and hang thee upon a tree; and the
 "birds † of the air | *will* eat thy flesh from off thee."

20 ON the third day, accordingly, being the birth-day of Pharaoh, he made a ban-
 quet to his servants; when, deciding the fate of the chief-butler and the fate of the
 21 chief-baker among his servants, he restored the chief-butler to his butlership; that
 22 he might give the cup into the hand of Pharaoh: but the chief-baker he hanged;
 23 as Joseph had interpreted to them. Yet the chief-butler did not remember Joseph,
 but forgot him.

1 BUT, at the end of two full years, it happened that Pharaoh dreamed, That he was
 2 standing by the river; when, lo! there came up out of the river seven heifers, beau-
 3 tiful and fat; and, as these were feeding on a meadow, lo! there came up after them,

VARIOUS READINGS.

V. 17. † SEP.—V. 19. † SEP.

EXPLANATORY NOTES.

V. 11. *I took the grapes, &c.* The dream was conform-
 able to the usage of the country, where must was drunken,
 but not fermented wine.

V. 15. *Will decide thy fate; lit. will lift up thy head.* To
 lift up the head is to reckon with one, either for good or
 evil.

V. 16. *Wicker-baskets; i. e. interwoven in the manner of*
a net; and probably made of palm or osier.

V. 19. There is here a word in the text, which sig-
 nifies *from off thee*; and which has induced most translators
 to render the whole verse thus: *Three days hence, Pharaoh*
will lift up thy head from off thee. But that cannot be the
 meaning of the first part; and the words *from off thee* ap-
 pear to be an interpolation, arising from their proximity to
 the same words at the end of the verse. They are wanting
 in Vulg. and two mss. See c. B.

out of the river, seven other heifers, ugly and lean; and stood by the former on the brink of the river. And the † seven ugly and lean heifers devoured the seven beautiful and fat heifers. Here Pharaoh awoke. Again he slept, and dreamed a second time; when, lo! there sprang up, on one stalk, seven ears of corn, plump and fair. And, lo! after them sprang up seven other ears, thin and blighted. And the † seven thin † and blighted ears consumed the seven plump and full ears. Again Pharaoh awoke; when, lo! it was a dream.

BUT when the morning came, his mind being troubled, he sent and convoked all the magicians and sages of Egypt, and told them his || dreams; but none of them could interpret them to Pharaoh. Then spake the chief-butler to Pharaoh, saying: "My fault I now call to mind. Pharaoh, incensed against two of his servants, me and the chief-baker, put us both into the prison-house of the captain of the guard. And we dreamed, in the same night, both I and he, a dream: we dreamed, each of us, agreeably to the interpretation of his own dream. Now there was with us, there, a young Hebrew, servant to the captain of the guard; to whom when we told our dreams, he interpreted them; to each of us he interpreted, agreeably to our dreams; and as he interpreted, so it happened. Me Pharaoh restored to my former station; but the other he hanged."

THEN Pharaoh sent, and called for Joseph; whom they hurried out of the dungeon. And when || he had shaved himself, and changed his garments, he went in to Pharaoh. And Pharaoh said to Joseph: "I have dreamed a dream, which no one hath been able to interpret. Now, of thee it hath been told me; that, on hearing a dream, thou canst interpret it." Joseph answered Pharaoh, saying: || "Without God, none can give to Pharaoh a satisfactory answer." Then Pharaoh said to Joseph: "In my dream, I was standing upon the brink of the river; when, lo! there came up out of the river seven heifers fat and beautiful: and, as they were feeding on a meadow, lo! there came up after them seven other heifers, so poor, so ugly and so lean, that in all the land of Egypt I had never seen so bad. And the † seven lean and ugly heifers devoured the first seven † beautiful and fat heifers; yet when these they had swallowed, it could not be known that they had

VARIOUS READINGS.

CH. XLI. v. 4. † SEP.—V. 7. † SEP. ARAB. and 1 MS. Ib. † SEP.—V. 8. || So SAM. SYR. ARAB. The REST, *dream*.—V. 14. || *they had shaved him*, SEP. VULG.—V. 16. || So SAM. SEP. SYR. The REST, *without me, God shall give*.—V. 20. † SEP. Ib. † SEP.

EXPLANATORY NOTES.

Ch. xli. v. 6. *Blighted*; lit. *east-withered*: i. e. by the east or south-east wind.

V. 8. *Magicians*. Others, *conjurors, diviners, astrologers*. The etymon of the Hebrew word is as uncertain as its real meaning.

V. 14. *Had shaved himself*. After the Egyptian manner, that he might appear before Pharaoh with more decency.

V. 16. *Without God, &c.* For this, I think, is plainly the meaning of the text, agreeably to the reading of the Samaritan copy; followed by the Greek and Syriac translators. See VAR. READ. and CRIT. REM. Some who follow the present text render, *That is above me: God shall, &c.*

- “swallowed them, for their appearance was as bad as before. Here I awoke.
 22 “Again, I saw in my dream, That, lo! there came up, on one stalk, seven ears of
 23 “corn, full and fair: And, lo! there sprang up after them seven *other* ears, withered,
 24 “thin and blighted. And the † seven thin † and blighted | ears consumed the seven
 “good † and full | ears. This I told to the magicians; but no one could explain
 “it to me.”
- 25 JOSEPH, then, said to Pharaoh: “The dream of Pharaoh is uniform. To Pha-
 26 “raoh || GOD maketh known, what he | is about to do. The seven fair heifers are
 “seven years, and the seven fair ears of corn are seven years [*years † of plenty*].
 27 “The dream † of Pharaoh | is uniform. The seven lean and ugly heifers that came
 “up after those, and the seven thin and blighted ears of corn are also seven years;
 28 “*but they will* be years of famine. This is what I said to Pharaoh: To Pharaoh
 29 “GOD hath shewn what he is about to do. Lo! in all the land of Egypt there will
 30 “be seven years of great plenty; but these will be succeeded by seven years of fa-
 “mine; when all the *past* plenty in the land of Egypt shall be forgotten. For the
 31 “famine will consume the land, and the *former* plenty *will* be no more remem-
 32 “bered in it, on account of the succeeding famine: so very grievous will it be!
 “As to the dream’s being reiterated to Pharaoh; it was, because the thing is
 33 “already determined by GOD; and GOD will soon bring it to pass. Now, there-
 “fore, let Pharaoh look out for a man intelligent and wise; whom he may set over
 34 “the land of Egypt. *This* also let Pharaoh do: let him appoint inspectors over the
 “land, and take up a fifth part of the produce of the land during the seven years of
 35 “plenty; and let them collect all the *superfluous* victual of those good years to
 “come; and, storing up the corn under the authority of Pharaoh, let them make a
 36 “provision of food in the cities. Thus shall there be food in store for *the inhabit-*
 “*ants* of the land, against the seven years of famine that are to be in the land of
 “Egypt; so that *the inhabitants* of the land may not perish, through famine.”
- 37 38 THIS proposal appeared excellent to Pharaoh, and to all his servants: and Pharaoh
 said to his servants: “Can we find a man with so god-like a mind, as this?”
 39 Pharaoh, then, said to Joseph: “For as much as GOD hath shewn all this to thee,
 40 “there is none so intelligent and wise as thyself. Thou shalt be over my house;
 “and at thy word shall all my people move. In the throne, only, will I be thy su-
 41 “perior.” Again Pharaoh said to Joseph: “Lo! I have set thee over all the land
 42 “of Egypt.” And Pharaoh took his ring from off his own hand, and put it on the

VARIOUS READINGS.

V. 24. † SEP. Ib. † SEP. Ib. † SEP.—V. 25. || *I will make known what God*, SAM.—V. 26. † VULG.
 ARAB.—V. 27. † SEP.

EXPLANATORY NOTES.

V. 26. *Years of plenty*. This addition is only in the Vulgate and Arabic; nor is it certain, whether they found them authority to all the mandates.
 in their copies, or added them.

hand of Joseph, and arrayed him in robes of muslin, and put a chain of gold about his neck, and made him ride in the second of his chariots, whilst one proclaimed before him: "ABRECH" [*BEND-THE-KNEE*]; thus appointing him chief-ruler over all the land of Egypt. Again, Pharaoh said to Joseph: "I am Pharaoh. Independently of thee no man shall lift up his hand, or his foot, in all the land of Egypt." And Pharaoh called Joseph's name || Zaphnath-Paaneah; and, for a wife, he gave him Asenath a daughter of Poti-Pharaoh the priest of On.

JOSEPH was thirty years old, when he was first presented to Pharaoh the king of Egypt. And going out from the presence of Pharaoh, he went over all the land of Egypt; and during the seven years of plenty, while the earth produced superabundantly, he collected all the superfluous victual of the seven years † of plenty, that was in the land of Egypt, and laid it up in the cities; the victual of the fields circumjacent to every city, in that city he laid up. Thus Joseph collected corn as the sand of the sea-shore; so very much that he ceased to number it. It was indeed without number.

Now, priorly to the coming of the † seven years of famine, Joseph had two sons born to him, by Asenath the daughter of Poti-Pharaoh the priest of On. The name of the first-born Joseph called Manasseh [*FORGETFUL-MAKING*]. "For GOD," said he, "hath made me forget all my tribulation, and all my father's house." And the name of the second he called Ephraim [*FRUITFUL*]. "For fruitful," said he, "hath GOD made me in the land of my affliction."

THE seven years of plenty, that was in the land of Egypt, were now at an end; and the seven years of famine had begun to come, as Joseph had predicted. But, though there was famine in all the other lands, in the land of Egypt there was food. So when the whole land of Egypt was famished, the people cried to Pharaoh, for food. And to all the Egyptians Pharaoh said: "Go to Joseph; and what he shall

VARIOUS READINGS.

V. 45. || *Zaphnithi-Paaneah*, SAM. *Psonthomphaneech*, SEP. * And Joseph went out over the land of Egypt, ALL, except SEP.—V. 48. † SEP. SYR.—V. 50. † SEP.

EXPLANATORY NOTES.

V. 42. *Muslin*. It was the byssus of Egypt, made of the finest cotton; and such as is still worn by the great.

V. 43. *ABRECH*. The original word has been retained, because its meaning is extremely uncertain. The most probable rendering is that of Vulg. and Aquila, *Bend the knee*. The French would say, *à genoux*. The other ancient translators either did not read as we do, or did not well understand their text. See c. 2.

V. 44. *I am Pharaoh*. i. e. I am sovereign in this country. The word *Pharaoh* denoted the Egyptian monarch in Egypt, as definitely as *the King* does the British monarch in Britain.

V. 45. *Joseph's name*, &c. It is usual in the East to give a new name to the person raised to be prime minister; especially if he have been before of a servile condition.

Ib. Zaphnath-Paaneah. Probably, an Egyptian word;

of which the meaning is not well known. Some render it, *the interpreter of secrets*; others, *the saviour of the world*—i. e. of the land of Egypt. See c. 2.

Ib. Poti-Pharaoh; i. e. according to some, *The chief Priest, The Ecclesiastical Pharaoh*. See c. 2.—On was the same with Heliopolis, where there was a famous temple of the Sun.

Ib. And Joseph went out, &c. Although these words be in all the present copies and versions (except the Greek), they appear to be an interpolation from v. 46. See c. 2.

V. 47. *Superabundantly*; lit. *by handfuls*; more than could be well grasped.

V. 51. *All my father's house*. He means, perhaps, all that he had suffered there from his brothers.

V. 52. *Of my affliction*. He alludes to his first state of servitude.

56 "say to you, do." The famine then being over the whole land, Joseph opened all the granaries, and sold out *grain* to the Egyptians [for in Egypt the famine prevailed]. All the countries *around* came, also, into Egypt to Joseph to buy *grain*: for in every land the famine prevailed.

1 Now, when Jacob learned that there was a sale of *grain* in Egypt, he said to his sons: "Why || gaze ye one at another? | Lo! I hear (said he) that there is a sale of *grain* in Egypt. Go down thither, and thence buy for us; that we may live, 3 "and not die." So ten of Joseph's brothers went down to buy grain in Egypt: 4 but Benjamin, Joseph's own brother, Jacob would not send with his brothers: "Left (said he) he should meet with some accident."

5 AMONG those, then, who came to buy *grain*, came the sons of Israel. For the 6 famine || was *also* in the land of Chanaan. Now Joseph being the governor of the country; it was he who sold † the grain | to all the people of the land. And Joseph's 7 brothers came, and bowed themselves to the ground, before him. As soon as Joseph saw his brothers, he recognised them: but he made himself a stranger to them, and spoke to them harshly, and said to them: "Whence come ye?" They answered: 8 "From the land of Chanaan, to buy food." (For, though Joseph knew his brothers, they knew not him.)

9 JOSEPH now called to mind the dreams which he had dreamed, || with regard to them; | and said to them: "Ye are spies. To spy the weakness of the land ye are 10 "come." "Nay, my lord," said they || to him; | "to buy food thy servants are 11 "come. We are all the sons of one man. We are true men. No spies are thy servants." "Nay," said he to them again; "to spy the weakness of the land ye are 12 "come." They answered: "Thy servants were *once* twelve brothers, the sons of 13 "one man in the land of Chanaan. And, lo! the youngest is now with our father: 14 "and one,—is no more!" "It is just as I have told you," replied Joseph; "when 15 "I said, Ye are spies. Hereby shall ye be proved. By the life of Pharaoh, out of 16 "this ye shall not go, unless your youngest brother come hither. Send one of you, "and let him fetch your brother, while ye remain prisoners; that, if there be truth

VARIOUS READINGS.

CH. XLII. v. 1. || *Why are ye afraid*, SAM. SYR. TARG. PERS. *Why are ye negligent*, SEP. ONK. VULG. ARAB. These last however read, I think, as the present Text. See C. R.—V. 5. || *prevailed*, SYR. and 4 MSS.—V. 6. † ONK. VULG. and 1 MS.—V. 9. || *Wanting* in SEP. and 1 MS.—V. 10. || *Wanting* in SEP. SYR. VULG. and 4 MSS.

EXPLANATORY NOTES.

V. 56. *All the granaries*; lit. *all in which there was grain*: which last word is wanting in the present Hebrew copies; but preserved in Sam. and Chald.

Ib. *Sold out grain*. The Hebrew word implies, that he sold it out in small portions—retailed it.

Ib. (*For in Egypt the famine, &c.*) This clause is wanting in all the Greek copies, and in the Coptic version; and has much the appearance of an interpolation.

Ch. xlii. v. 6. *It was he who sold, &c.*—either by himself or his officers: for he could not be personally at all the cities of Egypt; nor could be alone sufficient for the purpose. Yet probably there was no grain sold to strangers without his particular order.

V. 13. *And one,—is no more!* A guarded expression. They would not say that he was dead; nor would they confess that they had sold him.

"in you, your words may be proved. Else, by the life of Pharaoh, ye are spies."
 † They said: "The lad cannot leave his father; for his father, if the *lad* leave him, will die." |

Joseph, however, put them into custody for three days. But on the third ¹⁷
 day he said to them: "A reverer of God am I! Do this, and live: If ye be true ¹⁹
 men, let one of your brothers remain a prisoner in the house where ye are now
 in custody; and go ye, and carry with you a purchase of grain, for the famine at
 home. And bring *next* your youngest brother to me, that your words may be ve- ²⁰
 rified, and that ye may not die." This they agreed to do; whilst they said one ²¹
 to another: "Indeed, we are guilty on account of our brother. Because we saw
 the distress of his soul, yet would not hear him, when he entreated us; therefore
 is this distress come on ourselves." Reuben then answered them, saying: "Did ²²
 not I then say to you: 'Sin not against the lad?' But ye would not hear me. So,
 now, lo! an account of his blood is demanded!" Now they knew not that Joseph ²³
 understood them; as he spoke to them by an interpreter. But he turned about from ²⁴
 them, and wept; and, again returning to them, and talking with them, he took from
 among them Simeon, and confined him before their eyes.

JOSEPH then commanded their sacks to be filled with grain, and every one's ²⁵
 money to be restored into his sack, and provision to be given them for the
 way.

THIS being done to them; they loaded their asses with grain, and departed ²⁶
 thence. But one of them opening his sack at the lodging-place, to give provender ²⁷
 to his ass, he spied his money; for, lo! it was in the mouth of his sack. And he said ²⁸
 to his brothers: "My money is restored; for, lo! it is here in my sack." On
 this their hearts failed them; and, trembling with fear, they said one to another:
 "What is this that God hath done to us?"

WHEN they came to their father Jacob, into the land of Chanaan; they told him ²⁹
 all that had happened to them, saying: "The man, who is lord of the land, spoke ³⁰
 harshly to us, and took us for spies of the country. But we said to him: We ³¹
 are true men: no spies are we. We were *once* twelve brothers, the sons of || one ³²
 father. One is no more; and the youngest is now with our father in the land of

VARIOUS READINGS.

V. 16. † SAM.—V. 32. || So VULG. THE REST, OUR. See C. R. and comp. v. 13.

EXPLANATORY NOTES.

V. 16. *They said, &c.* This addition is in Sam. only; but as Judah appeals to it in his narration of the affair, ch. xlv. 22. it is very probable that it made a part of the original.

V. 18. *A reverer of God; perhaps of the gods:* Joseph affecting to use the language of Egypt; or, at least, a term which was ambiguous, and which they might explain as they pleased.

V. 24. *Simeon.* He had probably been the most guilty of all his brothers towards himself. That he was of a violent

and sanguinary disposition, is plain from his murder of the Sichemites.

V. 25. *Sacks; lit. vessels.* A term of very general signification, and applied to almost every utensil.

V. 27. *At the lodging-place.* This general term has been preferred; both because it better expresses the meaning of the original; and because it is not certain whether it was an inn or not. Travellers in that country often bait and lodge in the open air, in the most convenient place they can find.

33 "Chanaan. The lord of the land then said to us: 'Hereby shall I know that ye are
"true men. Leave one of your brothers here with me; and take with you † a pur-
34 "chase | of grain for the famine at home, and be gone. But bring *next* your young-
"est brother to me; so shall I know that ye are true men, not spies; and I will
"deliver to you your brother, and ye shall traffic in the land.'"

35 It was now that they emptied their sacks; when, lo! every one's bundle of
money *was found* in his sack. And when they and their father saw the bundles of
their money, they were afraid.

36 THEN their father Jacob said to them: "Ye would bereave me of *my children*.
"Joseph is not; Simeon is not; and now ye would take away Benjamin! Against
37 "me are all these things." Reuben answered his father, saying: "If I bring not
"Benjamin back to thee, thou mayest put both my sons to death. Give me the
38 "charge of him; and I will bring him to thee again." "My son shall not go down
"with you," said Jacob: "his brother is already dead; and he only remaineth:
"if he meet with an accident by the way in which ye go, my grey hairs in for-
"row ye will bring down to the grave."

1 BUT as the famine was *still* grievous in the land; and as they had now eaten up
the purchase of grain which they had brought from Egypt, their father said to them:
3 "Go again, and buy for us a little food." Judah answered him, saying: "The man,
"† who is lord of the land, | made a solemn protestation to us, saying: 'Ye shall
4 "not see my face, unless your brother be with you.' If thou wilt send our
5 "brother with us, we will go down and buy food for thee; but if thou wilt not
"send *him*, we will not go down. For the man said to us: 'Ye shall not see my
6 "face, unless your brother be with you.'" "But why," said Israel, "did ye deal
7 "so ill with me, as to tell the man whether ye had yet another brother?" "The
"man," said they, "questioned us, about ourselves and about our kindred, say-
"ing: 'Is your father yet alive? Have ye a brother?' And we told him accord-
"ing to the tenor of those words. Could we possibly know, that he would say:
8 "'Bring down your brother?'" Again Judah said to his father Israel: "Send the
"lad with me; and let us arise and be gone; that we may live, and not die, both
9 "we and thou, as well as our little ones. I will be surety for him: from me thou
"mayest demand an account of him. If I bring him not back to thee, and set him
10 "before thee; then, let me for ever bear the blame. Surely, if we had not thus lin-
11 "gered, we might now have a second time returned." Their father Israel, at

VARIOUS READINGS.

V. 33. † SEP. CH. XLIII. V. 3. † SEP.

EXPLANATORY NOTES.

V. 37. *Both my sons*. Hence it should seem, that *Heurion* and *Charmi* were not yet born. See c. x.

V. 38. *He only remaineth*; i. e. of the same mother.

Ch. xliii. v. 9. *I will be surety*, &c. It is plain, from other

circumstances, that Jacob had more confidence in Judah than in the rest; and we shall soon see, that it was not without reason.

length, said to them: "Since so it must then be, do this. Take of the most prized
 "fruits of the land in your vessels; and carry down, as a present to the man, some
 "balsam, palm-honey, storax, laudanum, pistaches and almonds. And take double 12
 "money in your hands, carrying back with you the money, which was returned
 "in the mouth of your sacks: perhaps it was an over-sight. Take also your bro- 13
 "ther, and arise and return to the man. And may GOD, the OMNIPOTENT, give 14
 "you favour before the man; that he may send back your other brother, with Ben-
 "jamin! But, if I be bereaved of my children, bereaved I must be!"

THEY, now, took the said present: they took also double money in their hands, 15
 with Benjamin; and arose, and went down to Egypt, and presented themselves to
 Joseph.

WHEN Joseph saw them, and † his own brother | Benjamin with them; he said 16
 to his house-steward: "Take these men home; and slaughter, and prepare; for
 "with me these men are to eat at noon." The man did as Joseph bade, and brought 17
 them into Joseph's house. || And they were afraid, because they were brought in- 18
 to the house of Joseph, and said | to themselves: "On account of the money that was
 "formerly returned in our sacks, are we brought in; that they may find some pre-
 "text to fall upon us, and enslave both ourselves and our asses." So they came near 19
 to Joseph's steward, and talked with him at the door of the house, and said: "Oh! 20
 "my lord! we came down, before, to buy food. And when, on returning, we came 21
 "to the lodging-place and opened our sacks; lo! every one's money was in the
 "mouth of his own sack, our money in full weight. That money we have brought
 "back with us again; and other money we have also brought down with us, to 22
 "buy food. Who put our money into our sacks, we know not." "Be easy," said 23
 the steward, "fear not. Your own and your father's GOD gave you a hidden trea-
 "sure in your sacks. Your money I received." He then brought Simeon out of 24
 prison to them; and having taken them into Joseph's house, he gave water that they
 might bathe their feet; and to their asses he gave provender.

THEY now made ready the present against Joseph should come home at noon; 25
 for they had heard that they were to dine there. So when Joseph came home, they 26

VARIOUS READINGS.

V. 16. † SEP.—V. 18. † And when they saw that they were brought into the house of Joseph, they said, SEP. and
 14 MSS. and this may be the better reading.

EXPLANATORY NOTES.

V. 11. *The most prized fruits of the land.* Such as were
 not common in the land of Egypt.

lb. *Palm-honey.* Squeezed from the dates.

lb. *Storax,* &c. See above, ch. 37. 25.

V. 14. *But if I be bereaved,* &c. The meaning of the origi-
 nal is not clear. The old versions vary, and the modern
 critics are not agreed. By comparing the place with a simi-
 lar phrase in Esther, ch. 4. 16, the above should seem to be
 the sense: but it may also admit of this translation, which is

that of the Greek: *Meanwhile, I am, as if I were bereaved;*
bereaved! i. e. totally bereaved.

V. 21. *Our money,* &c. The Gr. Syr. Arab. and Vulg.
 join this comma to what follows, thus: *Our money, in*
full weight, we have brought, &c. But there is no copy of
 the original that favours this division of the words.

V. 25. *Come home.* From court, or the public place
 where he gave audience to the people.

brought the present, which they had, into the house; and bowed themselves to him,
 27 to the ground. And he asked them of their welfare, and said: "Is your father
 28 "well, the old man of whom ye spoke? Is he still alive?" They answered: "Thy
 "servant our father is well: he is still alive." † "The blessing of God be on the
 29 "man!" said he. | Again they bowed down their heads, and made obeisance. Then,
 raising his eyes, and seeing his brother Benjamin, his own mother's son, he said:
 "This is your youngest brother, of whom ye spoke to me?" and added: "God
 30 "be gracious to thee, my son!" Joseph now made haste (for his bowels yearned
 towards his brother) and sought *where* to weep. And he went into his chamber,
 31 and wept there. He then washed his face, and came out; and, refraining himself,
 32 said: "Serve up dinner." And they served up for him by himself, and for them
 by themselves, and for the Egyptians who ate with him, by themselves; for the
 Egyptians might not eat a meal with Hebrews: that would be an abomination to
 33 Egyptians. Now *his brothers* sat before him, the elder according to his seniority,
 and the younger according to his youth; so that they marvelled, one at another.
 34 And *Joseph* sent messes to them from what was before himself; but the mess of
 Benjamin was five times as much as any of their messes.

1 BUT when they had drunken with him, until they were merry; he commanded
 his steward, saying: "Fill the men's sacks with as much food as they can carry,
 2 "and put every one's money in the mouth of his own sack; but in the sack's
 "mouth of the youngest put, along with his purchase-money, my silver cup."
 3 According as Joseph commanded, he did. And as soon as the morning was light,
 the men were dismissed, with their asses.

4 THEY were not yet gone far from the city, when Joseph said to his steward:
 "Arise, pursue the men; and when thou overtakest them, say to them: Why have
 5 "ye returned evil for good? † Why have ye stolen my silver cup, | the same in
 "which my lord drinketh, and by which, indeed, he divineth? Ye have done evil
 "in so doing."

6 HE overtook them, and spoke to them those words. But they said to him:
 7 "Why speaketh my lord these words? Far be it from thy servants to act after that
 8 "manner. Lo! the money, which we found in the mouths of our sacks, we
 "brought again to thee from the land of Chanaan: how then should we steal out

VARIOUS READINGS.

V. 28. † SAM. SEP. CH. XLIV. V. 5. † SEP. SYR.

EXPLANATORY NOTES.

V. 27. *He asked them of their welfare.* Lit. *He asked them as to peace.* *He welcomed them courteously;* as our first versions have it.

V. 28. *The blessing of God be on the man.* Lit. *Blessed be that man to God.* The sentence may be either precatory or congratulatory: for it may be rendered: *The blessed of God is that man.* Happy old man!

V. 34. *The mess of Benjamin, &c.* It was a mark of particular affection, to send to one a larger portion than to the rest.

Ch. xlv. v. 5. *And in which indeed he divineth.* Some moderns would render: *And concerning which he hath rightly conjectured.* It is more probable that he alludes to a species of real divination practised in Egypt, divining by cups. See c. e.

"of thy master's house either silver or gold? Let him of thy servants, with whom
 "† the cup | shall be found, die; and let us also be made the slaves of my lord."
 "Be it *so far*," said he, "according to your own words. Let him, with whom † the
 "cup | shall be found, be my slave; but ye shall be acquitted." Instantly they let
 "down to the ground their sacks; and every one opened his own; when *the steward*
 "beginning his search at the eldest, and ending at the youngest, the cup was found
 "in the sack of Benjamin. They then rent their garments; and, every one having
 "reloaded his ass, they returned to the city.

WHEN Judah and his brothers were come *again* into the house of Joseph (who
 was still there), they fell down before him on the ground. And Joseph said to them:
 "What deed is this that ye have done? Know ye not that such a man as I can di-
 "vine with certainty?" Judah answered: "What shall we say to my lord? what
 "shall we speak? or how shall we clear ourselves? GOD hath detected the iniquity
 "of thy servants. Lo! we are my lord's slaves; both we, and he also with whom
 "the cup was found." "Far be it from me," said *Joseph*, "to do so! He only,
 "with whom the cup was found, shall be my slave. As for you, go ye up in peace
 "to your father." But Judah, coming nearer to him, said: "Oh! my lord! let
 "thy servant, I pray thee, speak a word in my lord's ears; and let not thine anger
 "burn against thy servant: for thou art even as Pharaoh! My lord asked his ser-
 "vants, saying: 'Have ye a father, or a brother?' And we said to my lord: 'We
 "have an aged father, and a younger *brother*, the child of age; whose brother is
 "dead, and himself is the only remaining of his mother; and his father loveth him.'
 "And thou saidst to thy servants: 'Bring him down to me, that I may set mine
 "eyes upon him.' And we said to my lord: 'The lad cannot leave his father; for
 "his father, were he to leave him, would die.' But thou saidst to thy servants: 'Un-
 "less your youngest brother come down with you, ye shall no more see my face.'
 "Now when we went up to thy servant || our father, we told him the words of
 "my lord. And when our father said: 'Go again, and buy for us a little food;' we
 "said: 'We may not go down. If our youngest brother be with us, then will we
 "go down: for we may not see the man's face, unless our youngest brother be with
 "us.' And thy servant || our father said to us: 'Ye know that my wife bare to me
 "but two. One went out from me; and I said: He is surely torn in pieces; and
 "I have not seen him since. If ye take this one also from me, and if he meet with

VARIOUS READINGS.

V. 9. † SEP.—V. 10. † SEP.—V. 24. || SO SAM. SEP. SYR. VULG. ARAB. and 2 MSS. THE REST, *my*.—
 V. 27. || SO SEP. SYR. ARAB. 21. *my*.

EXPLANATORY NOTES.

V. 18. *Thou art even as Pharaoh*. Haft as awful and already old; agreeably to his name, Benjamin. Comp. ch. 35. 18.

V. 20. *The child of age*; i. e. born when his father was

V. 21. *That I may set mine eyes on him*. The Gr. and Arab. translators understood this as equivalent to *I will care for him*.

30 "an accident, † on the way; | my grey hairs in sorrow ye will bring down to the
 31 "grave.' If therefore, when I come to thy servant || our father, the lad be not with
 32 "|| us; it will happen that, when he seeth not the lad, he will die; for his life is
 33 "bound up in the lad's life. Thus shall thy servants bring down in sorrow to the
 34 "grave the grey hairs of thy servant our father. Now thy servant became surety
 "to || his father, for the lad, saying: 'If I bring him not *again* to thee, then let me
 "be obnoxious to my father, all *my* days.' Now therefore, I pray thee, let thy ser-
 "vant remain, a slave to my lord, instead of the lad; and let the lad go up with
 "his brothers. For how can I, the lad being not with || me, go up to my father;
 "lest I see the evil that must come on my father?"

1 JOSEPH could not now refrain himself, before all who stood by him. So he
 cried: "Make every one go out." There stood no one by Joseph, when he made
 2 himself known to his brothers. So loudly he now wept, that the Egyptians and the
 3 household of Pharaoh heard *him*. And Joseph said to his brothers: "I am Joseph!
 "Is my father yet alive?" But his brothers were so much troubled at his presence,
 4 that they could not answer him. Again Joseph said to his brothers: "Come near
 "to me, I pray you." And when they were come near, he said: "I am your bro-
 5 "ther Joseph, whom ye sold into Egypt. But be not now grieved nor angry with
 "yourself, that ye sold me hither: for GOD sent me before you for *your* prefer-
 6 "vation. For these two years *past*, *there hath been* a famine in the land; and yet for
 7 "five years to come there will be neither plowing nor mowing. So GOD sent me
 "before you to keep you a remnant on earth, and to preserve your lives, by a great
 8 "deliverance. Not ye, then, sent me hither; but GOD: who hath made me a fa-
 "ther to Pharaoh; the lord of all his house; and ruler of all the land of Egypt.
 9 "Haste ye, and go up to my father, and say to him: Thus saith thy son Joseph:
 10 "'GOD hath made me the lord of all Egypt: come down to me; delay not. And
 "thou shalt dwell in the land of Goshen (that thou mayest be near to me), thou
 "and thy children, and thy flocks and thy herds, and all that belongeth to thee.
 11 "There will I support thee (for there are yet to be five years of famine), lest thou
 12 "and thy household, and all that belong to thee, be reduced to poverty.' For, lo!
 " (said Joseph) your own eyes and the eyes of my brother Benjamin see, that it is my
 13 "mouth which speaketh to you. Ye shall therefore relate to my father all my glory

VARIOUS READINGS.

V. 29. † SEP.—V. 30. || SO SEP. SYR. VULG. al. *my*. Ib. || *me*, SAM. COPT. and 1 MS.—V. 32. || SO SAM.
 COPT. *our*, SYR. The REST, *my*.—V. 34. || *us*, SEP. and 2 MSS.

EXPLANATORY NOTES.

Ch. xlv. v. 1. *Joseph could not now refrain himself*. No wonder. The speech of Judah must have affected a much harder heart than Joseph's. I do not think that all antiquity can produce a finer piece of natural eloquence. For my part, I never could read it without tears.

V. 6. *Neither plowing, &c.* i. e. no successful plowing.

The fertility of Egypt depends on the regular exundations of the Nile. When that happens not, all tillage is vain.

V. 7. *By a great deliverance*. The Greek translators seem to have understood the text in a different manner: for if the copies are here uncorrupted, they render—*to preserve you a great remnant*.

children settled in Armenia: they would, more probably, return to the place in which they had lived before the deluge; if within their reach. The difficulty is better resolved by saying, that the Jews seem to have called *east*, every country that lay between them and the rising sun: not to mention, that, according to some modern relations, the meridian of mount Ararat is at least two degrees more easterly than that of Babylon. All the ancient translators have *from the east*; except Onk. and Perf., who understood קדם in a different sense; namely, the *first* settlement of mankind after the deluge: and this meaning of the word I have preferred in my Version; and rendered, *from their first residence*: which removes every stumbling-block.

Ver. 4. *A tower with its top in the heavens*, i. e. a very high tower: a common Orientalism. See Deut. i. 28.—9. 1.—When Sultan Mahmud Gaznavi invested Canouge in the year 1000, he is said to have seen a city, which raised its head to the firmament. See Pberishia, vol. i. p. 22. quoted by Maurice, vol. i. p. 43.

Ib. *Let us make for ourselves a name-place* נַעֲשֶׂה לָנוּ שֵׁם. Of the various interpretations of this passage, I prefer that of Le Clerc. The hitherto scattered inhabitants of the earth wished to have some permanent settlement; some central town, or metropolis, to which in case of danger they might resort from the surrounding pasturages, whither they might have occasion to lead their herds and flocks: a place, in short, bearing their *name*. The Greek translators render literally *κατασκευασεν ἑαυτοῖς οἰκίαν** and so equivalently the other ancient versions, even the Greek of Venice: which has been generally understood to signify, *Let us make ourselves famous*: or, as the Latin Vulg. *celebremus nomen nostrum*. But this explanation is hardly suitable to the context, even if נַעֲשֶׂה could bear to be rendered *make*, *antequam*, *before*, as it is rendered in Sep. and Vulg. If they only meant to leave a monument behind them, *before* their dispersion; what need was there for a miracle to disperse them? It is plain that they meant to stick together, and to erect this city and tower as the centre of their union. The Thargumist Jonathan Ben-Uziel took שֵׁם to be an idol, placed on the top of the tower or pyramid; and this absurd idea has been adopted by Faber in his *Archæologia Hebræorum*. Perizonius translates שֵׁם by *signum*, a *sign*, *mark* or *monument* to be seen at a great distance; and proper for recalling the vagabond hordes to their principal place of residence. That שֵׁם may denote a monument, is pretty clear from its Greek derivative *σημα*. See Strabo on the monument of Alexander, p. 794. edit. Paris.—This comes to the same purpose with Le Clerc's and my translation: although I cannot think with Le Clerc that שֵׁם is here for שָׁם.

Ver. 5. *But the Lord, having descended, &c.* This descent of the Lord, and his consequent monologue, are nothing more, in my opinion, than a Hebrew mode of expression, denoting that God's will was the cause of the dispersion of mankind from Babel, and of the variety of languages which is then supposed to have taken place. The interpretation of those, who imagine that no difference took place in language, but merely in opinion; which made the builders fall out with one another; is a forced interpretation*.—What Eupolemus and Abydenus say of this famous tower, may be seen in Enfeb. *Prepar. Evangel.* l. 9. and the foolish stories about its height, in Calmet's Commentary; or in his Dictionary.

Ver. 13. *Cainan*. See the Remarks on chap. 10. ver. 24.

* See Perizon. Orig. Babyl. c. 9.

3 "here." And God said: "I am the very GOD of thy || fathers: be not afraid to
4 "go down into Egypt; for there I will make of thee a great nation. I will go
"down with thee into Egypt, and I will also bring thee up again: and Joseph shall
"close thine eyes."

5 JACOB then set out from Beer-sheba; and the sons of Israel carried their father
6 Jacob and their little ones and their wives in the waggon which Pharaoh had sent
to carry them. And they took their cattle and their riches which they had acquired
in the land of Chanaan, and went into Egypt; Jacob and all his seed with him.
7 His sons and his grand-sons, his daughters and his grand-daughters; all his seed he
brought with him into Egypt.

8 THESE are the names of the sons of Jacob who went into Egypt with him.

JACOB AND HIS SONS.

9 REUBEN the first-born of Jacob. The sons of Reuben were Hanoch, Phallu,
Hezron and Charmi.

10 THE sons of Simeon were Jemuel, Jamin, Ohad, Jachin and Zohar; with Saul,
the son of a Chanaanite woman.

11 THE sons of Levi were Gerihon, Koath and Merari.

12 THE sons of Judah were Er, Onan, Shelah, Pharez and Zarah. But Er and Onan
had died in the land of Chanaan. And the sons of Pharez were Hezron and || Ha-
muel.

13 THE sons of Issachar were Tholah, Phuah, || Jashub and Shimron.

14 THE sons of Zebulon were Sered, Elon and Jachelel.

15 THESE were the sons of Lea, whom she bare to Jacob in Phadan-Aram; who,
with his daughter Dina, were in all thirty-three persons.

16 THE sons of Gad were || Zephon, Hagai, Shuni, Ezebon, || Edi, Arodi and
Arel.

17 THE sons of Asher were Jimnah, Ishuah, Ishui and Beriah; with their sister Se-
rah. And the sons of Beriah were Heber and Malchiel.

18 THESE were the sons of Zilpha, whom Laban gave for an hand-maid to his
daughter Lea. These she bare to Jacob; sixteen persons.

19 THE sons of Jacob's wife Rahel were Joseph and Benjamin.

VARIOUS READINGS.

CH. XLVI. v. 3. || So SEP. The REST, *father*.—V. 12. || al. *Hamul*. See C. R.—V. 13. || al. *Jab*. See C. R.
V. 16. || al. *Ziphian*. Ibid. || al. *Eri*.

EXPLANATORY NOTES.

Ch. xlv. v. 7. *His daughters*. Either the plural is here used for the singular, or Jacob's sons' wives are meant, for he had but one daughter himself.

ginally a marginal note, or perhaps were intended as a title to the following register.

V. 15. *In all thirty-three* i. e. including Jacob.

V. 8. *Jacob and his sons*. These words may have been ori-

To Joseph, in the land of Egypt, were born Manasseh and Ephraim; whom 20
Asenath, the daughter of Poti-Pharaoh the priest of On, bare to him *.

THE sons of Benjamin were Belah, Becher, Ashbel, * Gerah, Naaman, Ahi, 21
Rosh, Muphim, Huphim and * Ared. These were the sons of Rahel, that were 22
born to Jacob; in all || fourteen persons.

THE son of Dan was Hushim. 23

THE sons of Naphthali were Jahezeal, Guni, Jezer and || Shalum. These were the 24
sons of Bilha, whom Laban gave, for an hand-maid, to his daughter Rahel. These 25
she bare to Jacob; in all seven persons.

So all the persons, that went with Jacob into Egypt (the issue of his own loins), 26
were sixty-six; beside the wives of his sons. And the sons of Joseph, that were 27
born to him in Egypt, being || two persons; the whole of the persons of the house
of Jacob, that went into Egypt, were || seventy.

Now Jacob sent Judah before him to Joseph, to make him meet him in Go- 28
shen. For to the land of Goshen || he was | coming. And Joseph made ready his 29
chariot, and went up unto the land of Goshen, to meet his father Israel. And, being
presented to him, he fell upon his neck; and wept on his neck a good while. And 30
Israel said to Joseph: "I am now content to die; since I have seen thy face! since
"thou art still alive!"

THEN Joseph said to his brothers, and to his father's house: "I will go and in- 31
form Pharaoh; and say to him: 'My brothers and my father's house, that were
"in the land of Chanaan, are come to me. And the men are shepherds (for their 32
"occupation has been to rear cattle), and they have brought their flocks and their
"herds and all that belongeth to them.' So when Pharaoh shall call for you, and 33
"shall say: 'What is your occupation?' ye shall answer: 'Thy servants have been 34
"occupied about cattle, from our youth even until now; both ourselves and our
"fathers.' That ye may dwell in the land of Goshen: for to the Egyptians every
"shepherd is an abomination."

VARIOUS READINGS.

V. 20. * *The sons of Manasseh, whom his concubine (a Syrian) bare to him, were Machir; and his son Gilead.*
*The sons of Ephraim were Shuteelah and Tabath; and the son of Shuteelah was Edem, SEP.—V. 21. * The sons*
*of Belah were, SEP. Ibid. * Gerah begot, SEP.—V. 22. || eighteen, SEP.—V. 24 || al. Silem.—V. 27. || nine, SEP.*
Ibid. || seventy-five, SEP. and Act. ch. 7. 14.—V. 28. || So SAM. SYR. VULG. al. they were. Wanting in SEP.

EXPLANATORY NOTES.

V. 21. There is so much confusion in the different genealogies of Benjamin that it is impossible, perhaps, to ascertain the true one. See c. x. and compare Num. 26. 38. and 1 Chron. 7. 8. 1.

V. 20. *To make him meet him.* The Samaritan reading has been preferred, which might be almost literally rendered, *to procure an interview with him.* The present text has a word that hath been badly rendered *to dress his face.* See c. x.

Ib. *In Goshen.* Instead of which the Greek version has, *at the city of Heroes in the land of Rameses.* But where the city of

Heroes was, or what were the boundaries of the land of Goshen or Rameses, it hardly is possible to ascertain. It must however have lain, I think, on the eastern side of the Nile, and at no great distance from On or Heliopolis, which was then probably the metropolis of Lower Egypt. See c. x.

V. 34. *An abomination.* The roving and often predatory pastoral use of their neighbours the Arabs, would naturally be held in abhorrence by the Egyptians, who were generally corn-farmers, and consequently fixed to the same spot.

1 So Joseph went and informed Pharaoh, and said: "My father and my brothers,
 2 "with their flocks and their herds and all that belongeth to them, are come out of
 3 "the land of Chanaan; and, lo! they are in the land of Goshen." And, having
 4 taken † with him, † from among his brothers, five men, he presented them to Pharaoh. And Pharaoh said to † Joseph's brothers: "What is your occupation?" And they said to Pharaoh: "Thy servants are shepherds; both ourselves, and our fore-
 5 "fathers." Again, they said to Pharaoh: "To sojourn in the land, we are come:
 6 "for so grievous is the famine in the land of Chanaan, that there is no pasture
 7 "there for thy servants' flocks: now, therefore, we pray thee, let thy servants dwell
 8 "in the land of Goshen."

9 THEN Pharaoh spoke to Joseph, saying: "Thy father and thy brothers are
 10 "come to thee. Before thee lies the land of Egypt; in the best of the land set-
 11 "tle thy father and thy brothers; in the land of Goshen let them dwell. And if
 12 "among them thou know men of ability, make them rulers over my own
 13 "cattle."

14 JOSEPH now introduced his father Jacob, and presented him to Pharaoh. And
 15 Jacob blessed Pharaoh. And Pharaoh said to Jacob: "How many are the days of
 16 "the years of thy life?" And Jacob said to Pharaoh: "The days of the years of
 17 "my sojournment are an hundred and thirty years: few and evil have the days of
 18 "the years of my life been; and have not come up to the days of the years of the
 19 "life of my fore-fathers, in the times of their sojournment." Again Jacob blessed
 20 Pharaoh, and went out from before him.

21 BUT Joseph settled his father and his brothers, and gave them a possession in
 22 the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had
 23 commanded. And Joseph supported his father and his brothers, and all his father's
 24 house, with food, in proportion to the number of their families. For so very grievous
 25 was the famine, that there was no food in the land. And both the land of Egypt
 26 and the land of Chanaan were distressed by the famine. Thus Joseph amassed all the
 27 money that was found in the land of Egypt, and in the land of Chanaan, for the
 28 grain that they purchased. And Joseph brought † all the money into the house of
 29 Pharaoh.

VARIOUS READINGS.

CH. XLVII. v. 2. † SAM.—V. 3. † SAM. SEP. SYR. ARAB.—V. 14. † SEP.

EXPLANATORY NOTES.

Ch. xlvii. v. 2. *From among his brothers*; lit. *from the end of*. *At a side*, as we say. And not as Vulg. and Chald. *The last, or meanest of his brothers*.

V. 4. *That there is no pasture*, &c. Was the famine less severe in Egypt? One should think so from this mode of expression. At any rate there was food for themselves in Egypt which they could not find in Chanaan: and we may suppose that the land of Goshen might, from its situation, be less liable to drought than any other part of the country.

V. 7. *Blessed*; i. e. wished him all happiness.

V. 9. *My sojournment*. All my life has been a sojourning only in different places. I have never yet had any permanent abode.

V. 11. *Rameses*. Either the same with *Goshen*, or some distinguished part of it. Perhaps it was so named afterwards from the city there built by the Israelites. See Exodus 1. 11.

BUT when money failed in the land of Egypt [and in the land of Chanaan], all the Egyptians came to Joseph, and said: "Give us food; for why should we starve in thy presence, although money fail?" Joseph answered: "Give me your cattle; and, for your cattle, I will give you † food: since money faileth." So they brought their cattle to Joseph; and Joseph gave them food in exchange for their horses, and for their flocks, and for their herds and for their asses. In exchange for all sorts of cattle he supplied them with food, during that year.

WHEN that year was ended, they came to him the next year, and said to him: "It is not hidden from my lord, that our money is spent; our stock of cattle my lord hath also gotten: there is nothing remaining, as my lord seeth, except our bodies and our lands. Why should we starve under thine eyes; or our lands lie desolate? Buy us and our lands, in exchange for food; and let both us and our lands be subject to Pharaoh. Give us seed, only, that we may live, and not starve; and that the land may not be desolate." Thus Joseph bought for Pharaoh the whole land of Egypt: for the Egyptians sold, every one his own field; because the famine prevailed over them. So the land became the property of Pharaoh; and the people he reduced into servitude, from one extremity of Egypt to the other. The lands of the priests, only, Joseph bought not: for, the priests having a portion from Pharaoh, they lived on the portion that Pharaoh gave them: and therefore they sold not their lands.

THEN Joseph said to the people: "Lo! this day, have I bought you and your lands for Pharaoh. Here is seed for you, that ye may sow the land. But of the returns ye shall give a fifth part to Pharaoh; and four parts shall be your own, for seed to the fields, and for victuals to you and your households." They answered: "Thou hast saved our lives. Let us but find favour in the eyes of my lord, and we will be the servants of Pharaoh." So Joseph made it a law over the land of Egypt, which remains in force unto this day, that Pharaoh shall have the fifth: except the lands of the priests only, which were not Pharaoh's.

THUS the Israelites dwelled in the land of Egypt, in the land of Goshen; where they acquired possessions, and increased and multiplied exceedingly.

Now Jacob dwelled in the land of Egypt seventeen years; so all the days of Jacob were an hundred and forty-seven years. And when the days of Israel were drawing near to death, he called for his son Joseph, and said to him: "If I have

VARIOUS READINGS.

V. 16. † SAM. SEP. VULO.—V. 21. ¶ So SAM. SEP. al. removed into cities. See C. R.

EXPLANATORY NOTES.

V. 15. *And in the land of Chanaan.* Though this be in all the copies, it has the appearance of an interpolation.
V. 19. *Be subject to Pharaoh.* They were in some sort the subjects of Pharaoh before; but the government, hitherto limited, was through the foresight and wisdom of Joseph changed into an absolute monarchy.

AGAIN Joseph took them || both, and brought them near to *his father*; Ephraim 13
being in his right hand, toward the left hand of Israel; and Manasseh in his left
hand, toward ~~the~~ right hand of Israel. But Israel, stretching out his right hand, laid 14
it upon the head of Ephraim; although he was the younger; and his left hand upon
the head of Manasseh, although he was the elder (*wittingly so guiding his hands*);
and blessing † the sons of Joseph, he said: “May the GOD whom my fathers 15
“Abraham and Isaac worshipped; the GOD who hath tended me ever since I ex-
“isted, until this day; the || ANGEL who hath rescued me from every evil,—bless 16
“these lads! Through them, let my name and the names of my fathers Abraham
“and Isaac be perpetuated; and may they abundantly increase on the earth!” But 17
Joseph, observing that his father had laid his right hand upon the head of Ephraim,
was displeased; and, taking up his father’s hand to remove it from the head of
Ephraim to the head of Manasseh, he said to his father: “Not so, my father. This 18
“is the first-born: on his head put thy right hand.” But his father refused, and 19
said: “I know it, my son, I know it. He also shall become a people, and great he
“shall also be; but, yet, his younger brother shall be greater than he; and more
“populous shall be his seed.”—Thus that day he blessed them, saying: “By your 20
“names, let the children of Israel bless themselves thus: ‘May GOD make thee
“as Ephraim and Manasseh!’”—setting Ephraim before Manasseh.

THEN Israel said to Joseph: “Lo! I am dying. But GOD will be with you, 21
“and bring you again into the land of your fathers; where I assign to thee one 22
“portion of *land* above thy brothers, which I retook from the Amorites with my
“sword and with my bow.”

§ 35. *The last Words and Death of Jacob, &c.*

JACOB now called for his sons, and said: “Assemble, that I may tell you what 1
“will happen to you in future days: assemble, and || hear, ye sons of Jacob; listen 2
“to your father Israel. |

“REUBEN! my first-born wert thou; *the fruit of my vigour*, the prime of my 3
“might; superior in dignity, superior in strength! Like water, thou hast lapsed; 4

VARIOUS READINGS.

V. 13. || wanting in VULG. ARAB. and I MS.—V. 15. † SEP. VULG.—V. 16. || *king*, SAM. CH. XLIX.
v. 3. || *Hear me, ye sons of Jacob! hear Israel! hear your father!* SEP.

EXPLANATORY NOTES.

V. 14. *Wittingly so guiding his hands*; i. e. not by accident, but with design, as appears afterwards, v. 19. The Gr. and Vulg. *changing his hands*.

V. 16. *Angel*, or *king*. The latter is the reading of Sam. And there are other places in which *God* is called *the king* without any epithet; but all the ancient translators read *angel*. *God* and his *messenger* are often reciprocated in Scripture.

V. 22. *One portion, &c.* From ch. 33. 19. we learn that Jacob bought a piece of land from Hamor at Sichem;

to which he no doubt here alludes. It should therefore seem that this spot had afterwards fallen into the hands of the Amorites, after the destruction of the Sichemites, and had been retaken from them by Jacob by the force of arms.—Though this transaction is nowhere else mentioned.

Ch. xlix. v. 3. The text in the benediction of Jacob is replete with difficulties. The ancient versions bring but little aid to explain them. What appeared to be the most probable meaning hath been always followed. See c. r.

- "pre-eminence thou shalt not have, because thou ascendedst thy father's bed. Then
 "wast thou degraded, when thou ascendedst my couch.
 5 "SIMEON and LEVI are brothers; || who accomplished their iniquitous machina-
 6 "tions. | Enter not thou, my soul! into their cabal; mingle not, mine honour! in
 "their assembly. For in their ire they massacred men, and in their wanton wilful-
 7 "ness || extirpated a chief. | Accursed be their ire, for it was fierce; and their fury,
 "for it was inflexible. I will separate them in Jacob; I will disperse them in Israel.
 8 "THEE, JUDAH! thee, shall thy brethren PRAISE: † to thee shall thy father's
 "children bow down: | on the necks of thine enemies shall thine || hands be laid.—
 9 "Judah! like a youthful lion, from the prey, my son! thou returnest.—When,
 "like a lion, or a lioness, he quietly coucheth: who shall rouse him from his rest?—
 10 "A sceptred chief shall not fail to Judah, nor a leader || of his own offspring, | un-
 11 "til there come peaceful prosperity, and to him the nations be obedient.—To the
 "vine he shall tie his ass; and to the choice vine his ass's colt; in wine he shall
 12 "wash his raiment, and his clothing in the juice of the grape; his eyes shall be
 "purpled with wine, and his teeth blanched with milk.

VARIOUS READINGS.

V. 5. || *Instruments of violence are their machinations*, HEB.—V. 6. || *Digged down a wall*, HEB.—V. 8. † transposed from the end to the middle of the verse. Ib. || *al. band*.—V. 10. || *from his standards*, SAM.

EXPLANATORY NOTES.

V. 4. *Like water thou hast lapsed*. A beautiful metaphor. Notwithstanding all the advantages thou hadst from priority of birth, dignity of person and corporal strength—thou hast by one base action become as light as water; and lost every privilege that belonged to thy birth-right.

Ib. *Degraded*. Lost both thy primogeniture, and the priesthood, which was generally annexed to it.

V. 5. *Brothers*. Associates in crime, as well as uterine brothers by birth.

Ib. *Who accomplished*, &c. The reading of Sam. and Gr. hath been followed. From another reading, this may be the rendering: *Whose machinations are instruments of violence*. See C. R.

V. 6. *Extirpated a chief*. Others would render, *erased a wall*; and others, *bought an ox*.

V. 7. *I will separate*. This plainly alludes to the respective situations of the tribes of Simeon and Levi in the land of Chanaan.—*Jacob and Israel* are here taken collectively for the posterity of that patriarch.

V. 8. *Praise*. An allusion to his name.

Ib. *To thee thy father's children*, &c. This comma has been transposed to make the connection stronger, the parallelism more apparent, and the transition to the next verse more natural.

Ib. *On the necks*, &c. Thou shalt pursue and captivate thine enemies: thou shalt catch them as a lion catcheth his prey.

V. 9. *Like a lion*, &c. After vanquishing his enemies, he enjoys his repose; but let no one provoke him to new hostilities.

V. 10. *A sceptred chief*. Others, *the sceptre*.

V. 10. *Of his own offspring*. Others following Sam. render, *from among his standards, or banners*.

Ib. *Peaceful prosperity*. So I render the word *Shiloh*; and refer it either to the peaceful enjoyment of the land of Chanaan, mentioned Jos. 11. 23. and 18. 1. when the land rested from war, and the tabernacle was set up at *Shiloh* (so denominated, probably, from that very circumstance); or to the still more peaceful reign of Solomon, when the government was fully established in the tribe of Judah, and the promises made to Abraham, Isaac, and Jacob, with respect to territory, accomplished. The generality of interpreters, however, apply all this to JESUS CHRIST: though they differ widely about the mode of application, as well as about the meaning of *Shiloh*; which, in different copies of the original, we find written in three different manners; and which has been rendered by some, *the peace-maker*; by others, *be whose right it is*; or, *he to whom it is reserved*. The Vulg. seems to have read another word, which he renders, *he who is to be sent*. See C. R.

Ib. *To him the nations be obedient*; or, from another reading, *to him the nations be gathered*. Others, *and he shall be the expectation of nations*.

V. 11. *To the vine*, &c. The meaning is, that such shall be the fertility of his abode, that the very asses shall feed on the vines.

Ib. *Choice wine*. The Hebrew word denotes a particular vine of which the grapes are of a yellowish colour and have no stones.

V. 12. *His eyes purpled*, &c. Others would render, *his eyes more purple (or sparkling) than wine, and his teeth whiter than milk*. And so generally the ancient versions.

- " ZEBULON by a haven of the sea shall DWELL; a haven fit for ships; and unto 13
 " Zidon his border shall extend.
 " ISSACHAR is a strong ass, that coucheth between two barriers. He seeth that 14
 " his resting-place is good, and the land *around him* pleasant: so he bends his shoul-
 " der to the burthen, and becometh a tributary servant.
 " DAN shall assert the rights of his people, like any other sceptred chief of Israel. 16
 " Dan shall be a serpent on the way; a cerasites in the path; that biteth the heels of 17
 " the horse, and backward the rider falleth. [O LORD! from thee I wait for salvation.] 18
 " GAD, though troops invade him, shall, again, invade them in the rear. 19
 " ASHER, fat shall be his fare; dainties for kings he shall afford. 20
 " NAPHTHALI is a spreading terebinth, producing beautiful branches. 21
 " A FRUITFUL stem is JOSEPH, a fruitful stem by a fountain; whose tendrils 22
 " shoot

EXPLANATORY NOTES.

V. 13. *By a haven.* What haven this alludes to it is uncertain. Probably Ptolemais; for near to that place was the town of Zebulon, called in Joshua one of the boundaries of the tribe of Asher. Zebulon might also have havens on the sea of Galilee, to which on the east his boundary extended.

Ib. *Unto Zidon.* Not the town of Zidon, but the extremity of the country of Zidon; along the side of the Mediterranean sea. Although, for the most part, Asher lay between him and Zidon.

V. 14. *Issachar, &c.* Although I have given a translation of this verse, I confess I do not well understand it. The Gr. translators must have read differently, or read wrong: they render, *Issachar desireth good things*. The other ancient versions are equally unsatisfactory. I have with most translators followed the Vulgate. Some moderns would from the Sam. lection render, *Issachar is an ass* (i. e. a beast of burthen) *of strangers*—or an *hireling*, and this is consonant with what follows.

Ib. *Barriers.* The Heb. corresponding word is found only twice in the Bible; here and in the song of Deborah; and its precise meaning in either place is not well known. Some would render it here *bars*, and think it means those that divide the stalls of animals. Others translate *burthens*; and others, *streams of water*. The ancient versions have, all, *boundaries*, *lots*, or some equivalent term. The lot of Issachar lay in a fine vale between those of Zebulon and Manasseh, naturally divided from both by a chain of high ground. Here he might be at ease, like an ass in a well-served stall. The comparison was, in Judea, no ignoble one. The ass was the most useful animal in the country; and of a strength and beauty far superior to what we can conceive from any species of asses in these regions.

V. 15. *Becometh a tributary servant.* This is highly characteristic of a patient laborious people addicted to the culture of the ground, and willing to pay tribute to their more warlike neighbours, rather than have their own repose disturbed. The Gr. translators read differently, or took the words in another sense. They render, *becometh an husbandman*; and so both Aquila and Symmachus seem to have understood it. Perhaps it alludes only to the larger contributions from that tribe, for the support of the regal state.

V. 16. *Assert the rights;* not simply *judge*, as it is usually rendered. See ch. 30. 6.

Ib. Here is an allusion to the name of *Dan*, which signifies, *he that fighteth*.

V. 16. *Sceptred chief; not tribe.* See v. 10.

V. 17. *Dan shall be a serpent.* His mode of attacking the foe shall be that of sly stratagem, rather than open bravery.

Ib. *A cerasites.* So Vulg. and such is probably the true meaning. The cerasites is a species of serpent that hides himself in the sand, and springs suddenly on the poor animal that has the misfortune to tread on the place.

V. 18. *O Lord, &c.* If these words be not an interpolation, I confess, with Vogel, that I cannot see what they have to do here. They would have been better placed after v. 10; though even there they would have looked more like the ejaculation of some posterior Jew transcribing this benediction, than like the words of Jacob.

V. 19. The ancient translators vary much in rendering this verse. I have preferred that of Arab. The Gadites were exposed to the sudden incursions of the Amorites; and though not always prepared against their first onsets, failed not to rally and harass them in their retreat.

Ib. *Gad—troops.* A play on the words. Gad is an ambiguous term that signifies either *luck* or a *troop*. In the former meaning it was taken by Lea, when she imposed the name; in the latter here, as more applicable to situation in the land of Gilead.

Ib. *The rear; lit. the heels.* Some of our old versions well rendered this, *Gad, men of war shall invade him, and he shall turn them to flight*.

V. 20. *Fat shall be his fare.* The lot of the tribe of Asher was remarkable for its fertility. Its oil in particular was excellent. Hence some would render, *oil shall be his fare*.

V. 21. Here again the ancient translators strangely vary. The Greek only seems to have understood the true meaning; for they render, *Naphthali is a luxuriant stem, giving beauty in branching*. The vicinity of the lot of Naphthali to Lebanon, and its being perhaps itself a woody country, may have suggested this allusion.

Ib. *Terebinth*—The *turpentine-tree*. The former name has been preferred here, as more poetical.

V. 22. There is here too a strange confusion both in the text and in the versions. The most rational and probable renderings have been adopted, or made.

Ib. *A fruitful stem;* lit. *the son of fruitfulness*. Others would render it a *bullock*; lit. *the son of an heifer*. It most probably alludes to the vine. And the image is very apt and beautiful. See c. 2.

Ib. *Tendrils;* lit. *daughters*. A common Hebraism; and here

- 23 "shoot over the wall. Though skilled archers aggrieved him, contended with him,
 24 "and harassed him; yet his bow retained its force, and his arms their strength:
 "through the power of the mighty GOD of Jacob, through the name of the
 25 "SHEPHERD, the ROCK of Israel: through the GOD of his father, who assisted
 "him: through the OMNIPOTENT, who blessed him.—May the blessings of
 "the heavens from above, the blessings of the low-lying deep, the blessings of the
 26 "breasts and of the womb; the blessings of thy father † and of thy mother |, the
 "blessings of the eternal mountains, and the desirable things of the everlasting
 "hills, accumulate on the head of Joseph! on the crown of the Distinguished
 "among his brethren!
- 27 "BENJAMIN shall raven *like* a wolf. In the morning he shall devour his prey,
 "and at even divide the spoil."
- 28 THESE twelve were all sceptred chiefs of Israel; and this is what their father
 said to them, when he blessed them: every one of them he blessed, according to
 his peculiar benediction.
- 29 HE then charged them, and said to them: "I am about to be united
 "to my people. Bury me with my fathers, in a cave which is in the field
 30 "of Ephron the Hethite; that cave which is in the field of Macphela, oppo-
 "site to Mamrè in the land of Chanaan; the field which Abraham bought of
 31 "Ephron the Hethite for a sepulchral possession. There they buried Abraham
 "and his wife Sara; and there they buried Isaac and his wife Rebeka; there
 32 "too I buried Lea. Both the field and the cave in it were a purchase from the
 "Hethites."
- 33 WHEN Jacob had thus concluded his charge to his sons, he drew up his feet into

VARIOUS READING.

V. 26. † SAM. SEP. PERS.

EXPLANATORY NOTES.

here elegantly contrasted with the stronger stem, which is called a *son*. It must be remarked however that the Sam. instead of *whose tendrils shoot over*, has *my younger son*; and this reading was followed by the Gr. translators.

V. 22. *Over the wall*. The Gr. read differently, and render, *return to me*; as if addressed to his son.

V. 23. *Skilled archers*; lit. *masters of arrows*. He alludes, no doubt, to the insidious and persevering hatred of Joseph's brothers, who, notwithstanding all their art and enmity, saw themselves fairly vanquished at last.

Ib. *Contended with him*. Others, *shot at him*. Syr. multiplied on him.

V. 24. *His arms*; lit. *the arms of his hands*, which might perhaps be rendered, *the nerves of his arms*.

Ib. *The rock*. Some think this an interpolation. Others would substitute, *of thy father*—Others, *of the sons*.—Dathc would render, *the shepherd of the rock*? See c. x.

V. 25. *Through the God, &c.* Some by retrenching a letter from the first word of this comma would join it with v. 26. and render, *May the God, &c.*

V. 26. *The blessings of thy father, &c.* He means such blessings as they had received, not their benedictions.

V. 26. *The blessings of the eternal mountains*. The lot of Ephraim was a hilly country, and the most wholesome and fertile spot of Chanaan. Comp. Jud. 8. 2.

Ib. *Eternal—everlasting*. These terms do not necessarily imply absolute eternity. They often signify long duration, —remote time, either past or to come.

Ib. *Crown*. i. e. The crown of the head.

V. 27. *In the morning, &c.* Wolves prey only early in the morning, or at night. Benjamin is likened to this animal from his general manner of attacking his enemies; but whether this alludes to any particular transaction, it is hard to say.

Ib. *And at even divide the spoil*. i. e. He shall divide what remains; with an intention to commence his depredations with next dawn. Or it may be only a repetition of the first member in different words. Some would transpose the words *even and morning*. And others think the last comma should be rendered, *When in the evening he hath divided the spoil*.

V. 32. Some would be for throwing out this verse as an interpolation. It is not indeed in the Vulg. But that is no good reason for rejecting what is in all the copies of the original, and all the other antient versions; and is, moreover, a very natural repetition.

the bed, and expired; and was united to his people. And Joseph fell upon his father's face, and wept over him, and kissed him.

THEN Joseph commanded his servants, the physicians, to embalm his father. So the physicians embalmed Israel: and when his forty days were fulfilled (for so many days are employed in embalming), the Egyptians mourned for him seventy days.

WHEN the days of his mourning were over, Joseph spoke to the domestics of Pharaoh; saying: "If I have now found favour in your eyes, report these words to Pharaoh: My father, † before he died, † adjured me, saying: 'Lo! I am dying: " in the sepulchre which I digged for myself in the land of Chanaan thou shalt bury " me.' Now, therefore, let me go up and bury my father, † as he adjured me, † and " then return." Pharaoh said: "Go up and bury thy father, as he adjured thee."

So Joseph went up to bury his father; and with him went up all the senior domestics of Pharaoh, and all the elders of the land of Egypt; and all Joseph's own household, with his brothers, and his father's household: leaving only their families, their flocks, and their herds in the land of Goshen. There also went up with him both chariots and horsemen: so that they made a very great host. And when they came to Goren-Atad, beyond the Jordan, they there again lamented with great and grievous lamentation; for a mourning of seven days *Joseph*, there, made for his father. So that when the inhabitants of the land, the Chanaanites, observed such mourning at Goren-Atad, they said: "A grievous mourning is this to the Egyptians." Therefore, the name of the place (which is on the other side of the Jordan) was called Abel-mizraim [*THE MOURNING OF THE EGYPTIANS*].

THE sons of *Jacob* did now as he had charged them. For they carried him into the land of Chanaan, and buried him in the cave of the field of Macphela; that field opposite to Mamrè, which Abraham had bought, for a sepulchral possession, from Ephron the Hethite. And after burying his father, Joseph returned into Egypt; he and his brothers, and all who had gone up with him to bury his father.

WHEN Joseph's brothers saw that their father was dead, they said: "Joseph, " perhaps, will now persecute us, and repay all the evil which we did to him." So they sent this message to Joseph: "Thy father, before he died, charged us, saying: " 'Thus shall ye say to Joseph: Although thy brothers did evil to thee, forgive, I " pray thee, their transgression and their crime.' Now, therefore, we pray thee, for- " give the transgression of the servants of thy father's God." Joseph weeping

VARIOUS READINGS.

CH. L. v. 5. † SAM. lb. † SAM.

EXPLANATORY NOTES.

Ch. l. v. 2. *To embalm his father.* According to the very ancient custom of the Egyptians.

V. 3. *Joseph spoke, &c.* He could not himself appear before the king in his present situation.

V. 12. *The sons.* The Egyptians that accompanied them seem to have returned from Goren-Atad.

V. 16. *Thy father, before he died, &c.* This was probably

a fiction of their own, but it was well calculated to serve their purpose.

V. 17. *Now therefore, &c.* The first member of the verse contains the words of Jacob; this the words of the messenger.

lb. *Of thy father's God.* An additional and powerful motive to forgiveness.

18 while *thus* they spake to him ; his brothers approached, and fell down before him,
 19 and said : " Lo ! we are thy servants." Joseph said to them : " Fear not : for || a re-
 20 verer of GOD am I |. That which ye devised against me for evil, GOD devised for
 " good ; to bring about, as now *it appears*, the preservation of a numerous people.
 21 " Now, therefore, fear ye not : both you and your families I will support." Thus
 he comforted and encouraged them.

²²
²³ So Joseph resided in Egypt ; he and his father's house. And Joseph lived an
 hundred and ten years ; and saw Ephraim's grand-children. The children of Ma-
 chir also, the son of Manasseh, were born || in the days | of Joseph.

24 AND Joseph said to his brethren : " I am dying : but GOD will certainly visit
 " you, and bring you out of this land into the land which he swore *he would give*
 25 " to Abraham, Isaac and Jacob." So Joseph adjured the children of Israel, saying :
 " When GOD shall actually visit you, my bones ye shall hence carry up † with
 " you." |

26 So Joseph died, an hundred and ten years old. And when they had embalmed
 him, he was put in a coffin in Egypt.

VARIOUS READINGS.

V. 19. || So ONK. BOTH ARABS. PERS. and 1 SAM. MS. The REST, *Am I in the place of GOD?* or, perhaps,
I am under GOD. See C. R.—V. 23. || So SAM. The REST, *on the knees.*—V. 25. † SAM. SEP. SYR. ARAB.
 and 15 MSS.

END OF THE BOOK OF GENESIS.

THE BOOK OF EXODUS.

A new King of Egypt

EXODUS. I.

oppresseth the Israelites.

§ 1. *The Servitude of the Israelites in Egypt.*

THESE are the names of the sons of Israel who went into Egypt with † their father | Jacob, each with his family. Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Benjamin, Dan, Naphthali, Gad and Asher. But the whole *number of persons* sprung from the loins of Jacob, *including Joseph*, who was already in Egypt, were || seventy. And Joseph and all his brothers, and all that generation, died: but the children of Israel were fruitful, and increased abundantly, and multiplied, and became exceedingly strong; so that the land was filled with them.

BUT a new king arose in Egypt, who cared not for Joseph. And he said to his people: "Lo! the people of the children of Israel are more numerous, and stronger than we. Come, let us wisely prevent their multiplying; lest, if we should happen to have a war, they join our enemies and overcome us, and get out of the land." So he set task-masters over them to oppress them with burthens; and they built for Pharaoh store-cities, Phithom and Rameses † and On |. But the more they oppressed them, the more they multiplied and spread. And the Egyptians were alarmed, because of the children of Israel, and made the children of Israel serve with rigour, and embittered their lives with hard labour in mortar and in brick, and with every drudgery in the field: all their service was of the most rigorous fort.

MOREOVER, the king of Egypt spoke to the Hebrew midwives (of whom the name of one was Siphra, of another Phua), and said to them: "When ye do the office of a midwife to the Hebrew women, ye shall inspect the troughs; and if

VARIOUS READINGS.

CH. I. V. I. † SEP.—V. 5. || *seventy-five*, SEP.—V. 11. † SEP.

EXPLANATORY NOTES.

Ch. i. v. 5. *Joseph*, with his children.

V. 7. *Strong*—in numbers, not in power.

V. 11. *On*, or Heliopolis.

V. 15. *Siphra*—*Phua*. These were probably the most remarkable of the sisterhood, who were, no doubt, ordered to give similar instructions to the rest.

V. 16. *Ye shall inspect the troughs*—i. e. excavated stones used for ablutions; in which it was customary to wash the newly born infants; and in which it would be easy for the midwife to stifle them. See c. x.

17 "the child be a son, ye shall kill him; if a daughter, let her live." But the midwives feared GOD, and did not as the king of Egypt had commanded them; but
 18 saved the male-children. And || the king of Egypt | called for the midwives, and
 19 said to them: "Why have ye done this thing, and saved the male-children?" The midwives said to Pharaoh: "The Hebrew women are not like the Egyptian wo-
 "men. They are more vigorous, and are delivered before the midwives come to
 20 "their assistance." Thus, GOD favouring the midwives, the people multiplied, and
 21 grew exceedingly strong. And because the midwives feared GOD, he prospered their own families.

22 THEN Pharaoh charged all his people, saying: "Every son that is born † to the
 1 "Hebrews | ye shall cast into the river; but let every daughter live." Now a man
 2 of the house of Levi had married a daughter of Levi. And the woman conceived and bare a son. And seeing that he was a goodly child, she concealed him three
 3 months. And when she could not longer conceal him, she took an ark of papyrus, and having daubed it with bitumen and pitch, she put the child in it, and laid it
 4 among the sedges, by the brink of the river: while his sister stood at a distance, to know what might be done to him.

5 Now the daughter of Pharaoh came down to bathe in the river; while her maidens walked by the river's side. And when she saw an ark among the sedges,
 6 she sent her hand-maid to fetch it. And when she opened it, she saw there was a boy *in it*: and, lo! the babe wept. And || the daughter of Pharaoh | had compassion on him,
 7 and said: "This must be one of the Hebrews children." His sister then said to the daughter of Pharaoh: "Shall I go and call to thee a nurse from among the He-
 8 "brew women, who may suckle the child for thee?" The daughter of Pharaoh said to her: "Go." So the damsel went and called the child's own mother; to
 9 whom the daughter of Pharaoh said: "Take away this child; and suckle him for
 "me, and I will give thee thine hire." So the woman took the child and suckled
 10 him; and, when he was grown up, she brought him to Pharaoh's daughter; who

VARIOUS READINGS.

V. 18. || *Pharaoh*, SAM.—V. 22. † SAM. SEP. CH. II. v. 6. || So SAM. SEP. The REST, *she*.

EXPLANATORY NOTES.

V. 19. *Are vigorous*. So robust, that they scarcely need the aid of a midwife. Others render, *they are themselves midwives*. And so some of the antient versions. See c. 2.

Ch. ii. v. 1. *A daughter of Levi*—i. e. a woman of that tribe.

V. 2. *Bare a son*. He was not the first-born; for Aaron was before him (see ch. vi.), and he had a sister old enough to watch his fate (v. 4.).

V. 3. *An ark of papyrus*. It was common in Egypt to make little barks of papyrus; the same vegetable that afforded a material to write upon; and from which our paper derives its name.

Ib. *Among the sedges*. That species of sedges called

sari, which grows in great abundance on the side of the Nile.

V. 5. *The daughter of Pharaoh*. Josephus calls her *Thermuthis*; others, *Meris*, or *Mirina*.

Ib. *Her maidens*. The ladies that attended her, and who probably walked on the river's side to prevent curious intrusion.

Ib. *Sent her hand-maid*—who immediately attended her while she bathed. Some antient versions: *stretched out her hand*. And this is no improbable reading.

V. 10. *Was grown up*. To the age of full manhood. He was then, according to Stephen, forty years old. Comp. Act. 7. 23.

adopted him for her son, and called his name MOSES: "because," said she, "I drew him out of the water."

IN those days it happened, that Moses, who had now grown up, went out to see 11 his brethren. And when he beheld their oppressions, and saw an Egyptian striking an Hebrew, one of his own brethren; he looked this way and that; and, seeing no 12 man by, he slew the Egyptian, and hid him in the sand. A second day he went out; 13 when, lo! two Hebrews quarrelling, he said to the aggressor: "Why strikest thou thy neighbour?" But he answered: "Who appointed thee for a prince and judge 14 over us? Intendest thou to kill me, as, † the other day, | thou killedst the Egyptian?" Moses was, therefore, frightened, and said: "Surely, the thing is 15 known!"

WHEN Pharaoh heard of this affair, he sought to slay Moses. But Moses fled 15 from the face of Pharaoh, and, retiring into the land of Midian, sat down beside a well. Now a priest of Midian had seven *grand-daughters*, † who kept the flock of 16 their father Jethro. | These had come thither to draw water, and were filling the troughs to water their father's flock, when certain shepherds came and drove them 17 away. But Moses stood up and defended them, and watered their flock. When 18 they returned to Reuel, their *grand-father*, he said: "How are ye come so soon to-day?" They answered: "An Egyptian delivered us from the hand of the shep- 19 herds; and, moreover, continued drawing for us, until he watered the flock." "And where," said he to his *grand-daughters*, "is the man? Why left ye him thus? 20 Call him, that he may eat bread." And Moses having consented to live with this man; he gave to Moses his *grand-daughter* Ziphora, † for a wife |. And || the wo- 21 man conceived and | bare to him a son, whose name he called Gershom [*A STRANGER THERE*]: "because," said he, "I am a stranger, in a foreign land." † Again she 22 bare to him another son, whose name he called Eliezer [*GOD'S HELP*]: "because," said he, "the GOD of my father hath helped me, and delivered me from the hand 23 of Pharaoh." |

AFTER many days it happened that the king of Egypt died. Yet still the chil- 23 dren of Israel groaned under their slavery. And they cried; and their cry, on account of their slavery, went up to GOD. And GOD heard their groans; and, re- 24

VARIOUS READINGS.

V. 14. † SEP. SYR.—V. 16. † SEP.—V. 21. † SAM. SEP. SYR. VULG. ARAB. and 1 MS.—V. 22. || So SEP. The REST, *ſhe*. Ibid. † SYR. VULG. ARAB. and most copies of SEP.

EXPLANATORY NOTES.

V. 10. *Moses*. In the Egyptian language it means *One saved from the water*; but if the word be Hebrew, it means *Drawn out*. See c. r.

V. 11. *In those days*; i. e. while he lived at the court of Pharaoh, as the adopted son of the princess.

V. 16. *A priest*. The Hebrew word signifies also a noble, or inferior chief. See c. r.

Ib. *Their father Jethro*. Jethro, otherwise called Hobab, was their immediate father; and perhaps the eldest son of Reuel; who is here called priest of Midian. See c. r. and comp. ch. 3. v. 1. 4. 18. and Num. 10. 29.

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25 membering his covenant with Abraham, Isaac and Jacob, he had regard to the children of Israel; and || manifested himself to them. |

§ 2. *Moses is sent to deliver the Israelites from the Egyptian Servitude.*

1 FOR Moses, while he kept the flock of Jethro, his father-in-law, a priest of Midian, having led the flock to the extremity of the wilderness, and come to the
2 great mountain Horeb, || an angel of the LORD | appeared to him in a flame of fire, from amidst the briers. For when Moses saw that, lo! the briers, although they
3 blazed with fire, were not consumed, he said: "Let me turn aside, and view this
4 "great sight; how it can be, that the briers are not burned." And when || the LORD | saw that he turned aside to view it, he called to him from amidst the briers,
5 and said: "Moses! Moses!" He answered: "I am here." "Approach not hither," said the LORD; "pull thy shoes off thy feet; for the place where thou standest is
6 "holy ground. I am (said he, moreover,) the GOD of thy || fathers, the GOD of "Abraham, the GOD of Isaac, and the GOD of Jacob."—Here Moses hid his face, being afraid to look at GOD.

7 BUT the LORD said: "I have beheld the affliction of my people that are in
8 "Egypt, and have heard their cry under their task-masters; and because I know
9 "their sorrows, I am come down to deliver them from the hand of the Egyptians;
10 "and to bring them out of that land, into a land good and spacious; into a land
"flowing with milk and honey; into the place of the Chanaanites, Hethites, Amo-
9 "rites, Pherizites, † Gergasites, Hevites and Jebusites. Since, then, the cry of the
"children of Israel hath reached me; and since I have seen the oppression with
10 "which the Egyptians oppress them; come, now, let me send thee to Pharaoh,
"that thou mayest bring my people, the children of Israel, out of † the land of |
"Egypt."

VARIOUS READINGS.

V. 25. || SO SEP. VULG. ARAB. THE REST, and knew, or attended to them. CH. III. v. 2. || the LORD, VULG.—V. 4. || GOD, SAM.—V. 6. || SO SAM. THE REST, father.—V. 8. † SAM. SEP.—V. 10. † SEP. ARAB. 5 HEB. and 2 CHALD. MSS.

EXPLANATORY NOTES.

V. 25. *Manifested himself.* The reading of Gr. Vulg. Arab. has been followed, as not only the most natural, but the most grammatical. The present text with Syr. has, *God knew them*. The transposition of a single letter makes all the difference.

Ch. iii. v. 1. *A priest of Midian.* Jethro was priest under his father, who was now old.

Ib. *Wilderness;* not desert. It was a large common, where the flocks and herds of the people around it fed promiscuously.

Ib. *The great mountain;* lit. *the mountain of God.*

V. 1. *Horeb.* One of the summits of Sinai.

V. 2. *The briers.* The Hebrew or Arabic name *sani*, or *seni*; a species of bramble or brier, that groweth in great abundance about Mount Sinai; which probably deriveth its name from it. See c. x.

V. 5. *Pull thy shoes off, &c.* It was customary in Egypt, where Moses had been educated, to approach bare-footed to worship the Deity in his temples; and the usage still prevails among the oriental nations.

V. 8. *Honey.* Perhaps, *milk*, or *palm-honey*, or all the three.

BUT Moses said to GOD: "Who am I, that I should go to Pharaoh, and that I
 "should bring the children of Israel out of † the land of | Egypt?" || GOD an-
 swered Moses, saying: | "I will be with thee. And this shall be a token to thee,
 "that I have sent thee: When thou hast brought || my people out of Egypt, ye shall
 "worship GOD at this very mountain." Again Moses said to GOD: "Lo! if on
 "my going to the children of Israel, and saying to them: 'The GOD of || your fa-
 "thers hath sent me to you;' they should say: 'What is his name?' what shall I
 "say to them?" GOD answered Moses, † saying: "I WILL BE WHAT I WILL BE!
 "Thus then," said he, "thou shalt say to the children of Israel: 'I WILL BE hath
 "sent me to you.'" Again GOD said to Moses: "Thus shalt thou say to the chil-
 "dren of Israel: 'HE THAT WILL BE; the GOD of your fathers, the GOD of Abra-
 "ham, the GOD of Isaac, and the GOD of Jacob hath sent me to you.' This shall
 "be my name for ever; and this my memorial from generation to generation. Go
 "thou, and assemble the elders of † the children of | Israel, and say to them: 'The
 "LORD, the GOD of || your fathers, the GOD of Abraham, the GOD of Isaac, and
 "the GOD of Jacob appeared to me, saying: 'I have been particularly attentive to
 "you, and to what hath been done to you in Egypt; and have resolved to bring
 "you up, from the oppression of the Egyptians, into the land of the Chanaanites,
 "Hethites, Amorites, Pherizites, † Gergasites and Jebusites; into a land flowing
 "with milk and honey!' And they shall hearken to thy voice. And thou shalt go,
 "thou and the elders of Israel, to the king of Egypt; and || ye shall say to him: 'The
 "LORD, the GOD of the Hebrews, is *the God* whom we invoke. || Now, therefore, |
 "let us go, we pray thee, a journey of three days, into the wilderness, that we may
 "sacrifice to the LORD, our GOD.' And as I know that the king of Egypt will not
 "let you go, but by compulsion, I will stretch out mine arm and smite || Egypt
 "with all my wonders, which I will do in the midst of || it; after which, he will

VARIOUS READINGS.

V. 11. † SEP. ARAB.—V. 12. || SO SEP. The REST, *he answered*. Ib. || SO SEP. VULG. and 1 MS. The REST,
the.—V. 13. || *our*, some copies of SEP.—V. 14. † SEP. according to the Roman ed.—V. 16. † SAM. SEP.
 SYR. ARAB. Ib. || *our*, SEP.—V. 17. † SAM. SEP.—V. 18. || *ibou*, SEP. VULG. and 2 MSS. Ib. || wanting
 in SAM. SEP. VULG. and 1 MS.—V. 20. || *al. the Egyptians*. Ib. || *al. them*.

EXPLANATORY NOTES.

V. 12. *This shall be a token, &c.* Thou shalt then be convinced that I must have sent you.

V. 14. I WILL BE WHAT I WILL BE. This seems to be the most plausible rendering of this difficult passage.—It is of little importance by what name I am known. *I will*, as I promised to their fathers, *be a God to them*. See Gen. 18. 8. and c. 2.

V. 15. HE THAT WILL BE. So I here render the word *Ievz*, commonly pronounced *Jehovah*, to make the allusion

apparent to the English reader. Every where else it is rendered, THE LORD.

V. 15. *My memorial*. This but faintly expresseth the original, which denotes that God shall be remembered and celebrated through all ages by the name here mentioned.

V. 18. *Is the God whom we invoke*. That this is the meaning of the original, according to the reading which I have followed, is evident. Others render, *hath appeared to us*. Others, *hath met with us*. See c. 2.

21 "let you go. I will, moreover, make this people so gracious in the eyes of the Egyptians, that, when ye go, ye shall not go empty-handed. For † every man shall ask
22 "of his neighbour, and | every woman of her † neighbour |, that dwelleth by her, or
"sojourneth in her house, utensils of silver, utensils of gold, and raiment; which
"ye shall put upon your own sons and upon your own daughters; and so spoil the
"Egyptians."

1 AGAIN Moses answered, and said: "But, lo! if they should not believe me, nor
"harken to my voice (for they may say: || 'The LORD hath not appeared to
2 "thee'), † what then shall I say to them?" | "What is that in thine hand?" said
3 the LORD to him. "A rod," said he. "Throw it on the ground," said the LORD.
He threw it on the ground, and it became a serpent, and Moses drew back from
4 before it. But the LORD said to Moses: "Put out thine hand, and take it by the
"tail." He put out his hand, and took hold of || its tail; | and it became a rod in
5 his hand. "To the end," said the LORD, "that they may believe, that the LORD,
"the GOD of their fathers, the GOD of Abraham, the GOD of Isaac, and the GOD
"of Jacob hath appeared to thee."

6 YET again the LORD said to him: "Put, now, thine hand into thy bosom." He
put his hand into his bosom; and when he drew his hand out † of his bosom, | lo!
7 it was leprous, and like snow. "Put thine hand again into thy bosom," said the
LORD. Again he put his hand into his bosom; and, when he drew it out of his
8 bosom, lo! it was become again like the rest of his flesh. "So that, if they should
"not believe thee," said the LORD, "nor hearken to the testimony of the former
"sign, they may believe the testimony of the latter sign."

9 "BUT if so it be, that, disbelieving even both these signs, they will not hearken to
"thy voice; thou shalt take of the water of the river, and pour it upon the dry
"land; and the water, which thou shalt have taken out of the river, shall, upon
"the dry land, be blood."

10 AGAIN Moses said to the LORD: "O, my LORD! I never was an eloquent man;
"neither heretofore, nor since thou hast spoken to thy servant: for I have a diffi-
11 "cult utterance, and a faltering tongue." But the LORD said to him: "Who giveth
"utterance to man? or who maketh him dumb, or deaf, or seeing, or blind? Is it

VARIOUS READINGS.

V. 22. † SAM. and so the par. place xi. 2. Ib. † SAM. CH. IV. v. 1. || GOD, SEP. al. the LORD GOD,
Ib. † SEP.—V. 4. || SO SEP. The REST, it.—V. 6. † SAM. SEP. and 6 MSS.

EXPLANATORY NOTES.

V. 22. *That dwelleth by her, &c.* Hence it appears, that the Israelites were not the only inhabitants of the land of Goshen; but that the Egyptians also lived among them in terms of friendship and good neighbourhood. Their oppression came from the king and his ministers.

V. 22. *Utensils.* This is commonly rendered *jewels*: but that is too incomprehensive a term. The Hebrew word signifies any thing made of silver, &c.

Ch. iv. v. 6. *Leprous and like snow.* i. e. Affected with the white leprosy.

“not I, the LORD? Go, now, therefore; for I will direct thy mouth, and will 12
“teach thee what thou shalt say.”

STILL † Moses said: “O, my LORD! send, I pray thee, him whom thou should- 13
“est send.” The LORD was now displeased with Moses, and said: “Do I not know 14
“that thine own brother Aaron, the Levite, is an excellent speaker? And, lo! even
“now he cometh out to meet thee; and when he shall see thee, he will be glad in
“his heart. To him thou shalt speak, and put words in his mouth: for I will di- 15
“rect both thy mouth and his mouth; and will teach you what ye are to do. He 16
“shall speak, for thee, to the people, and be to thee, as it were, a mouth, whilst thou
“shalt to him be as a god. And take in thine hand that rod († which was turned 17
“into a serpent) with which thou shalt do the signs.”

THEN Moses, returning to Jethro his father-in-law, said to him: “Let me go, I 18
“pray thee, and return to my brethren who are in Egypt, and see whether they be
“still alive.” Jethro said to Moses: “Go in peace.”—† For (after so many days) 19
the king of Egypt was now dead; and the LORD had said to Moses, in Midian:
“Go, return into Egypt; for dead are all those men, who sought thy life.”

(† THE LORD moreover said to Moses: “When thou shalt have returned into 21
“the land of Egypt, see that thou do, before Pharaoh, all the prodigies, which I
“have empowered thee to do. But I will so harden his heart, that he will not let
“the people go. | Thou shalt, therefore, say to Pharaoh: ‘Thus saith the LORD: 22
“Israel is my son, my first-born. To thee I have said: Let my son go, that he may 23
“serve me: but as thou hast refused to let him go; lo! I will slay thine own son,
“thy first-born.”

† So Moses took his wife and his sons; and, mounting them on asses, returned 20
to Egypt. | But at a lodging-place on the way, || the LORD met him, and threatened 24

VARIOUS READINGS.

V. 13. † SEP. SYR. and 1 MS.—V. 17. † SEP.—V. 19. † SEP.—V. 21. † transposed. See v. 20. after v. 23.—
V. 20. † transposed from its place, as above marked.—V. 24. || *An angel of the LORD*, SEP. and ONK.
al. *God*.

EXPLANATORY NOTES.

V. 12. *Direct thy mouth*. Lit. *Will be with thy mouth*,
will be thy prompter.

V. 13. *Shouldst send*—i. e. one better qualified than I
am. Or, perhaps, he wished to have a coadjutor; as it should
seem from the reply.

V. 16. *As a God*. Thou shalt intimate my orders, like a
sort of subordinate deity, whose prophet and interpreter
thy brother shall be.

V. 17. *The signs*. The signal prodigies which thou shalt
have occasion to do.

V. 21. *I will so harden, &c.* Nothing but a total unac-
quaintance with the oriental style could have, hence, given
rise to the absurd idea, that God really hardened the heart
of Pharaoh. Every where in Scripture, God is said to do
what he permits; whether good or bad: and especially if

the thing done be uncommon, and out of the ordinary course
of things. Let it suffice to have, once for all, made this re-
mark.

V. 22. *Thou shalt, therefore, say*. After all the other pro-
digies have had no effect on the obduracy of Pharaoh.

V. 20. It is more than probable, I think, that this was
the original arrangement. And I have made the small trans-
position with less hesitation, because it cannot possibly be
productive of any misconception of the text.

V. 24. From the event here recorded it may be inferred,
that Moses had hitherto neglected to circumcise his sons ac-
cording to the rite of his people; probably from a deference
to the family into which he had been adopted; where cir-
cumcision was not in use.

25 to slay him; when Ziphora, taking a sharp *knife*, circumcised her sons; and, throwing
26 herself at *her husband's* feet, said: "A blood-bought spouse art thou to me!" (A blood-
bought spouse, she said, on account of the circumcision.) So *the Lord* then let him
escape.

27 Now the LORD had said to Aaron: "Go into the wilderness, to meet Moses."
28 He went, and met him at the great mountain † Horeb; and kissed him. And Mo-
ses told Aaron all the words of the LORD who had sent him; and all the signs
which he had commanded him to do.

29 AND Moses and Aaron went and assembled all the elders of the children of
30 Israel; to whom Aaron rehearsed all the words which the LORD had spoken to
31 Moses; who did the signs in the presence of the people. And the people believed.
And || when they learned, | that the LORD had adverted to the children of Israel,
and seen their oppression, they bowed themselves, and worshipped.

§ 3. *The King of Egypt refuseth to let go the Israelites, and treateth them with greater
Severity.*

1 AFTER this, Moses and Aaron went and said to Pharaoh: "Thus saith the
"LORD, the GOD of Israel: 'Let my people go, that they may celebrate a festival
2 "to me in the wilderness.'" But Pharaoh said: "Who is the LORD, that I should
"obey his voice; so as to let go † the children of | Israel? I know not the LORD;
3 "nor will I let go † the children of | Israel." They said † to him | : "The GOD of
"the Hebrews is *the God whom* we invoke. Let us go, we pray thee, a journey of
"three days into the wilderness, that we may sacrifice to the LORD our GOD, lest
4 "he afflict us with pestilence or war." But the king of Egypt said to them: "Mo-
"ses and Aaron! why take ye the people off from their works? Be gone to your
5 "burthens."—Pharaoh, moreover, said: "Lo! || they are now more numerous than
"the people of the land; | yet would ye make them rest from their burthens."

6 THAT same day Pharaoh commanded the task-masters of the people, and their
7 *inferior* officers, saying: "Ye shall no longer, as heretofore, give the people

VARIOUS READINGS.

V. 27. † SYR.—V. 31. || *they were glad*, SEP. CH. V. v. 2. † SEP. ARAB. and 1 MS. Ib. † ARAB.
V. 3. † SEP.—V. 5. || SO SAM. The REST, *the people of the land are numerous*.

EXPLANATORY NOTES.

V. 25. *A sharp knife*: or, perhaps, a flint. See c. 2. and compare Jos. 5. 2.

Ib. *Sons*. The text and all the versions have only *son*. But the dropping of a small letter *jod* was easy; and Moses had two sons. Now, it is not in the least probable that the one had been circumcised, and not the other.

Ib. *Throwing herself*. Not *casting it* (the prepence); much less, casting it with indignation, as some interpreters would insinuate. It seems to have been an act of tender affection, not of angry reproach. She is happy to have saved her husband's life, at the expence of his son's blood.

V. 25. *A blood-bought spouse*; lit. a spouse of blood. See c. 2. Ch. v. ver. 3. *Is the God whom we invoke*. See the note on ch. 3. 18. and the corresponding various readings.

V. 5. *They are*, &c. I have followed the reading of the Samaritan copy, as by far the most natural. Compare ch. 1. 9.

V. 6. *Inferior officers*. These seem to have been Hebrews, whom the Egyptian task-masters made accountable for the daily task of their brethren. So our West-India planters sometimes commit the charge of their slaves to other slaves; who are said to exercise their power with great tyranny.

"straw to make brick; let them go and gather straw for themselves: yet the stated
"number of bricks, which heretofore they have made, shall ye † daily impose on
"them. For because they are idle they cry out, saying: 'Let us go and sacrifice to
"the LORD our GOD.' Let more work be laid upon the men, that to it they may
"attend; and not attend to the words of imposture."

So the task-masters of the people, with their officers, went out and spoke to the
people, saying: "Thus saith Pharaoh: 'I give you no more straw: go ye, and get
"straw where ye can find it: yet not aught of your work shall be diminished.'" Thus the people were dispersed through all the land of Egypt to gather stubble in-
stead of straw. But the task-masters urged † the people, | saying: "Fulfil your daily
"tasks, in the same manner as when straw † was given you." | And the officers of
the children of Israel, whom Pharaoh's task-masters had set over them, were beaten,
and asked: "Why have ye, neither to-day nor yesterday, fulfilled your appointed
"task of brick-making, as heretofore?"

THEN the officers of the children of Israel came and cried to Pharaoh, saying: 15
"Why treatest thou thy servants thus? There is no straw given to thy servants; 16
"yet they say to us: 'Make bricks.' And, lo! thy servants are beaten; although
"the fault be in thine own people." But he answered: "Ye are altogether idle; 17
"therefore ye say: 'Let us go and sacrifice to the LORD † our GOD.' Now, there- 18
"fore, be gone; † and work; for no straw shall be given to you; yet must ye deli-
"ver in the stated number of bricks."

THE officers of the children of Israel now saw what an evil case they were in, 19
from this saying: "Not aught of your daily task of bricks shall be diminished."
And meeting Moses and Aaron, who were standing in the way, as they came forth 20
from Pharaoh, they said to them: "May the LORD advert to you, and be judge; 21
"for ye have made us abominable in the eyes of Pharaoh and his servants; and put
"a sword into their hand to slay us." On this, Moses had recourse to the LORD, 22
and said: "O LORD! why hast thou brought evil on this people? † and for what
"purpose hast thou sent me? For since I came to Pharaoh, to speak in thy name, 23
"he hath treated this people worse. Nor hast thou at all rescued thine own people."
Then the LORD said to Moses: "Thou shalt now see what I will do to Pharaoh. 1
"For, through a strong hand *only*, will he let them go; and, through a strong hand,
"will he, *at length*, drive them out of his land."

VARIOUS READINGS.

V. 8. † SEP.—V. 13. † SAM. Ib. † SAM. SEP. SYR. ONK. VULO. TARG.—V. 17. † SEP. 2nd 1 MS.
See C. R.—V. 18. † SAM. SYR. VULO.—V. 22. † SAM. SEP. SYR. and above 50 MSS.

EXPLANATORY NOTES.

V. 7. *Straw to make brick.* It was mixed with the clay; *the fault lie with thyself*, who hast given such orders. See
as is still done in some countries. other renderings in C. R.
V. 16. *Although the fault be in thine own people*, who im- V. 22. *Why hast thou brought evil, &c.* i. e. Why hast
pose such tasks upon us as we cannot perform:—or, *though* thou permitted more evil to befall them?

2 AGAIN the LORD spoke to Moses, and said to him: "I am the LORD; who
 3 "manifested myself to Abraham, to Isaac and to Jacob as GOD, the OMNIPOTENT
 4 "[SHADI]; but my name IEVE [HE THAT WILL BE] to them I did not manifest.
 "Yet with them I established my covenant, to give them the land of Chanaan, the
 5 "land in which they were sojourners; and having heard the lamentation of the
 "children of Israel, whom the Egyptians keep in slavery, I remembered my cove-
 6 "nant. Say, therefore, to the children of Israel: 'I am the LORD, † your GOD; |
 "who will bring you out from under the burthens of the Egyptians, and rescue
 "you from their servitude; and will redeem you with an exerted arm, and by
 7 "powerful judgments. I will make you my peculiar people, and I will be your
 "peculiar GOD: and ye shall know, that I, the LORD, am your GOD; who bring
 8 "you out from under the burthens of the Egyptians, that I may bring you into
 "the land which I swore I would give to Abraham, to Isaac and to Jacob; and
 9 "which I, the LORD, will give to you for an inheritance.'"—This Moses related
 to the children of Israel; but from anguish of soul, and cruel servitude, they
 would not hearken to Moses; † but said to him: "Let us alone; and let us serve
 "the Egyptians: for it is better for us to serve the Egyptians, than to die in a wil-
 "derness." |

10 AGAIN the LORD spoke to Moses, saying: "Go, speak to Pharaoh the king of
 11 "Egypt, that he let the children of Israel go out of his land." But Moses replied
 to the LORD, saying: "Lo! the children of Israel have not hearkened to me! How,
 "then, shall Pharaoh hearken to me, ineloquent as I am?"

13 (Now, when the LORD spoke to Moses and to Aaron, and gave them a charge
 to the children of Israel and to Pharaoh the king of Egypt, for the bringing of the
 14 children of Israel out of the land of Egypt; these were their patriarchal houses:

THE sons of Reuben the first-born of Israel were Hanoch, Phallu, Hezron and
 Charmi. These were the families of Reuben.

15 THE sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the
 son of a Chanaanite woman. These were the families of Simeon.

VARIOUS READINGS.

CH. VI. v. 6. † SYR. and partly some MSS. of SEP.—V. 9. † SAM. Compare ch. xiv. 12.

EXPLANATORY NOTES.

Ch. vi. ver. 2. *My name IEVE to them I did not manifest.*
 There are but two ways of reconciling this with at least a
 dozen passages in Genesis. The first is, to suppose that in all
 those passages the word IEVE, or *Yehovah* (The LORD), has
 been foisted into the text either for *Elohim* (God) or *Adonai*
 (*my lord*, or *sir*): and I confess I am much inclined to think
 that this has been the case.—If this be not admitted, we
 must then explain the present passage thus: Although the
 name *Yehovah* was known to the patriarchs, yet they had
 not seen its efficacy exerted, to fulfil the promises made to
 them. Compare ch. 3. 14, 15. and see c. 2.—The expedi-
 ent of rendering the words interrogatively is forced, and

ungrammatical; and would probably never have been thought
 of, but to save a seeming inconsistency. See c. 2.

V. 4. *To give them;* i. e. their posterity.

V. 13. It is evident that the thread of the narration is
 here interrupted; and that the first verse of the next chapter
 should follow ver. 12 of this. What is included in a parenthe-
 sis, then, may be considered as an incidental fragment from the
 genealogical records, introduced for the sole purpose, it
 should seem, of shewing who Moses and Aaron were: and
 therefore the author, after slightly mentioning the elder
 tribes of Reuben and Simeon, giveth a detailed account of
 the descendants of Levi; and then stops short.

OF the sons of Levi these are the names, according to their genealogies: Ger- 16
thom, Koath and Merari.—Now the years of the life of Levi were an hundred and
thirty-seven years.

THE sons of Gerthom, according to their families, were Libni and Shimi. 17

THE sons of Koath were Amram, Izhar, Hebron and Uziel.—Now the years of 18
the life of Koath were an hundred and thirty-three years.

THE sons of Merari were Mahali and Mushi. These were the families of Levi, 19
according to their genealogies.

AMRAM took, for his wife, Jochabed his uncle's daughter; who bare to him 20
Aaron and Moses; † and, their sister, Mary. |—Now the years of the life of Amram
were an hundred and || thirty-seven | years.

THE sons of Izhar were Korah, Nepheg and Zichri. 21

THE sons of Uziel were Misael, Elzaphan and Sithri. 22

AARON took, for his wife, Elisheba, daughter of Aminadab, and sister to Naa- 23
thom; who bare to him Nadab, Abiu, Eleazar and Ithamar.

THE sons of Korah were || Afir, Elkanah and Abiasaph. These were the families 24
of the Korahites.

ELEAZAR, the son of Aaron, took for his wife one of the daughters of Phutiel; 25
who bare to him Phinehas.

SUCH were the Levitical patriarchs, according to their families; and such were 26
that Moses and that Aaron, to whom the LORD said: "Bring the children of Is-
rael out of the land of Egypt, with all their hosts."—They who spoke to Pha- 27
raoh the king of Egypt, for the purpose of bringing the children of Israel out of
† the land of | Egypt.—Such were Moses and Aaron.)

Now on that day, in which the LORD, addressing himself to Moses in the land 28
of Egypt, spoke to him, saying: "I am the LORD. Speak thou to Pharaoh the 29
king of Egypt whatsoever I shall say to thee;" and Moses replying to the LORD: 30
"How shall Pharaoh hearken to me, ineloquent as I am?" the LORD said to Mo- 1
ses: "Lo! I appoint thee a God to Pharaoh; and thy brother Aaron shall be thy
Prophet. † To him | thou shalt speak whatsoever I command thee, and thy bro- 2
ther Aaron shall rehearse it to Pharaoh; that he may let the children of Israel go
out of his land. But I will harden the heart of Pharaoh, that I may multiply my 3

VARIOUS READINGS.

V. 20. † SAM. SEP. and partly SYR. Ibid. || So HEB. SYR. ONK. VULG. ARAB. and several copies of SEP.
But SAM. and SEP. A. *thirty-six*. SEP. V. *thirty-two*. See C. R.—V. 24. || *Afir*, SAM.—V. 27. † SAM. SEP.
SYR. ARAB. and 7 MSS. CH. VII. V. 2. † SEP. VULG.

EXPLANATORY NOTES.

V. 20. *His uncle's daughter*, or *cousin* (for so Gr. and Syr. connect the narration with ch. 7. the first verse of which con-
tains God's answer to Moses's objection in 6. 12. I have en-
V. 28. *Now on that day*, &c. This evidently relates to-
v. 11 and 12, which the historian repeats in substance, to-
deavoured to make the connexion clear, without deviating
too much from the letter of the text.

- 4 "signs and prodigies in the land of Egypt. For Pharaoh will not hearken to you,
 "until I lay my hand upon the Egyptians, and by great judgments bring mine
 5 "host, mine own people, the children of Israel, out of the land of Egypt: and † all
 "the Egyptians shall know that I am the LORD; when I shall have stretched forth
 "mine hand upon Egypt, and brought out from among them † my people, | the
 6 "children of Israel." And Moses and Aaron did as the LORD commanded them.
 7 Moses was eighty years old, and Aaron was eighty-three years old, when they *first*
 spake to Pharaoh.

§ 4. The Plagues of Egypt:

- 8 NOW the LORD had warned Moses and Aaron, saying: "If Pharaoh, speak-
 9 "ing to you, shall say: 'Exhibit some † sign or | prodigy;' thou shalt say to
 "Aaron: 'Take thy rod, and throw it down before Pharaoh † and before his ser-
 10 "vants; | and it shall become a serpent.'" And Moses and Aaron went in to Pha-
 raoh, and did as the LORD had commanded them. For Aaron threw down his rod
 11 before Pharaoh and before his servants, and it became a serpent. Then Pharaoh
 called also the sages and forcerers † of Egypt. | And the Egyptian magicians did in
 12 like manner, by their enchantments: for when they threw down, every one his
 13 own rod, *the rods* became serpents. But the rod of Aaron devoured their rods. Yet
 was the heart of Pharaoh so hardened, that he would not hearken to them, as the
 LORD had said.

- 14 THE LORD then said to Moses: "The heart of Pharaoh is hardened. He re-
 15 "fuseth to let go the people. Go thou to Pharaoh in the morning, when he cometh
 "out to the waters; and wait, to meet him, on the brink of the river; taking in
 16 "thine hand the rod, that was turned to a serpent. And thou shalt say to him:
 "'The LORD, the GOD of the Hebrews, hath sent me to thee, saying: 'Let go
 "my people, that they may serve me in the wilderness:' yet, lo! hitherto thou hast
 17 "not hearkened. Thus *therefore* saith the LORD: 'By this shalt thou know, that
 "I am the LORD.'—Lo! with the rod which is in mine hand, I will strike the
 18 "waters that are in the river, and they shall be turned to blood. And the fish in
 "the river shall die; and the river shall so stink, that the Egyptians shall abhor to
 "drink water out of the river."

† AND Moses went, with Aaron, to Pharaoh; to whom they said: "The LORD,
 "the GOD of the Hebrews hath sent us to thee, saying: 'Let go my people, that

VARIOUS READINGS.

V. 5. † SAM. SEP. Ibid. † SAM.—V. 9. † SAM. SEP. Ibid. † SEP.—V. 11. † SEP.—V. 18. † SAM.

EXPLANATORY NOTES.

Ch. vii. v. 9. *A serpent*. The word here rendered *serpent* is not the same as ch. 4. 3.; but denotes rather a species of lizard, perhaps of the crocodile kind.

V. 12. *Devoured*; or, *prevailed over*, from another radical meaning of the word. There is something in all this narrative, and what we read afterwards of these magicians, that

appears to me to baffle all explanation; and therefore I leave it to abler interpreters. See C. R.

V. 17. *The river*. That is, the Nile, with all its branches and canals, it should seem. Some think the waters were not actually turned into blood; but were made of such a turbid red colour as not to be drinkable. See C. R.

“ they may serve me in the wilderness !” yet, lo ! hitherto thou hast not hearkened.
 “ Thus, *therefore*, saith the LORD : ‘ By this shalt thou know, that I am the LORD.’—
 “ Lo ! with the rod that is in mine hand, I will strike the waters that are in the
 “ river, and they shall be turned to blood. And the fish that are in the river shall
 “ die ; and the river shall so stink, that the Egyptians shall abhor to drink water
 “ out of the river.” |

THEN the LORD said to Moses : “ Say to † thy brother | Aaron : ‘ Take thy rod, 19
 “ and stretch out thine hand over the waters of Egypt, over their streams, and over
 “ their rivers, and over their lakes, and over all their cisterns ; that they may become
 “ blood, and that there may be blood, throughout all the land of Egypt, in both
 “ cisterns of wood and stone.’ ” Moses and Aaron did so, as the LORD had commanded. 20
 For † Aaron, lifting up his rod, struck the waters that were in the river, in the sight
 of Pharaoh and in the sight of his servants ; and all the waters that were in the river
 were turned to blood. And the fish that were in the river died ; and the river so 21
 stunk, that the Egyptians could not drink water out of the river : for it was
 blood throughout all the land of Egypt. But, as the Egyptian magicians did, in 22
 like manner, by their enchantments ; the heart of Pharaoh was still so hardened that,
 as the LORD had said, he would not hearken to them ; but turned about, and went 23
 to his own house, without taking even this to heart. Now all the Egyptians digged 24
 about the river for water to drink ; for they could not drink of the waters of the river.

FULL seven days were now past, since the LORD had infected the river ; 25
 when the LORD said to Moses : “ Go to Pharaoh, and say to him : ‘ Thus saith 1
 “ the LORD : Let go my people, that they may serve me. For if thou refuse to let 2
 “ go † my people, | lo ! I will infest thy whole country with frogs. For the river shall 3
 “ so swarm with frogs, that they shall come up and enter into thy houses, and into
 “ thy bed-chambers, and on thy beds ; and into the houses of thy servants and of
 “ thy people ; and into thine ovens and thy kneading-troughs. On thyself, and on 4
 “ all thy servants, and on † all thy people shall the frogs come up.’ ”

† MOSES went, with Aaron, to Pharaoh ; to whom they said : “ Thus saith the
 “ LORD : ‘ Let go my people, that they may serve me. For if thou refuse to let
 “ go *my people*, lo ! I will infest thy whole country with frogs. For the river shall so
 “ swarm with frogs, that they shall come up and enter into thy houses, and into
 “ thy bed-chambers, and on thy beds ; and into the houses of thy servants, and of
 “ thy people ; and into thine ovens and thy kneading-troughs. On thyself, on all
 “ thy servants, and on † all thy people shall the frogs come up.’ ” | Then said the 5

VARIOUS READINGS.

V. 19. ~~SEP.~~—V. 20. † SEP. SYR. CH. VIII. v. 2. † 5 MSS.—V. 4. † SYR. ARAB. Ibid. † SAM.

EXPLANATORY NOTES.

Ch. viii. v. 3. *Kneading-troughs*, or *bread-baskets*.

V. 4. *On all thy servants, &c.* The order of the Greek has

been followed, and *all* inserted before *people* on the authority of Syr. and Arab. See c. r.

LORD to Moses: "Say to † thy brother | Aaron: 'Stretch out thine hand, with
 "thy rod *in it*, over the rivers, and over the streams, and over the lakes, and bring
 "up frogs upon the land of Egypt.'" † And Moses said to Aaron: "Stretch out
 "thine hand, with thy rod *in it*, that the frogs may come up upon the land of
 6 "Egypt." | And, Aaron having stretched out his hand, the frogs came up and co-
 7 vered the land of Egypt. In like manner also did the † Egyptian magicians, by
 their enchantments, bring up frogs upon the land of Egypt.

8 THEN Pharaoh called for Moses and Aaron, and said: "Intreat the LORD, that
 "he may take away the frogs from me and from my people; and I will let go *your*
 9 "people, that they may sacrifice to the LORD." Moses then said to Pharaoh: "Deal
 "honourably with me: against when shall I intreat for thee, and for thy servants,
 "and for thy people, that the frogs be removed from thee and thy houses, † and
 10 "from thy servants, and from thy people, | *and remain only in the river?*" He an-
 swered: "To-morrow." "It shall be according to thine own words," said Moses,
 11 "that thou mayest know that there is none like the LORD our GOD. From thee
 "and thy houses, from thy servants and from thy people, the frogs shall depart:
 12 "in the river only shall they remain." Then Moses and Aaron going out from
 Pharaoh, Moses cried to the LORD with respect to the proposal which he had made
 13 to Pharaoh concerning the frogs. And the LORD did according to the word of
 Moses: for the frogs died away from the houses, and from the courts and from the
 14 fields. And *the people* gathered them together in heaps; so that the land stunk *with*
 15 *them*. But when Pharaoh saw that there was respite, he hardened his heart, and,
 16 as the LORD had said, would not hearken to them. The LORD therefore said to Mo-
 ses: "Say to Aaron: 'Stretch out thine † hand with | thy rod *in it*, and strike the
 "dust of the earth, that it may become gnats * throughout all the land of Egypt.'"
 17 And so || they did. For Aaron stretching out his hand, with his rod *in it*, and striking
 the dust of the earth, it became gnats both on man and beast. The whole dust of the
 earth became gnats throughout all the land of Egypt; † and the gnats were both on man
 18 and beast. | In like manner did the magicians try, by their enchantments, to produce
 19 gnats; but could not. The magicians therefore said to Pharaoh: "The finger of a
 "God is this!" Yet Pharaoh hardened his heart, and, as the LORD had said, would
 not hearken to them.

VARIOUS READINGS.

V. 5. † SEP. SYR. and 1 MS. Ibid. † SAM.—V. 7. † SAM. SEP.—V. 9. † SAM.—V. 16. † SAM. SEP.
 Ibid. * *both on men and beasts*, most copies of SEP.—V. 17. || *he*, SYR. and 2 MSS. Ibid. † transposed from
 v. 18.

EXPLANATORY NOTES.

V. 12. *With respect to the proposal, &c.* AL. *On account of the frogs which he (the Lord) had sent on Pharaoh.* the word in a very different meaning; as if the magicians had attempted to counteract the act of Aaron by driving away the gnats.
 V. 16. *Gnats.* Probably, a species of muskitoes, most troublesome insects in Egypt.
 V. 18. *To produce, &c.* The Syr. translator understood art. We can mimic Aaron no further.
 V. 19. *The finger of a God is this.* This is above all our art.

THE LORD then said to Moses: "Rise up early in the morning, and wait for 20
 "Pharaoh: † for, lo! he cometh forth to the waters. And thou shalt say to him:
 "Thus saith the LORD: Let go my people, that they may worship me *. For if 21
 "thou wilt not let go my people, lo! I will send a swarm of beetles upon thyself,
 "and upon thy servants, and upon thy people, and into thy houses; so that the
 "houses of the Egyptians, and the ground on which they *stand*, shall be full of
 "beetles. But I will, on that day, so distinguish the land of Goshen, in which my 22
 "own people dwell, that not a beetle shall be there; to the end thou mayest know,
 "that I, the LORD, || am in the midst of the land, | and make a distinction between 23
 "my own people and thy people. To-morrow shall this sign happen *."

† THEN Moses and Aaron went to Pharaoh, and said to him: "Thus saith the
 "LORD: 'Let go my people, that they may worship me. For if thou wilt not let go
 "my people, lo! I will send a swarm of beetles upon thyself and upon thy servants,
 "and upon thy people, and into thine houses; so that the houses of the Egyptians,
 "and the ground on which *they stand*, shall be full of beetles. But I will, on that
 "day, so distinguish the land of Goshen, in which my own people dwell, that not
 "a beetle shall be there; to the end thou mayest know that I, the LORD, am in the
 "midst of the land, and will make a distinction between my own people and thy
 "people. To-morrow shall this sign happen." |

THUS the LORD did. For there came a very grievous swarm of beetles into the 24
 houses of Pharaoh, and into the houses of his servants, and into † all the land of
 Egypt; † so that | the land was ravaged by the beetles.

THEN Pharaoh called for Moses and Aaron, and said: "Go, sacrifice to your 25
 "GOD in this land." "It would not be proper so to do," said Moses; "for the 26
 "sacrifices which we offer to the LORD our GOD are abominable to the Egyptians.
 "Lo! *then*, were we, before their eyes, to offer sacrifices that are abominable to them,
 "would they not stone us? Let us go a journey of three days into the wilderness, 27
 "and sacrifice to the LORD our GOD; as he shall prescribe to us." "I will let you 28
 "go then," said Pharaoh, "that ye may sacrifice to the LORD in the wilderness;
 "only go not very far away: intreat *the LORD* for me." Moses answered: "Lo! I 29
 "now go out from thee, and will intreat the LORD, that the beetles may, to-mor-
 "row, depart from Pharaoh, and from his servants and from his people: only, let

VARIOUS READINGS.

V. 20. † 2 MSS. Ibid. * *in the wilderness*, most copies of SEP.—V. 22. || *am the God of the whole earth*, some
 copies of SEP.—V. 23. * *in the land*, SEP. Ibid. † SAM.—V. 24. † SAM. SEP. SYR. VULG. Ibid. † SAM.
 SEP. SYR. VULG.

EXPLANATORY NOTES.

V. 21. *Beetles*. Most probably, that species called the *mill-beetle*; the *blatta Egyptiaca* of Linnæus. See C. R. It is a very voracious creature; and not only bites animals, but de-
 V. 26. *Are abominable to the Egyptians*; because some of them, namely, oxen and goats, were accounted sacred in Egypt.

“not Pharaoh any longer prevaricate, so as not to let go the people of Israel to sacrifice to the LORD.” Then Moses went out from Pharaoh, and intreated the LORD. And the LORD did as Moses had said. For the beetles departed from Pharaoh, and from his servants, and from his people: not one remained. Yet, even this time also, Pharaoh hardened his heart; and would not let go the people:

THE LORD, therefore, said to Moses: “Go to Pharaoh, and say to him: ‘Thus saith the LORD, the GOD of the Hebrews: Let go my people, that they may worship me. For if thou refuse to let go † my people, and will still detain them; lo! the hand of the LORD shall be upon thy cattle in the fields. Among the horses, and among the asses, and among the camels, and among the herds and among the flocks there shall be a very grievous mortality. And † in that day | the LORD will so distinguish the cattle † of the children | of Israel from the cattle of the Egyptians, that not aught shall die of all that belongeth to the children of Israel. The LORD hath also appointed the time, saying: To-morrow will the LORD do this thing in the land!’”

† So Moses and Aaron went to Pharaoh, and said to him: “Thus saith the LORD, the GOD of the Hebrews: ‘Let go my people, that they may worship me. For if thou refuse to let go my people, and will still detain them; lo! the hand of the LORD shall be on thy cattle in the fields. Among the horses, among the asses, and among the camels, and among the herds and among the flocks there shall be a very grievous mortality. And in that day the LORD will so distinguish the cattle of the children of Israel from the cattle of the Egyptians, that not aught shall die of all that belongeth to the children of Israel. To-morrow will the LORD do this thing in the land.’” |

THAT thing, on the morrow, the LORD did. For all the cattle of the Egyptians died; but of the cattle of the children of Israel there died not one. And Pharaoh sent to enquire; and, lo! there was not so much as one dead of the cattle † of the children | of Israel. Yet Pharaoh hardened his heart, and would not let go the people.

THE LORD, therefore, || said to Moses and Aaron: | “Take handfuls of furnace-ashes; which let Moses sprinkle toward the heavens, in the sight of Pharaoh *, that, becoming dust over all the land of Egypt, it may produce an ulcerous inflammation, on man and on beast, throughout all the land of Egypt.” Furnace-

VARIOUS READINGS.

CH. IX. v. 2. † SEP. and 2 MSS.—V. 4. † most copies of SEP. Ib. † SEP. ARAB. and 1 MS.—V. 5. † SAM. V. 7. † SAM. SEP. and 23 MSS.—V. 8. || spoke to Moses and Aaron, saying, SEP. Ib. * and of his servants, SEP.

EXPLANATORY NOTES.

Ch. ix. v. 6. *All the cattle*; i. e. a great number, of every breed; and, indeed, in the exaggerative language of all people: for such is very often the whole import of *all* in Hebrew. Comp. v. 19.

ashes they took, and presented themselves to Pharaoh : * when Moses having sprinkled *the ashes* toward the heavens, they produced an ulcerous inflammation both on man and on beast. And the magicians could not stand before Moses, because of the inflammation; for the inflammation was on the magicians as well as on || all the other Egyptians. | But the LORD had so hardened the heart of Pharaoh, that he hearkened not to them; as the LORD had foretold to Moses.

AGAIN, *therefore*, the LORD said to Moses : “ Arise early in the morning, and present thyself to Pharaoh, and say to him : ‘ Thus saith the LORD, the GOD of the Hebrews : Let go my people, that they may worship me. Else, I will, on this occasion, inflict all my plagues on thyself, on thy servants and on thy people; that thou mayest know that, in all the earth, there is none like me. Even now I could stretch out mine hand, and smite thee and thy people with pestilence, so that thou shouldest be cut off from the earth. But I have expressly reserved thee for this purpose, that I may shew thee my power, and that my name may be famed throughout all the earth. As still, then, thou exaltest thyself against my people, so as not to let them go ; lo ! to-morrow, about this time, I will rain down a most grievous hail; such as hath not been *seen* in Egypt, since the day of its foundation, until now. Now, therefore, send and gather in thy cattle, and whatsoever *else* thou hast in the fields. Every man and beast, that shall be found in the fields, and hath not been gathered into houses, on whom the hail falleth, shall die.’ ”

† So Moses and Aaron went to Pharaoh, and said to him : “ Thus saith the LORD, the GOD of the Hebrews : ‘ Let go my people, that they may worship me. Else, I will, on this occasion, inflict all my plagues on thyself, and on thy servants, and on thy people ; that thou mayest know that, in all the earth, there is none like me. Even now I could stretch out mine hand, and smite thee and thy people with pestilence, so that thou shouldest be cut off from the earth. But I have expressly reserved thee for this purpose, that I may shew thee my power, and that my name may be famed throughout all the earth. As still, *then*, thou exaltest thyself against my people, so as not to let them go ; lo ! to-morrow, about this time, I will rain down a most grievous hail; such as hath not been *seen* in Egypt, from the day of its foundation, until now. Now, therefore, send and gather in thy cattle, and whatsoever *else* thou hast in the fields. Every man and beast that shall be found in the fields, and hath not been gathered into houses, on whom the hail falleth, shall die.’ ” |—Those among Pharaoh’s subjects, who re-

VARIOUS READINGS.

V. 10. * *and to his servants*, some copies of SEP.—V. 11. || *all the land of Egypt*, SEP. SYR. VULG. and 2 MSS.
V. 19. † SAM.

EXPLANATORY NOTE.

V. 18. *From the day of its foundation*; i. e. since ever it was a nation.

vered the word of the LORD, made their servants and their cattle take refuge in
 21 houses; whilst those, who regarded not the word of the LORD, let their servants
 and cattle remain in the fields.

22 THEN the LORD said to Moses: "Stretch out thine hand toward the heavens,
 "that there may be hail throughout all the land of Egypt; upon man, and upon
 23 "beast, and upon every green herb of the field in the land || of Egypt." | Moses
 stretched out his || rod toward the heavens; and the LORD sent thunder and hail,
 and the lightning ran along upon the earth. Thus the LORD rained down hail up-
 24 on the land of Egypt. And the hail, intermingled with lightning, was exceedingly
 grievous. There had been none like it in any part of Egypt, since it had been a
 25 nation. And the hail smote; throughout the whole land of Egypt, all that were in
 the fields, whether man or beast. Every green herb of the field it also smote; and
 26 every tree of the field it also shattered. Only in the land of Goshen, where dwelt
 the children of Israel, there was no hail.

27 PHARAOH now sent, and called for Moses and Aaron; to whom he said: "Once
 28 "more I have sinned. The LORD is just, but I and my people are wicked. Intreat
 "the LORD † for me, | that there be an end of this mighty thunder, and hail, † and
 29 "lightning; | and I will let you go: nor shall ye be any longer delayed." Moses
 then said to him: "On my going out of the city, I will spread out my hands
 "to the LORD; when the thunder shall cease, and the rain be no more; that
 30 "thou mayest know, that the earth is the LORD's: although I am conscious,
 31 "that neither thou nor thy servants, even yet, revere the LORD God."—Now
 the flax and the barley had been smitten, the barley being in the ear, and the flax
 32 bolling; but the wheat and the rye were not smitten, because they were not yet
 unhusked.

33 So Moses went out of the city from Pharaoh, and spread out his hands to the
 LORD; and the thunder ceased, and the hail and the rain were no more poured out
 34 upon the earth. But when Pharaoh saw that the rain and the hail and the thunder
 had ceased, he sinned yet more, and hardened his heart; both he and his servants.
 35 So the heart of Pharaoh was hardened; nor would he let go the children of Israel;
 as the LORD had foretold to Moses.

VARIOUS READINGS.

V. 22. || wanting in SEP.—V. 23. || *band*, SEP.—V 28. † SEP. Ib. † SEP.

EXPLANATORY NOTES.

V. 24. *There had been none like it, &c.* Hail is rarely seen in Egypt; or even rain. It is chiefly watered by the inundations of the Nile. Hence this plague would be the more unexpected and terrible.

V. 31 and 32. These verses, it should seem, would come in more naturally after v. 26. But there is no variation in

the copies or versions; and such incidental parentheses are not uncommon in the Hebrew writings.

V. 31. *Rye*, or *spelt*; a species of long bearded wheat.

Ib. *Were not yet unhusked*; i. e. they were either not sprung up at all, or were still in the husk. This latter is the most probable. The barley-harvest in Egypt precedeth the wheat-harvest by a whole month.

AGAIN, therefore, the LORD || said to Moses: | “Go to Pharaoh—(for I have
 “hardened his heart, and the hearts of his servants; that I may display these my
 “wonders among them; and that ye may have to tell in the hearing of your chil-
 “dren and of your grand-children how severely I treated the Egyptians; and what
 “wonders I displayed among them: thus shall ye know, that I am the LORD, † your
 “GOD.)—and thou shalt say to Pharaoh: ‘Thus saith the LORD, the GOD of the
 “Hebrews: How long wilt thou refuse to humble thyself before me? Let go my
 “people, that they may worship me. For if thou refuse to let go my people; lo!
 “I will, to-morrow, bring locusts into thy territories, and they shall so cover the
 “face of the earth that it will be impossible to see the earth; and they shall de-
 “vour all that is left remaining to you, that escaped the hail. Every green herb of
 “the earth, and the fruit of every tree, that groweth to you out of the field, shall
 “they devour. And they shall fill thy houses and the houses of thy servants, and
 “the houses of all the Egyptians: such a thing as neither your fathers nor your
 “grand-fathers ever saw, from the day of their first existence upon the earth, until
 “this day.” |

So Moses and Aaron went to Pharaoh, and said to him: “Thus saith the LORD,
 “the GOD of the Hebrews: ‘How long wilt thou refuse to humble thyself before
 “me? Let go my people, that they may worship me. For if thou refuse to let go
 “my people; lo! I will, to-morrow *, bring locusts into thy territories; and they
 “shall so cover the face of the earth, that it will be impossible to see the earth; and
 “they shall devour all that is left remaining to you, that escaped the hail; † every
 “green herb of the earth and the fruit of | every tree, that groweth to you out of
 “the field, shall they devour; and they shall fill thy houses, and the houses of thy
 “servants, and the houses of all the Egyptians: such a thing as neither your fathers
 “nor your grand-fathers ever saw, from the day of their first existence upon the
 “earth, until this day.’” And (having said this) he turned about, and went out from
 Pharaoh.

THEN the servants of Pharaoh said to him: “How long shall this be a snare for
 “us? Let go the men, that they may worship the LORD, their GOD. Knowest thou
 “not, yet, that Egypt is ruined?” Moses and Aaron being then brought back to
 Pharaoh, he said to them: “Go, worship the LORD your GOD.—But who, and
 “who are to go?” Moses answered: “With our young and with our old we
 “must go. With our sons and with our daughters, with our flocks and with our

VARIOUS READINGS.

CH. X. v. 1. || spoke to Moses, saying, SEP.—V. 2. † SAM.—V. 4. * about this time, SEP.—V. 5. † SAM.

EXPLANATORY NOTES.

CH. x. v. 2. *How severely I treated.* Such, I think, is insult. Hence the Greek translators render it by *illude*, the meaning of the Hebrew word; which, however, imports See C. R. that sort of ill treatment which is attended with a kind of

- “herds must we go: for we have to celebrate a festival of the LORD † our GOD.”
- 10 But Pharaoh said to them: “So may the LORD be with you, as I let go both you
- 11 “and your families! See, *only*, what evil views ye have! || Not so, *then*, | but go, ye
- “men, and worship the LORD; since this ye requested.”—So they were driven out from the presence of Pharaoh.
- 12 THEN the LORD said to Moses: “Stretch out thine hand over the land of
- “Egypt for the locusts; that they may come upon the land of Egypt, and devour
- “every green herb of the earth † and the fruit of every tree | which the hail hath
- 13 “left.” Moses stretched out his || hand || over the land of Egypt; | and the LORD
- brought an east wind upon the land all that day and all the night; *and* when the
- 14 morning came, the east wind brought the locusts. And the locusts overspread the
- whole land of Egypt, and lighted in very great numbers in every quarter of Egypt.
- 15 Such locusts, before them, had never been; such, after them, will never be. For
- they so covered the face of the whole country, that the earth was darkened; and
- they devoured every green herb of the earth, and the fruit of every tree which the
- hail had left. Nothing green remained, either on the trees or on the herbs of the
- earth, throughout the whole land of Egypt.
- 16 PHARAOH then, in haste, called for Moses and Aaron; to whom he said: “I have
- 17 “sinned against the LORD your GOD, and against you. Now, therefore, I pray
- “you, forgive, this once *more*, my sin; and intreat the LORD your GOD, that he
- “may only remove from me this calamity.”
- 18 MOSES then went out from Pharaoh, and intreated the LORD. And the LORD
- 19 brought about a very strong west wind, which carried off the locusts, and threw
- them into the red-sea. There remained not a single locust in any quarter of Egypt.
- 20 But the LORD had so hardened the heart of Pharaoh, that he would not yet let go
- the children of Israel.
- 21 AGAIN, therefore, the LORD said to Moses: “Stretch out thine hand toward the
- “heavens, that there may be darkness over all the land of Egypt; darkness palpa-
- 22 “ble.” Moses stretched out his hand toward the heavens, and there was a thick
- 23 darkness over all the land of Egypt for three days. For three days no one could
- see another; nor did any one stir from his own place. But all the children of Israel
- had light in their dwellings.
- 24 THEN Pharaoh called for Moses † and Aaron, | and said to them: “Go, worship
- “the LORD, † your GOD; | *and* let your families also go with you. Only let your

VARIOUS READINGS.

V. 11. || *therefore*, SAM.—V. 12. † SAM. SEP.—V. 13. || So SAM. and ARAB. The REST, *red*. Ib. || *towards the heavens*, SEP.—V. 24. † SAM. SEP. VULG. and 2 MSS. Ib. † SAM. SEP. and 1 MS.

EXPLANATORY NOTES.

V. 13. *An east wind*, blowing from Arabia; where locusts are often extremely numerous and destructive. *have never since been*. See C. R.

V. 19. *The red-sea*. In Heb. *the sea of suph*, or *sedge sea*; now the *Arabic gulf*. See C. R.

V. 14. *Will never be*; or, perhaps, with Houbigant,

"flocks and your herds remain." But Moses said: "Thou must allow us also vic- 25
 "tims and sacrifices, which we may offer to the LORD, our GOD. Our cattle then 26
 "must also go with us; not a single hoof shall be left behind. For of them must
 "we take to worship the LORD, our GOD; nor do we know with which of them
 "we must worship the LORD, until we come thither." But the LORD had so hard- 27
 "ened the heart of Pharaoh, that he would not yet let them go. And Pharaoh said 28
 to Moses: "Be gone from me, and beware of seeing my face again: for on what
 "day thou seest my face thou shalt die." Moses answered: "Thou hast well 29
 "spoken; I shall no more see thy face."—(For the LORD had said to Moses: "One 1
 "plague more I will bring upon Pharaoh and upon the Egyptians; after which he
 "will let you go hence. And when, at length, he shall let you go, he will even
 "urge your departure. Speak, therefore, in the hearing of the people; and let every 2
 "man ask of his neighbour, and every woman of her neighbour, utensils of silver
 "and utensils of gold, † and raiment. | For I will give the people such favour in the 3
 "eyes of the Egyptians, † that they will give them what they ask. And about mid-
 "night I will go through the land of Egypt; and every first-born in the land of
 "Egypt shall die, from the first-born of Pharaoh who sitteth upon his throne, to
 "the first-born of the maid-servant that sitteth behind the mill; and even unto the
 "first-born of every beast. And there shall be a great cry throughout all the land of
 "Egypt, such as was never heard before, nor will ever be heard again. But among
 "all the children of Israel, not a dog shall move his tongue against either man or
 "beast; that thou mayest know how wonderfully the LORD distinguisheth the Is-
 "raelites from the Egyptians." |)—Now Moses was a very great man || in the land
 of Egypt, both in the eyes of Pharaoh's servants and in the eyes of the people |. And 4
 Moses said † to Pharaoh: "Thus saith the LORD: 'Israel is my son, my first-born;
 "and I have said to thee: Let go my son, that he may worship me; but as thou hast
 "refused to let him go, lo! thine own son, thy first-born, the LORD is about to slay |.'
 "For thus (continued Moses) saith the LORD: 'About midnight I will go through
 "† the land of | Egypt; and every first-born in the land of Egypt shall die, from the 5
 "first-born of Pharaoh that sitteth upon his throne, to the first-born of the servant-
 "maid that sitteth behind the mill; and even to the first-born of every beast. And there 6

VARIOUS READINGS.

CH. XI. v. 2. † SAM. SEP. and 1 MS.—V. 3. † SAM. Ib. || in the eyes of the Egyptians, and in the eyes of Pharaoh
 and of his servants, SEP. and partly 8 MSS. See C. R.—V. 4. † SAM. Ib. † SAM. ARAB.

EXPLANATORY NOTES.

V. 28. From the difficulty of reconciling these two last verses with what followeth, Houbigant would transpose them to the next chapter, and insert them in the middle of ver. 8: but by following the Sam. copy, and putting the three first verses of the next chapter in a parenthesis, there will be no need of so violent a transposition. See C. 2.

Ch. xi. v. 1. (For the Lord, &c. This and the two following verses are evidently a parenthesis. See the next note.

V. 3. Every first-born; being a male: for so the word is to be understood.

V. 4. Moses said to Pharaoh; i. e. before he went out from his presence; to be connected with v. 29. of the preceding chapter.

Ib. Thus saith the Lord. See ch. 4. 22.

V. 5. That sitteth behind the mill. For the purpose of turning it; the most menial and laborious office a woman could be put to. The mill here alluded to is an hand-mill, composed of two small stones, only; the upper of which is turned by means of a wooden handle. It was, not long ago, used in some parts of this island.

- “ shall be a great cry throughout all the land of Egypt; such as was never heard
 7 “ before, nor will ever be heard again. But amongst all the children of Israel, not a
 “ dog shall move his tongue, against either man or beast; that thou mayest know
 8 “ how wonderfully the LORD distinguisheth the Israelites from the Egyptians.” Then
 “ shall all these thy servants come down to me, and bow themselves to me, saying:
 “ ‘ Go out of the land; both thou, and the people under thy conduct.’ After which
 “ I will go out.”—And, so saying, he went out from the presence of Pharaoh with
 great indignation.
 9 Now the LORD had said to Moses: “ Pharaoh will not hearken to you; that
 10 “ † my signs and | my wonders may be multiplied in the land of Egypt.” Though
 Moses and Aaron, therefore, had done all those † signs and | wonders in the land of
 Egypt; in the presence of Pharaoh: yet the LORD had so hardened the heart of
 Pharaoh that he would not let go from || his land | the children of Israel.

§ 5. Institution of the Paschal Solemnity, &c.

- 1 THE LORD, now, spoke to Moses and Aaron, in the land of Egypt, saying:
 2 “ This month shall be to you the chief of months; the first among the months of
 3 “ the year. Speak, then, to the whole community † of the children | of Israel, say-
 “ ing: ‘ On the tenth day of this month, let every head of a family among you pro-
 4 “ vide a lamb; a lamb for each family. Or, if the family be too small for a whole
 “ lamb, let him and his neighbouring house-holder take one. By the number of
 “ persons, ye shall reckon for the lamb; each of you according to his own eating.
 5 “ Let your lamb be without blemish, a male of one year. From the sheep or from
 6 “ the goats ye may take it. And let it be kept by you, until the fourteenth day of
 “ this month; when every convoked assembly † of the children | of Israel shall kill
 7 “ it, at twilight, in the evening. And of the blood let them take and sprinkle on
 “ the two door-posts and on the lintel of the houses in which they shall eat it.
 8 “ And let them, that same night, eat the flesh roasted by fire: with unleavened bread,
 9 “ and with bitter herbs let them eat it. Ye shall not eat of it either raw, or boiled

VARIOUS READINGS.

- V. 9. † SEP.—V. 10. † SEP. Ib. || the land of Egypt, SEP. CH. XII. V. 3. † SAM. SEP. and 50 MSS.—
 V. 6. † SAM. SEP. SYR. VULG. ARAB. and 5 MSS.

EXPLANATORY NOTES.

V. 7. *Not a dog, &c.* A proverbial expression, denoting perfect tranquillity. Comp. Job. 10. 21. and see c. r.

Ch. xii. v. 2. *This month, &c.* The month *Nisan*, corresponding with part of our March, but chiefly with our April; and which was henceforth to be the first month of the Jewish year, instead of *Tisri*, which answers to our September and October.

V. 3. *A lamb.* The word signifies neither *lamb* nor *kid*, but either at a certain age: for which we have no term in English.

V. 7. *Lintel.* Although I have retained the common rendering, I am far from being satisfied of its propriety. I suspect that the Hebrew word means rather a *window* of some sort or other: perhaps an opening in the roof through which the light entered. See c. r.

V. 8. *Bitter herbs.* Perhaps a species of centaury. See c. r.

V. 9. *Raw; i. e. crude, or par-boiled; as we still use the word.*

"in water; but roasted by fire, head, legs, and carcase together. And ye shall let 10
 "none of it remain until the morning *; or if aught of it remain until the morn-
 "ing, ye shall burn it with fire. And thus ye shall eat it: your loins girded, 11
 "your sandals on your feet, and your staves in your hands: and in a hurry ye shall
 "eat it; it is a skip-offering to the LORD. For I will, this night, pass through the 12
 "land of Egypt, and will smite every first-born in the land of Egypt, both of man
 "and of beast. And on all the mighty ones of Egypt I, the LORD, will execute
 "judgment. But on the houses wherein ye are, the blood shall be a token for you; 13
 "and when I see the blood I will skip over you; and there shall be no destroying
 "plague among you, while I smite the Egyptians. This day, therefore, shall be 14
 "ever memorable to you; ye shall keep it a festival to the LORD, throughout all
 "your generations; by a perpetual ordinance, ye shall keep it a festival. Seven 15
 "days ye shall eat unleavened bread. From the very first day of the seven ye shall
 "cease to have leaven in your houses: for whosoever eateth aught leavened, from
 "the first day to the seventh day; that person shall be cut off from Israel. On the 16
 "first day, ye shall have an holy convocation; and on the seventh day an holy con-
 "vocation: no work shall be done on them; save what is necessary for each one's
 "eating: that alone may ye do. Now || this commandment | ye shall observe; be- 17
 "cause in the course of that day I brought your hosts out of the land of Egypt.
 "That day, then, ye shall observe * throughout all your generations, by a perpe-
 "tual ordinance. From the fourteenth day of the first month, at even, until the 18
 "twenty-first day of the month, at even, ye shall eat unleavened bread. During 19
 "seven days let no leaven be found in your houses. Whosoever eateth aught lea-
 "vened, let that person be cut off from the community of Israel; whether he be
 "an alien, or a native of the land. Nothing, then, that is leavened shall ye eat: in 20
 "all your habitations ye shall eat unleavened bread." 21

So Moses called for all the elders * of Israel, and said to them: "Choose out for 21
 "yourselves lambs, according to your families, and kill the skip-offering. Ye shall 22
 "then take a bunch of hyssop, and dip it in the blood that *hath been received* in a
 "bason;

VARIOUS READINGS.

V. 10. * *And a bone of it ye shall not break*, SEP. and also SYR. but at the end of the verse.—V. 17. || So SAM.
 SEP. The REST, *unleavened bread*, i. e. *the feast of unleavened bread*. Ib. * *and keep*, SAM.—V. 21. * *of the*
children, SEP.

EXPLANATORY NOTES.

V. 11. *Your loins girded*; i. e. your garments shall be tucked up, as for a journey. Long garments were then in usage; and still are in those countries.

Ib. *In a hurry*. The Hebrew word seems to denote *fearful haste*.

Ib. *A skip-offering*. Such, at least, is the only plausible meaning I can find for the Hebrew term *pesach*, or *pascha*. The destroying angel was to overleap those houses on which the blood was sprinkled. See c. 1.

V. 15. *Seven days*, &c. This and the following regula-

tions were to take place only after the Israelites were settled in the land of Chanaan. See c. 2.

V. 15. *Cut off*, &c. i. e. shall be no longer considered as an Israelite.

V. 16. *An holy convocation*; or, a proclaimed holy day.

V. 17. *I brought*. He had not yet brought them out, but speaks allusively to what was soon to happen. The Gr. and Vulg. render in the future, and so Tyndal, *I will bring*. See c. 2.

V. 22. *The blood that hath been received in a bason*. The Hebrew

“bason, and with the blood in the bason ye shall sprinkle the lintel and both the
 “door-posts; and let none of you go out at the door of his own house until the
 23 “morning. For the LORD will pass through, to smite the Egyptians; and when he
 “shall see the blood upon the lintel and on the two door-posts, he will skip over
 “the door; and will not permit the destroying plague to come into your houses.
 24 “And this rite ye shall observe, as a perpetual ordinance, to you and to your chil-
 25 “dren. And when, on your coming to that land which the LORD hath promised to
 26 “give you, ye shall, † in this month, | observe this worship, if your children should
 27 “say to you: ‘What mean ye by this worship?’ ye shall answer: ‘It is the sacrifice of
 “a skip-offering to the LORD: who, when he smote the Egyptians, skipped over
 “the houses of the children of Israel *who were then* in Egypt; and exempted our
 28 “houses.’” The people assented by profoundly bowing themselves; and the chil-
 dren of Israel went and did as the LORD had given in command to Moses and Aaron:
 so did they.

29 IT was now midnight, when the LORD smote all the first-born in the land of
 Egypt, from the first-born of Pharaoh who sat on his throne, to the first-born of
 30 the captive that *laboured* in a dungeon; and even all the first-born of beasts. Then
 Pharaoh arose in the night, himself and all his servants and all the Egyptians; and
 there was a great cry throughout Egypt: for there was not a house, without one
 31 dead in it. † Pharaoh therefore called for Moses and Aaron, by night, and said † to
 them: | “Arise, be gone from among my people, both ye and the children of Is-
 32 “rael; and go and worship the LORD, on your own terms. Take also, as ye pro-
 33 “posed, your flocks and your herds, and be gone; and only wish me well.” For
 the Egyptians insisted on the people’s being speedily sent out of the land. “For
 “else,” said they, “we are all dead men.”

34 THE people, therefore, took what remained of their yet unleavened dough, wrapt
 35 up in cloths, upon their shoulders. Now the children of Israel had done as Moses
 had bidden them. They had asked of the Egyptians utensils of silver, and utensils
 36 of gold; and raiment. And the LORD had given the people such favour in the eyes
 of the Egyptians, that they gave them whatsoever they asked. Thus they spoiled
 the Egyptians.

VARIOUS READINGS.

V. 25. † SAM.—V. 31. † SEP. SYR. VULG. and I MS. Ib. † SEP. SYR.

EXPLANATORY NOTES.

Hebrew word rendered *bason* is ambiguous, and signifies both a *basin* and a *threshold*; and perhaps it should be taken here in the latter sense, as the Greek translators have equivalently rendered it, *the blood that is by the door*. The hyssop might be dipped in the blood that was collected about the threshold, where probably the lamb was killed. Or it may signify the whole porch before the door. See c. x.

V. 27. *The people*; i. e. the elders who were present. This should be joined to v. 28.

V. 34. *What remained of their yet unleavened dough*; i. e. what had not been eaten with the paschal lamb. See c. x. This they wrapped up in cloths, or knapsacks; to be used when need were.

§ 6. *The Departure of the Israelites from Egypt.*

THE children of Israel now moved from Rameses to Succoth; being about six hundred thousand marching men; beside women and children. A mixt multitude went also along with them; with flocks, and herds, and *other* cattle in great abundance. And of the dough, which they brought out of Egypt, they baked unleavened bread; for it had not been leavened, because, being thrust out of Egypt, they could make no delay; nor had they made for themselves any provision of victuals.

Now the *whole* sojournment which the children of Israel † and their *fore-fathers* | had made † in the land of Chanaan and | in the land of Egypt was four hundred and thirty years. For it was at the end of four hundred and thirty years, that the whole host of the LORD went out, in the course of one and the same day, from the land of Egypt. Hence, that night is kept a vigil to the LORD, for having brought them out of the land of Egypt on it; a night to be kept a vigil to the LORD, by the children of Israel, throughout all their generations.

“Now this,” said the LORD to Moses and Aaron, “is the ordinance of the skip-offering. No alien shall eat of it. No one’s servant even, though bought with † his own | money, shall eat of it until ye have circumcised him. A sojourner or hireling shall not eat of it. In one and the same house let it be eaten. * A bit of its flesh ye shall not carry abroad out of the house; nor a bone of it shall ye break. This the whole community † of the children | of Israel shall observe.—But if a stranger, who sojourneth among you, would make a skip-offering to the LORD; let all his males be circumcised; and then let him approach and make it; and let him be as a native of the land: but let no uncircumcised person eat of it. For the native, and for the stranger who sojourneth among you, there shall be but one law.”—Now all the children of Israel did as the LORD had given in command to Moses and Aaron: so did they.

It was in the course of that day, in which the LORD brought the children of Israel, with all their hosts, out of the land of Egypt, that the LORD spoke to Moses and Aaron, saying: “Consecrate to me every male first-born. The male firstling of every womb among the children of Israel, be it of the human or brute kind, is mine.”

Moses said to the people: “Remember this day, in which ye came out of † the land of | Egypt from a state of servitude: for thence, with a strong hand, did the

VARIOUS READINGS.

V. 40. † SAM. and most copies of SEP. Ib. † SAM. SEP. and 1 MS. See C. R.—V. 44. † SAM.—

V. 46. * ye shall not leave aught of it until the morning, some copies of SEP.—V. 47. † SEP. VULG. ARAB. and 9 MSS. CH. XIII. V. 3. † SAM. SEP. SYR.

EXPLANATORY NOTES.

V. 51. *With all their hosts.* Wives, children, cattle, and all that belonged to them. Ch. xiii. 2. Compare ch. 22. 29: 34. 19. Levit. 27. 26. Numb. 3. 13: 8. 16, 17: 18. 15. Luke. 2. 23.

4 "LORD bring you out. On this day, then, of the month *Abib*, in which ye came
 5 "out, let ~~nothing leavened~~ be eaten. And when the LORD † your GOD | shall have
 "brought you into the land of the Chanaanites, Hethites, Amorites, † Pherizites,
 "Gergasites, | Hevites, and Jebusites; which, he ~~swore~~ to your forefathers, he would
 "give to you (a land flowing with milk and honey); ye shall, in this month, ob-
 6 "serve this rite of worship. || Seven days ye shall eat unleavened bread. And *on the*
 7 "*first*, and on the seventh day, let there be a festival to the LORD. During the seven
 "days, let unleavened bread be eaten; let nothing leavened be seen with you. Be
 8 "no remainder *of leaven* seen with you, throughout all your districts. And, in that
 "day, ye shall inform your children, saying: 'It is on account of what the LORD
 9 "did for us when he brought us out † of the land | of Egypt.' And let *this rite* be
 "to you as a token upon your hands, and as a memorial between your eyes; that
 "the law of the LORD may be ever in your mouths; for with a strong hand hath
 10 "the LORD brought you out † of the land | of Egypt. Ye shall, therefore, from
 11 "year to year, observe, in its own season, this ordinance. Moreover, when the
 "LORD † your GOD | shall have brought you into the land of the Chanaanites,
 12 "and given it to you, as he swore to || your forefathers; the first-born of every
 "woman, and the first-yeaned of every brute, that belong to you, being males, ye
 13 "shall devote to the LORD. Every male firstling of an ass ye shall redeem with a
 "lamb or kid; or, if ye will not redeem it, ye shall break its neck; but every male
 14 "first-born of your own children ye shall redeem. And if, in time coming, your
 "children shall ask you, saying: || 'What meaneth this?' | ye shall say to them:
 "'With a strong hand the LORD brought us out † of the land | of Egypt; from a
 15 "state of servitude. For, when Pharaoh obstinately refused to let us go, the LORD
 "slew every male first-born in the land of Egypt, from the first-born of mankind
 "to the first-born of the brute-kind; therefore we sacrifice to the LORD every
 "male firstling *of the brute kind*, and redeem every male first-born of our own chil-
 16 "dren.' Let this, therefore, be † to you | as a token upon your hands, and as a
 "memorial between your eyes; for with a strong hand the LORD brought || you
 "out of Egypt."

VARIOUS READINGS.

V. 5. † SAM. SEP. TARG. and 3 MSS. Ib. † SAM. SEP.—V. 6. || *six*, SAM. SEP.—V. 8. † One copy of SEP.
 and COPT.—V. 9. † SAM. SEP. and 2 MSS.—V. 11. † SAM. SEP. and 2 MSS. Ib. || So SEP. and 2 MSS. The
 REST, *to yourselves and to your forefathers*.—V. 14. || *What observance is this?* 1 MS. Ib. † SEP. VULG.—
 V. 16. † SAM. SYR. and 1 MS. Ib. || So SAM. SYR. and most copies of SEP. The REST, *us*.

EXPLANATORY NOTES.

V. 4. *Abib*. The month of green corn; or that in which the corn, in Judea, begins to ripen; otherwise called *Nisan*. It corresponds with a part of our March, and a still greater part of April. See ch. 12. 2.

V. 6. The words in *Italics* are supplied from ch. 12. 16. and were probably here also at first; although there be now no vestige of them in any copy or version.

V. 9. *Be in your mouths*; i. e. be the ordinary subject of your conversation, and the principal object of your attention.

V. 13. *A lamb or kid*. There is only one word in the original; but it signifies either of these.

Now, when Pharaoh let go the people, GOD did not lead them by the way of the land of the Philistines, although it was the nighest: "For the people (said he), on their seeing war, may repent, and return into Egypt." GOD, therefore, led them about by the way of the wilderness of the red-sea. In battle-array, nevertheless, did the children of Israel march out of the land of Egypt. And Moses took with him the bones of Joseph. For † Joseph had strictly adjured the children of Israel, saying: "When GOD shall effectually visit you, ye shall hence carry up with you my bones."

FROM Succoth then they journeyed, and encamped in Etham, at the extremity of the wilderness; the LORD going before them, by day in a pillar of cloud to lead them on the way, and by night in a pillar of fire to give them light; so that they might march either by day or by night. By day the pillar of cloud, by night the pillar of fire, || was never removed from before the people.

§ 7. The Passage of the Red-Sea, &c.

THE LORD now spoke to Moses, saying: "Bid the children of Israel turn about, and encamp before Phi-ahiroth, between Migdol and the sea: over against Baalzephon, by the sea, shall ye encamp. For † to his people | Pharaoh will say of the children of Israel: 'They are bewildered in the land; the wilderness hath inclosed them.' And I will embolden the heart of Pharaoh to pursue them, that I may triumph over Pharaoh and over all his forces: and the Egyptians shall know that I am the LORD." This they did.

BUT when it was told to the king of Egypt that the people had fled, the hearts of Pharaoh and of his servants were changed with regard to the people; and they

VARIOUS READINGS.

V. 19. † SAM.—V. 22. || *he never removed*, HEB. CH. XIV. v. 3. † SEP.

EXPLANATORY NOTES.

V. 17. *By the way of the Philistines.* The common road from Egypt to Chanaan was by Gaza, through the country of the Philistines. But as these were a warlike people, and would naturally be alarmed at the approach of 600,000 men, they would undoubtedly dispute their passage; and the Israelites, long depressed with servitude, and unpractised in arms, might be terrified at the first onset, and return to their former habitations.

V. 19. *In battle-array.* That this is at least the appropriated meaning of the Hebrew word, is clear from other passages where it occurs: but as its primary signification is *five*, it is hard to say whence arose that appropriation. Two suppositions seem equally probable: either that they were ranked *five* abreast; or marched in separate bands of *fifty*; or, perhaps, in *five divisions*. The Greek translator understood it differently, and rendered, *in the fifth generation*. See C. 2.

V. 20. *In Etham, &c.* This perhaps would be more pro-

perly rendered, *at the extremity of the wilderness of Etham*; although Etham might be the name of a particular place, from which that part of the wilderness was denominated. Comp. Numb. 33. 6.

V. 21. *A pillar of cloud, &c.* Some would translate, *a constant cloud, a constant light*. There seems to be no good reason for departing from the common rendering. It was the same cloud, dense and dark by day, and luminous by night.

Ch. xiv. v. 4. *I will embolden, &c.* See the note on ch. 7. 3.

V. 5. *Had fled, or were fleeing.* They had now been three days in the wilderness; and, instead of returning, seemed disposed to pursue their journey: although, from the information that had been brought to Pharaoh, they had mistaken their way, and so entangled themselves between the desert, the sea, and a chain of mountains, that he thought they could not possibly escape him.

said :

6 said: "What is this we have done, in letting go † the children of | Israel from
 7 "serving us?" † Pharaoh, therefore, got ready his || chariot, and took with him † all
 8 his people: namely, he took six hundred chosen chariots, and all the cavalry of
 9 Egypt; with captains over the whole. For the LORD emboldened the hearts of Pharaoh king of Egypt, † and of his servants, | to pursue the children of Israel, who
 10 were now manifestly going off. The Egyptians then, *that is*, the whole strength of
 11 Pharaoh's cavalry, his chariots and his horsemen, pursued them, and overtook them
 12 encamped by the sea at Phi-shiroth, over against Baal-zephon.

13 PHARAOH now || approached; when, lo! the children of Israel, raising their eyes,
 14 beheld the Egyptians marching after them. And the children of Israel were greatly
 15 afraid, and cried to the LORD. And they said to Moses: "Because there were no
 16 "graves for us in Egypt, hast thou brought us out to die in a wilderness? What
 17 "is this thou hast done to us, by bringing us out of Egypt? Is not this what we
 18 "told you in Egypt, saying: 'Let us alone, † we pray thee; | and let us serve the
 19 "Egyptians; for it is better for us that we serve the Egyptians, than that we die
 20 "in a wilderness?'"

21 MOSES said to the people: "Fear not. Await, and see what the LORD will, this
 22 "day, do to save you. For these same Egyptians, whom ye see to-day, ye shall
 23 "never so see again. The LORD will fight for you, while ye shall remain
 24 "quiet."

25 † MOSES then cried to the LORD. | And the LORD said to Moses: "Why criest
 26 "thou to me? Bid the children of Israel march on; and lift thou up thy rod, and
 27 "stretch out thine hand over the sea and divide it; that the children of Israel may
 28 "go through the midst of the sea on dry ground: while, lo! I will so embolden
 29 "the hearts of † Pharaoh and of all | the Egyptians, that they will follow || them:
 30 "and I shall triumph over Pharaoh and all his forces; over his chariots and his

VARIOUS READINGS.

V. 5. † SEP.—V. 6. † SEP. ARAB. and 2 HEB. MSS. Ib. || chariots, SEP. SYR. Ib. † SEP. VULG.—
 V. 8. † SEP.—V. 10. || made his army approach, HEB.—V. 12. † SAM.—V. 14. † SYR.—V. 17. † SEP.
 and 1 MS. Ib. || you, VULG.

EXPLANATORY NOTES.

V. 6. *His chariot*. The Hebrew word, though in the singular, may be rendered *chariots*; but as it may here relate to the king's own chariot, the singular is preferred.

V. 7. *Chosen chariots*; i. e. chariots of war belonging to the state. The Babylonish Talmud calls them *chariots of iron*.

Ib. *All the cavalry*. Others translate, *all the other chariots*.

Ib. *Captains*. The original word seems to denote officers of the third rank from the king; the captain-general being the second, or next to him. See c. x.

V. 8. *Manifestly*; lit. *with an uplifted hand*; so openly and evidently that their designs could no longer be mistaken.

Some, less naturally, explain it, of a full security of their being under the protection of Heaven. See c. x.

V. 10. *Were greatly afraid*. Their situation was indeed alarming: surrounded on one side with precipitous rocks, on another by the sea, and having a formidable army in their rear, they could hardly hope to escape, without a miracle. But had they forgotten the miracles already wrought in their favour? We shall see their conduct throughout to be always the same. Surely never did people better deserve the epithets of *stiff-necked*, *rebellious*, and *perverse*.

V. 13. *So see again*. They shall no more appear formidable to you. The next time ye see them, they shall be dead carcasses floating on the water.

"horsemen:

“horsemen: and from my triumphing over Pharaoh † and all his forces, | over his 18
“chariots and his horsemen, † all the Egyptians shall know that I am the LORD.”

THE angel of GOD, who had *hitherto* gone before the camp of † the children of | 19
Israel, removed now, and went behind them. The pillar of cloud also removed from
before them, and placed itself behind them; going between the camp of the Egypt- 20
tians and the camp of the Israelites; and *while to the former* it was a cloud of dark-
ness, *to the latter* it enlightened the night: so that those came not near to these the
whole night.

MOSES then stretched out his hand over the sea; and the LORD, by a vehement 21
|| east wind, caused the sea to flow off, and turned it into dry ground; so that, the
waters being divided, the children of Israel marched, on dry ground, through the 22
midst of the sea; the waters being, *as it were*, a wall to them, both on their right
hand and on their left. And the Egyptians pursued, and followed them into the 23
midst of the sea; the whole cavalry of Pharaoh, both his chariots and his horse-
men.

IT was now in the morning watch, when the LORD, viewing the Egyptian 24
troops from the pillar of fire and cloud, put them in disorder; and so || entangled 25
the wheels of their chariots, || that they drove them with difficulty. The Egyptians
therefore said: “Let us flee from the Israelites; for the LORD fighteth for them
“against us.” Then the LORD said to Moses: “Stretch out thine hand over the 26
“sea, that the waters may return upon the Egyptians; upon their chariots and upon
“their horsemen.”

MOSES stretched out his hand over the sea; and, about day-break, the sea re- 27
turned to its strength, and met the Egyptians in their flight. Thus the LORD over-
whelmed the Egyptians in the midst of the sea. For the waters returning covered 28
both chariots and horsemen; the whole forces of Pharaoh that had followed the

VARIOUS READINGS.

V. 18. † SAM. SEP. Ib. † SAM. SEP. SYR. and 1 MS.—V. 19. † SAM. ARAB. and 1 MS.—V. 21. || *south*
wind, SAM. ARAB. *scorching wind*, SYR. VULG.—V. 25. || So SAM. SEP. SYR. The REST, *took off*.

EXPLANATORY NOTES.

V. 21. *A vehement east wind*. Some interpreters, from an idea that an easterly wind would have a quite different effect on that part of the Arabic gulf, prefer the Greek and Arabic rendering: *a south wind*. Others, with Syr. and Vulg. translate a *dry, scorching wind*; and some moderns, an *adverse, contrary wind*, which, they think, might have produced *ebb* after *ebb* on the shoal to the north of Suez, still fordable at low water; and so to have given the Israelites sufficient time to pass over dry. I see no cause for abandoning the common reading: for it has not, I think, been yet proved, that a north-east wind is not the most proper to produce the effects here ascribed to it: and as for the *ebb* upon *ebb*, it is now never observed to happen at Suez, where the tides are very regular, and the difference of high and low water only about three feet and a half. See c. 2.

V. 23. *The waters being, as it were, a wall*. It is not necessary to suppose that they stood upright, like real walls; but only that they were deep enough, on each side of the shoal, to prevent the Israelites being flanked, or attacked, from any quarter, but from behind. See c. 2.

V. 24. *The morning watch*. The Jews divided the whole night, from sun-setting to sun-rising, into three watches; which, at this season, must have consisted, each of four hours. The morning watch began then at two in the morning, and ended about six.

Ib. *From the pillar*. Others render, *through the pillar*. Perhaps the Syriac version is still better: *the Lord making himself visible, to the Egyptian troops, in the pillar, &c.* See c. 2.

29 *Israelites* into the sea: not one of them was preserved. But the children of Israel marched, upon dry ground, in the midst of the sea; the waters being, as it were, a wall to them, both on their right hand and on their left. Thus, in that day, the LORD saved the *Israelites* from the hands of the Egyptians; whom they now saw lying dead on the sea-shore. And when the *Israelites* saw the mighty power which the LORD had exercised over the Egyptians, the people revered the LORD; and confided in || the LORD, | and in his servant Moses.

1 THEN sang Moses and the children of Israel this SONG to the LORD, saying:

" || I WILL sing to the LORD! for highly hath he exalted himself: the horse, with his rider, he hath thrown into the sea.

2 " THE LORD is my strength, and the subject of my song: for to me he hath been a Saviour.

" HE is my God, him will I celebrate; the God of my father, him will I extol.

3 " MIGHTY in battle is the LORD! HE whose name is JEVE!

4 " THE chariots of Pharaoh, with his forces, he hath cast into the sea: The choice of his captains || he hath drowned | in the red-sea.

5 " WITH the gulfy billows he covered them; to the bottom they went down like a stone.

6 " THY right hand, O LORD! hath powerfully triumphed: thy right hand, O LORD! hath crushed the foe.

7 " IN the greatness of thine excellency, thou hast overthrown thine opposers: Thy wrath thou commissionedst; them, like stubble, it devoured.

8 " BY the breath of thy nostrils upheaved were the waters; upright stood the surges, like an heap: condensed were the gulfy billows in the midst of the sea.

9 " THE enemy said: ' Let me pursue! I shall overtake; I shall divide the spoil: ' satiated on them shall be my soul: my sword I will draw; mine hand shall them subdue.'

VARIOUS READINGS.

V. 31. || GOD, SEP. CH. XV. V. 1. || al. *we*. See c. R.—V. 4. || So SYR. and most copies of SEP. The REST, have been drowned.

EXPLANATORY NOTES.

Ch. xv. v. 1. *Then sang Moses, &c.* This, I think, is the first regular piece of poetry in the Hebrew scriptures; for neither Lamech's address to his wives, nor the malediction and benedictions of Noah and Isaac; nor even the last words of Jacob, seem to have an indubitable claim to that distinction. Here, indeed, every thing is truly poetical: and a better specimen of the simple sublime cannot easily be produced. From v. 20 it hath been inferred, that it was sung alternately by men and women, with the accompaniment of musical instruments: but the division of its parts, and the manner in which they were performed, are mere matter of conjecture. See the note on v. 21. and c. a.

V. 3. Some interpreters suppose that, after this verse, and again after v. 8. and 13. the first stanza was repeated by Mary and the women. I should rather think that the men repeated every single stanza, after Moses, in much the same manner as our litanies are repeated: and that the women did the like after Mary. See v. 21.

V. 8. *By the breath of thy nostrils*; i. e. by a wind of thy raising. The words might be also rendered: *by the breath of thine anger*.

Ib. *Upheaved*. The Greek translator renders, *divided*; and it is not certain but this may be the better translation.

"WITH thy breath thou blowedst; the sea overwhelmed them: like lead they
 sank in the mighty waters: † Thou stretchedst out thy right hand; the earth
 swallowed them up. |

"WHO, among the mighty ones, is like thee, O LORD? Who, among the mighty
 ones, like thee? excelling in holiness; awful, praiseworthy, working wonders!

"IN thy benevolence thou conductest the people whom thou hast redeemed: in
 thy might thou guidest them into thine own holy abode.

"PEOPLES shall hear, and tremble: horror shall seize the inhabitants of Palestine.

"TERRIFIED, then, shall be the princes of Edom: even the mighty ones of
 Moab a panic shall seize: all the inhabitants of Chanaan shall melt away.

"DREAD and horror shall fall upon them; through the power of thine arm, they
 shall be still as a stone: until thy people pass over, O LORD! until || this people,
 whom thou hast purchased, pass over.

"THESE thou wilt bring in, and plant, in the mountain of thine own inheri-
 tance: the place, O LORD! which thou hast made for thine own abode; the sanc-
 tuary, O LORD! which thine own hands have prepared: where may the LORD
 reign for ever!"

("FOR when the horses of Pharaoh, with his chariots and horsemen, went into
 the sea; the LORD made the waters of the sea return upon them; while the chil-
 dren of Israel marched on dry ground, in the middle of the sea.")

MARY likewise, a prophetess, Aaron's sister, took a tabour in her hand; and after
 her went out all the women, with tabours and timbrels; and || to them | Mary gave
 out the song, † saying: "|| Sing ye to the LORD! for highly hath he exalted himself:
 the horse, with his rider, he hath thrown into the sea, &c."

VARIOUS READINGS.

V. 12. † transposed from after v. 11.—V. 16. || *This thy*, SEP. VULG.—V. 21. || *So* SEP. SYR. ONK. VULG. and
 3 HEB. MSS. The REST, *Mary answered them* (the men). Ib. † SEP. ARAB. Ib. || *So* SAM. HEB. SYR.
 ARAB. ERP. But SEP. VULG. TARG. *let us sing*.

EXPLANATORY NOTES.

V. 12. I think, with Green, that this verse hath been
 transposed, and that it cannot naturally come in but here.

V. 11. *Mighty ones*. Others would render *gods*. See c. x.

V. 14. *Peoples shall hear*. Others render this and the fol-
 lowing verbs in the present tense: *peoples hear*, &c. The an-
 cient translators generally render them in the preterite: but
 it is not credible that the news had reached all those nations
 when this canticle was sung.

V. 17. *In the mountain*; i. e. the mountainous country of
 Judea: though it may also particularly allude to the moun-
 tain on which the temple was to be built.

V. 18. Kennicott makes this verse a grand chorus of men
 and women, and thinks the song ends here. In that case
 v. 19. seems misplaced, and would come in more naturally
 at the end of last chapter; whither Green transposeth it. It
 hath, indeed, nothing of the poetical cast, and therefore,
 though I have marked it, as a part of the song, with in-
 verted commas, I have enclosed it in a parenthesis, as it may,

in reality, be only the historian's annotation, however seem-
 ingly out of its place.

V. 20. *Mary*. The Hebrew word is *Mariam*, but as it is
 the same name with *Mary* in the New Testament, I have,
 after the Latin translator, used the latter here, for the sake
 of uniformity.

Ib. *A prophetess*. This word has the same latitude, in sig-
 nification, as *prophet*. See Gen. 20. 7. It may here mean a
 woman supereminently skilled in music.

Ib. *Timbrel*. A smaller kind of tabour, the *ffrum*. See
 Dissertation on the Music of the Hebrews.

V. 21. *To them Mary gave out the song*; i. e. as I under-
 stand it, she was *precentrix*, or leader of the choir to the wo-
 men; as Moses was to the men. See c. x.

Ib. *Sing ye*.—*Let us sing*. I greatly suspect that neither
 of these readings is the true one; and that there was origi-
 nally in the text, *I will sing*, &c. as in v. 1. for it is hardly
 credible that Mary would change a single word of the canticle.

22 THEN Moses marched the Israelites from the red-se and || brought them |
wilderness of Shur. And they marched † a journey of | three days in the
23 wilderness, without finding water. For, when they came to Mara, they could not
drink of the waters of Mara, because they were bitter; for which reason its name was
24 called Mara [*bitterness*]. And the people murmured against Moses, saying: "What
25 "shall we drink?" And † Moses cried to the LORD; and the LORD shewed him a
certain wood; which when he threw into the waters, the waters became sweet.

HERE it was that *the LORD*, to prove them, made a conditional covenant with
26 them, and said: "If ye will attentively hearken to the voice of the LORD your
"GOD, and do what is right in his eyes, and give ear to his commandments, and
"keep all his statutes; I will inflict on you none of those diseases which I inflicted
"on the Egyptians: for I, the LORD, am your physician."

27 THENCE they came to Elim, where were twelve springs of water and seventy palm
trees: and there they encamped by the waters.

§ 8. Journey from Elim to Mount Sinai, &c.

1 FROM Elim the whole assembly of the children of Israel journeyed, and came
to the wilderness of Sin, between Elim and Sinai, on the fifteenth day of the second
month after their departure from the land of Egypt.

2 AND the whole assembly of the children of Israel murmured against Moses and
3 Aaron in the wilderness; and said to them: "Oh! that it had been granted us to
"die by the hand of the LORD, in the land of Egypt, while we sat by the flesh-
"pots and ate bread to the full! For ye have brought us out into this wilderness;
"to cause to die, by famine, this whole assembly."

11 † BUT the LORD spoke to Moses, saying: "I have heard the murmurings of the
12 "children of Israel. Speak to them, saying: 'At even ye shall eat flesh, and in the
"morning ye shall be filled with bread, that ye may know that I, the LORD, am
"your GOD.'

VARIOUS READINGS.

V. 22. || So SAM. SEP. The REST, *they came*. Ib. † SAM.—V. 25. † SAM. SEP. SYR. and I MS.
CH. XVI. v. 11. † transposed from after v. 10.

EXPLANATORY NOTES.

V. 23. *Without finding water*. Good water is extremely rare in those parts; it is generally of a salish taste, and very unwholesome, as well as unpalatable.

V. 25. *A certain wood*. What wood this was no one, I believe, can positively say: though it must have grown in some abundance on that spot; and, perhaps, still grows there. The first discoverers of the Floridas used sassafras to correct the saltiness of the water.

Ib. *A conditional covenant*; lit. *a covenant and condition*. It evidently refers to what immediately followeth. The event shews how necessary this precautionary trial was, for they very soon broke the agreement. See ch. 16. 2.

V. 27. *Elim*; about two leagues from Tor, and thirty from Corondal.

Ib. *Twelve springs of water*. Shaw could only find nine; the rest were covered up with sand. The greatest part of them are within a garden belonging to the Greek monks of Tor. They are surrounded with a great number of palm-trees (Shaw says above two thousand), the dates of which bring a considerable sum of money to the monks. Stochovius affirms that those waters are of a petrifying quality.

V. 11. This verse and the following are so evidently transposed, that I have made no scruple to restore them, with Houbigant, to their proper place.

"FOR, lo! (said the LORD to Moses) I will rain bread for you from the heavens; 4
 "of which let the people go out and gather daily the quantity sufficient for that
 "day (that I may prove them, whether they will walk by my || laws, or not); but 5
 "on the sixth day, let it so be, that what they bring in be the double of what they
 "gather every other day."

So Moses and Aaron said to the whole † assembly | of the children of Israel: 6
 "At even, ye shall know, that the LORD brought you out of the land of Egypt;
 "and, in the morning, ye shall see the glory of the LORD; on his hearing your 7
 "murmurings against himself: for what are we, that against us ye should murmur?
 "And *this* (said Moses) *ye shall know and see*, by the LORD's giving you, in the 8
 "evening, flesh to eat, and, in the morning, bread to the full; on his hearing your
 "murmurings which ye murmur against himself: for, not against us are your mur-
 "murings; but against the LORD. And Moses said to Aaron: "Say to the 9
 "whole assembly of the children of Israel: 'Come near before the LORD; for he
 "hath heard your murmurings.'" And while Aaron was speaking to the whole 10
 assembly of the children of Israel, they looked toward the wilderness; when, lo! the
 glory of the LORD appeared in the cloud. †

It was now evening; when a *flight* of quails came up and covered the camp. 13
 And in the morning there was a fall of dew round about the camp. And when the 14
 fall of dew was gone off, lo! *there remained* on the surface of the wilderness some-
 thing small and shining; small as the hoar-frost on the earth. Which when the 15
 children of Israel saw, they said one to another: "What is it?" [*MAN-HU?*] For
 they knew not what it was. And Moses said to them: "This is the bread, which
 "the LORD giveth you to eat. And this is what the LORD hath ordered *concern-* 16
 "ing it. Gather of it, each of you according to his eating, an omer for every one.
 "Each of you shall take of it, in proportion to the number of persons that are in
 "his tent."

THE children of Israel did so, and gathered some more, some less. But when 17
 they measured it with an omer, he who had too much kept not the overplus; and
 he who had too little suffered no lack. They gathered, each according to his eat-

VARIOUS READINGS.

V. 4. || SO SAM. SYR. ARAB. THE REST, *law*.—V. 6. † SEP. and I SAM. and I HEB. MS.—V. 11, 12. † See after v. 3.

EXPLANATORY NOTES.

V. 8. *This ye shall know and see.* Supplied from the words above; which, according to a common ellipsis of Hebrew grammar, are understood here.

V. 13 *Quails.* The quails are small birds of the gallina kind, somewhat resembling the partridge, and of a good taste.

Ib. *Came up.* From the Arabic gulf, which, in the spring, they fly across in great numbers; and are often so fatigued after their passage, as to become an easy prey wherever they alight. See c. 8.

V. 16. *What is it?* Heb. *Man-hu*; which some would render, *It is manna*, contrary to all the *ancient* interpreters, and to the context. Thence, however, the *manna* may have taken its name; which, abating the miraculous quantity, is still found in the deserts of Arabia; and has, partly at least, the same qualities with that of the Israelites. See c. 8.

V. 16. *According to his eating*; lit. *according to the mouth of his eating*, i. e. the number of mouths in his family. See ch. 12. 4.

19 ing. And Moses said to them. "Let no one leave of it until ~~the~~ morning." But
 20 some of them hearkened not to Moses, and left of it until the morning; when it
 21 bred worms, and stank. And Moses was angry with them. So they gathered it
 22 every morning, each according to his eating; for when the sun grew hot it melted
 23 away. But on the sixth day they gathered a double meal; two omers for each
 24 person. And all the chiefs of the people came and told Moses. And † Moses
 25 said to them: "This is what the LORD hath ordered. To-morrow is a sabbath of
 26 "rest, holy to the LORD. Bake to-day what ye will bake, and boil what ye will
 27 "boil; and all that remaineth uneaten, lay by for yourselves; to be kept until the
 28 "morning." So they laid it by until the morning, as Moses commanded: and it
 29 neither stank nor had worms in it. And Moses said: "Eat it to-day; for this day
 30 "being a sabbath to the LORD, ye shall not, to-day, find it in the fields. Six days
 31 "shall ye gather it; for on the seventh day (it being the sabbath) there shall none
 32 "be found."—Yet there were of the people who went out, on the seventh day,
 33 to gather; but they found none. And the LORD said to Moses: "How long re-
 34 fuse ye to keep my commandments and my || laws? See how, because the LORD
 35 hath appointed to you a sabbath, he therefore giveth you on the sixth day the
 36 "bread of two days. Abide ye, every one in his own place; let no one go out of
 37 "his own place, on the seventh day." So on the || seventh day the people rested.
 38 Now the || children of Israel called this food Manna. It was whitun, like coriander-
 39 seed; and its taste like honeyed wafers.

40 AND Moses said: "This is what the LORD hath commanded: Fill an omer of
 41 "it, to be kept throughout your generations; that they may see the bread with
 42 "which I fed you in the wilderness, when I brought you out of the land of Egypt."
 43 So Moses said to Aaron: "Take a † golden urn, and put in it a full omer of
 44 "manna, and lay it up before the LORD to be kept throughout your generations."
 45 And Aaron † took an urn, and put in it a full omer of manna, and | laid it up to
 46 be kept, beside the testimonial tables; as the LORD had given in command to Moses.
 47 Now the children of Israel ate manna forty years, until they came into an inha-

VARIOUS READINGS.

V. 23. † SEP. SYR. and 2 MSS.—V. 28. || a *aw*.—V. 30. || al. *sabbath*.—V. 21 al. *house*.—V. 33. † SEP.
 V. 34. † Some copies of SEP. See c. R.

EXPLANATORY NOTES.

V. 23. *A sabbath*. The word *sabbath* ~~man~~ *man* and it should hence appear, that its observance was *prior* to the Decalogue; though there is no word of the Israelites having kept it before this period.

1b. *Bake what ye will bake, &c.* By this it appears that the manna was not eaten in its crude natural state; but after what manner it was prepared, it is hard to say. Boiled, perhaps, into a syrup, or candied into a sort of cake. See c. v. and compare v. 31.

V. 31. *Manna*. This is not the Hebrew, but the Syriac and Chaldee term. The Hebrew word is *man*, which was retained by the Greek translators, and by Jerom; and signifies *what is it?* See v. 15.

V. 32. *And Moses said, &c.* This must have *opened* long after; and perhaps in the last year of their eating manna.

V. 34. *Beside the testimonial tables; in the ark.* Compare Heb. 9. 4.

bited land; until they came to the confines of the land of Chanaan.—An omer is 36 the tenth part of an epha.

FROM the wilderness of Sin the whole assembly of the children of Israel journeyed (*regulating* their journeys according to the commandment of the LORD); and pitched in Rephidim; where there was no water for the people to drink. Wherefore the people quarrelled with Moses, and said: "Give us water, that we 2 "may drink." Moses said to them: "Why quarrel ye with me? and why provoke ye the LORD?" But the people, thirsting there for water, murmured against 3 Moses, and said: "Why hast thou thus brought us out of Egypt, to cause us to die "of thirst, with our children and our cattle?" Then Moses cried to the LORD, 4 saying: "What shall I do with this people? In a little while they will stone me!" But the LORD said to Moses: "Pass on before the people, taking along with thee 5 "some of the elders of Israel: take also, in thine hand, the rod with which thou "smotest the river, and proceed. Lo! yonder by the rock at Horeb I will await 6 "thee: and thou shalt smite the rock; and out of it shall come water; that the "people may drink." Moses did so in the sight of the elders of Israel. And the 7 name of the place he called Massa [*Provocation*], and Meriba [*Contention*], because of the contention of the children of Israel; and because they had provoked the LORD, saying: "Is the LORD amongst us? or not?"

THEN came the Amalekites to fight with the Israelites at Rephidim. And Moses 8 said to Joshua: "Choose out men, and go and fight with the Amalekites to-mor- 9 "row; while I will stand on the top of the hill, with the rod of GOD in mine "hand."

JOSHUAH did as Moses ordered him, and || went to fight | with the Amalekites; 10 while Moses, Aaron and Hur went up to the top of the hill. Now it was, that 11 when Moses held up his hands the Israelites prevailed; but when he let down his hands the Amalekites prevailed. But the hands of Moses growing heavy, they took 12 a stone and put it under him, and he sat on it; while Aaron and Hur supported his hands, the one on the one side and the other on the other side; so that his hands were kept steady until the going down of the sun; while Joshuah discomfited the 13 people of Amalek, † and smote them | with the edge of the sword.

VARIOUS READINGS.

CH. XVII. V. 10. | SO SEP. SYR. The REST, fought *with*. V. 13. † SAM.

EXPLANATORY NOTES.

V. 36. *An omer*, &c. Some would transpose this verse to the end of v. 23. where indeed it should seem more naturally placed. But this is not the only instance where the Hebrew writers neglect this sort of methodical accuracy: and it was natural enough to finish what he had to say of the manna, by letting us know what was the relative measure of the daily portion allowed to each of the Israelites.

The *ephe* being supposed to contain thirty-two pints; the omer was somewhat more than three.

Ch. xvii. v. 8. *The Amalekites* were the descendants of Esau who inhabited that part of Arabia which bordered the south of Chanaan.

V. The hands of Moses growing heavy; i. e. wearied by being so long kept in the same extended posture. We will use the same metaphor.

14 **THEN** the LORD said to Moses: "Write in a book, and inculcate on the ears of
 15 "Joshuah, this memorandum: *namely*, that I will certainly abolish, from under the
 16 "heavens, the very remembrance of Amalek." So Moses builded an altar, the name
 of which he called IËVE-NISSË [*THE-LORD-MY-SIGNAL*]; "because," said he, "it
 "will serve for a signal of the war, that is between the LORD and the Amalekites,
 "from generation to generation."

1 Now Jethro, priest of Midian, Moses's father-in-law, heard of all that || the
 LORD GOD | had done for Moses and for his people the Israelites; how he had
 2 brought † the children of | Israel out of Egypt. And Jethro, Moses's father-in-law,
 3 took Ziphora the wife of Moses (after she had been sent back) and her two sons,
 of whom the name of one was Gherthom [*A-stranger-there*], from his *father's* say-
 4 ing, *at the time of his birth*, "I have been a stranger in a foreign land;" and the
 name of the other Eliezer [*God-my-help*], from his *father's* saying: "The GOD of
 5 "my father hath helped me, and rescued me from the || sword of Pharaoh." And
 Jethro, Moses's father-in-law, and the sons and the wife of Moses, came to Moses
 6 unto the wilderness where he was encamped by the great mountain. And || it was
 said to Moses: "Lo! | thy father-in-law cometh to thee, with thy wife, and || her
 7 "two sons with || her." And Moses went out to meet his father-in-law, || and bowed
 himself, | and kissed him; and when they had enquired about one another's wel-
 8 fare, || they went | into the tent. And Moses told his father-in-law all that the LORD
 had done to Pharaoh and to the Egyptians for the sake of the Israelites, and all the
 difficulties which they had met with on the way: and how the LORD had rescued
 9 them † from the hands of Pharaoh and of the Egyptians. | And Jethro rejoiced for
 all the good which the LORD had done to the Israelites; and because he had rescued
 10 them from the hands of the Egyptians † and of Pharaoh. | And Jethro said: "Blessed
 "be the LORD, who hath rescued you from the hands of the Egyptians and of
 "Pharaoh; who hath rescued (*I say*) the people from under the hands of the
 11 "Egyptians; † because they had dealt haughtily with them. | And now I know,
 "that

VARIOUS READINGS.

CH. XVIII. V. 1. || So I MS. The REST, GOD, or the LORD. Ib. † SYR. ARAB.—V. 4. || band, SEP.—
 V. 6. † So SEP. SYR. and 14 MSS. The A. S. he said (i. e. sent word) to Moses. "Lo! I. Ib. || thy, SEP.
 SYR. VULG. Ib. || him, SEP. SYR.—V. 7. || who bowed himself to Moses, SAM. Ib. || Moses brought him,
 SAM. brought them, SEP. he went. M.G.—V. 8. † SEP.—V. 9. † SEP. SYR.—V. 10. † transposed from
 end of v. 11.

EXPLANATORY NOTES.

V. 14. *Namely, that, &c.* For such is most probably the meaning of the original; and so the Greek translators seem to have understood it. See c. 2.

V. 16. *The-Lord-my-signal, &c.* i. e. The altar which I have now erected (and which was probably on the same eminence where Moses had stood during the late battle) shall be a signal of the LORD's having war with the Amalekites, until they be utterly extirpated. Compare 1 Sam. 15. 2. That this is the true meaning of the original, when cor-

rected and properly divided, I have endeavoured to prove in c. 2. where the reader will find the other most plausible renderings.

Ch. xviii. v. 1. *Jethro.* Compare ch. 2. 16: 3. 1.

V. 2. *After she had been sent back.* From the inn, probably, together with her two children. See ch. 4. 24.

V. 5. *The great mountain; Horeb.*

V. 10. *Because, &c.* I have transposed this from the end of v. 11. to the end of v. 10. to which I think it evidently belongs.

“that the LORD is greater than all the other Gods.”—Then Jethro, Moses’s father-in-law, brought an holocaust and *other* sacrifices to || the LORD; and Aaron with all the elders of the children of Israel came to eat bread with Moses’s father-in-law, before || the LORD.

WHEN the next day came, Moses sat to do justice to the people; and || the people | attended Moses from the morning until the evening. And when Moses’s father-in-law saw all that he did to the people, he said: “What is this which thou doest to the people? Why fittest thou alone, while the whole people attend thee from morn to even?” “Because (said Moses to his father-in-law) the people come to me, to ask counsel of GOD. When they have any cause, they come to me; and I give judgment between man and man, and make known † to them | the statutes and laws of GOD.” Moses’s father-in-law answered: “Thou doest what is not right. Thou wilt over-weary both thyself and † all this people who are with thee. For the affair is too heavy for thee; thou canst not, alone, perform it. Harken, therefore, to my voice, and let me counsel thee; and GOD will be with thee. Be thou *still* between GOD and the people, and bring thou their causes to GOD, and teach them his statutes and || laws, and shew them the way in which they must walk, and the deeds that they must do. Then look out, among the whole people, for men of probity, revering GOD; men of fidelity, abhorring lucre; and these appoint over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens and let them, at all times, do justice to the people; yet so as that, while they judge in every small matter, they shall bring every great matter to thee. Thus, they sharing the burthen with thee, it will be lighter on thyself. If this thou wilt do (GOD so ordaining), thou shalt be able to endure; and so all this people may go with safety to their own place.

MOSES hearkened to the voice of his father-in-law, and did all that he proposed. † And Moses said to the people: “I cannot, alone, sustain *the charge* of you. The LORD your GOD hath so multiplied you that, lo! ye are at this day, for multitude, as the stars of the heavens.—(May the LORD, the GOD of your fathers, make you a thousand times so many more, blessing you as he hath promised!)—

VARIOUS READINGS.

V. 12. || So SYR. ONK. TARG. The REST, GOD. Ib. || So SYR. ONK. TARG. The REST, GOD.—V. 13. || *the whole people*, SEP.—V. 16. † SAM. SEP. SYR. ONK. ARAB.—V. 18. † SEP. SYR.—V. 20. || *law*, SAM. SEP.—V. 24. † SAM. Comp. Deut. 1. 9, &c.

EXPLANATORY NOTES.

belongs. Whether it really stood there originally, or be one of those *synchisms* so common in the Hebrew text, in which the natural order is perverted, I will not pretend to say; but unless it be referred to the Egyptians, it is hardly possible to make sense of it. The common rendering is: *For in the thing wherein they dealt proudly, he was above them*. See C. 2.

V. 15. *To ask counsel of God*. As there was yet no gen-

ral code of laws established, the people were often at a loss to know what was right or wrong: and therefore they had recourse to Moses, to learn from him the will of the Deity.

V. 18. *Let me counsel thee, &c.* This advice of Jethro was, evidently, a good one: and Moses very wisely followed it. If a late monarch had attended to it, he might have been yet alive, and doing much good.

V. 23. *To their own place*; the land of Chanaan.

"How *thy* can I, alone, sustain the tirefome charge of you and your contentions?
 "Choose ye men, wise, intelligent, and distinguished among your own tribes, whom
 * I may appoint your chiefs."—They answered, and said: "What thou hast pro-
 25 posed is proper to be done."—So || he took the principal men of their own tribes,
 wise and distinguished men, and appointed them chiefs over them; | rulers of thou-
 sands, rulers of hundreds, rulers of fifties and rulers of tens, & with inferior offi-
 cers, throughout their tribes. And to the judges he gave a charge, saying: "Hear
 "causes between your brethren, and judge justly between man and man, whether
 "fellow-citizen or foreigner. Ye shall not in judgment respect persons. The small
 "and the great ye shall hear alike. Ye shall not shrink from the face of man: for
 "the judgment is GOD'S. But the case that is too hard for you, ye shall bring to
 "me, that I may hear it." He then instructed them in all that they were to do. |
 26 —So these judged the people at all times. The hard cases they brought to Moses; but
 27 every small matter they judged themselves.—After this, Moses gave leave to his
 father-in-law to return to his own land.

1 ON the first day of the third month from the going out of the children of Israel
 2 from Egypt, they came to the wilderness of Sinai: for when they departed from
 Rephidim they came to the wilderness of Sinai, || and encamped in the wilderness. |

§ 9. The Decalogue given on Mount Sinai, &c.

3 WHILE there the Israelites were encamped, over against the mountain, Moses
 went up to GOD; and || the LORD called to him from the mountain, saying: "This
 "shalt thou say to the house of Jacob, and announce to the children of Israel:
 4 "Yourself have seen, what I did to the Egyptians; while I carried you off, as
 5 "on the wings of an eagle, and brought you *hither* to myself. Now, therefore, if
 "ye will attentively hearken to my voice, and observe my covenant; then shall ye
 6 "of all peoples, be my peculiar property. For, mine is the whole earth: but ye shall
 "be to me a priestly kingdom, and an hallowed nation."—These are the words,
 "which thou shalt speak to the children of Israel."

MOSES

VARIOUS READINGS.

V. 25. || So SAM. THE REST, *Moses chose men of worth, out of all Israel, and appointed them chiefs over the people.*
 lb. † SAM. Comp. Deut. 1. 16. CH. XIX. v. 2. || wanting in SEP.—V. 3. || GOD, SEP. SYR.
 and 1 MS.

EXPLANATORY NOTES.

V. 25. *Distinguished*; lit. *known*: i. e. well known for their singular probity and worth. Others render, *knowing*; i. e. men of knowledge.

lb. See Deut. 1. 15. Those inferior officers were *libers* or *ba'lifts*, that attended to the execution of justice under the direction of the higher magistrates.

Ch. xix. v. 1. *First day*; lit. *that day*: i. e. the very day on which the month commenced. So we still say: *This day three weeks, that day fortnight.*

V. 3. *Went up to God*. So all the copies of the text. The Greek translators, however, seem to have read differently. For they render, *went up to the mountain of God*. This is, perhaps, the true reading; and may signify, that he went up to the summit of the mountain; as it is rendered in the Babylon Targum. See c. 3.

V. 6. *A priestly kingdom*, &c. Ye shall be distinguished from the rest of mankind as much as the priests are from the people. Or it may allude to the Hebrew form of government,

MOSES went and called for the elders of the people, and laid before them all 7
those things which the LORD had commanded him. And the whole people an- 8
swered with one accord, and said: "All that the LORD hath spoken, we will do."
And Moses reported the words of the people to the LORD.

NOW the LORD had said to Moses: "Lo! I come to thee in a thick cloud, to 9
"the end that the people may hear, while I speak to thee; and may confide in thee
"ever after."—So when Moses had reported to the LORD the words of the people,
the LORD said to Moses: "Go to the people; and let them, to-day and to-mor- 10
"row, sanctify themselves, and wash their clothes; and be prepared against the 11
"third day. For, on the third day, the LORD will come down on mount Sinai, be-
"fore the eyes of all the people. But set thou a boundary round about the || moun- 12
"tain, † and speak to the people, † saying: 'Beware lest ye come up to the moun-
"tain, or even attouch its borders. Whosoever shall attouch the mountain, he shall
"certainly die. Let not an hand touch him; but let him surely be either ston- or 13
"shot through. Whether man or beast, let him not live.'—When the trumpet-like
"sound hath ceased, † and the cloud hath left the mountain, † then may they come
"up to the mountain."

AND Moses came down from the mountain unto the people, that he might sanc- 14
tify the people. And when they had washed their clothes, he said to the people: 15
"Be prepared against the third day. Approach not a woman."

IT was now on the third day, in the morning, when there were thunders and 16
lightnings, and a heavy cloud upon the || mountain; and a trumpet-like sound so ex-
ceedingly strong, that all the people who were in the camp trembled. And Moses 17
brought the people out of the camp to meet GOD; but they stopped at the nether
parts of the mountain. For mount Sinai was all in smoke, from the LORD's de- 18
scending on it, amidst the flame; and the smoke of it ascended as the smoke of a
furnace; and the whole || mountain trembled exceedingly. And the trumpet-like 19
sound became progressively stronger and stronger; while Moses spoke, and GOD vo-
cally answered him: for the LORD had descended on mount Sinai, on the top of 20
the mountain.

AND the LORD called Moses up to the top of the mountain. And when Moses
went up, the LORD || said to him: † "Go down, and warn the people; lest they 21

VARIOUS READINGS.

V. 8. * and will hearken to, SEP.—V. 12. || SO SAM. The REST, people. Ib. † SAM.—V. 13. † SEP.—
V. 16. † Mount Sinai, SEP.—V. 18. || people, SEP. ARAB. and 7 MSS.—V. 21. || spoke to him, saying, SEP.

EXPLANATORY NOTES.

ment, commonly called theocracy, in which God himself was
the immediate sovereign, and the priests his chief ministers.
See Dent. 33. 2, 3, 4. 1 Pet. 2. 5, 9.

V. 13. Let not an hand touch him, for fear of defilement.
He must be killed, at a distance, with stones or darts.

Ib. When, &c. When the thunder storm is over, and the
thick cloud dispersed. See c. r.

V. 13. Then may they; i. e. those of them whom I shall
order. Compare ch. 24. 1, 9.

V. 19. Vocally; i. e. not by symbols, but in articulate
words. Others render, in thunder, less probably. The original
word is ambiguous, and signifies any sort of voice, articu-
late or unarticulate.

22 "break through to gaze at the LORD; and many of them perish. And let the
 "priests, even, who approach to the || LORD, sanctify themselves, lest the LORD
 23 "break forth on them." Moses answered the LORD: "The people dare not
 "come up to mount Sinai: for thou warnedst us, saying: 'Set a boundary round
 24 "about the mountain, and hallow it.' " But the LORD said to him: "Go thou
 "down; and come up again, thou and † thy brother | Aaron with thee: but let
 "neither the priests nor the people break through to come up to the LORD, lest
 25 "he break forth on them." So Moses went down † from the mountain | unto
 the people, and told them.

1 THEN GOD spake all these words, saying:

2 "I, THE LORD, AM THY GOD, WHO BROUGHT THEE OUT OF THE LAND
 3 "OF EGYPT, FROM A STATE OF SERVITUDE. THOU SHALT HAVE NO OTHER
 "GODS, BESIDE ME.

4 "THOU SHALT NOT MAKE TO THYSELF A CARVED IDOL, NOR ANY OTHER
 "SUCH RESEMBLANCE, OF WHAT IS IN THE HEAVENS ABOVE, OR ON THE EARTH
 5 "BELOW, OR IN THE WATERS BELOW THE EARTH: THOU SHALT NOT BOW
 "THYSELF DOWN TO THEM, NOR WORSHIP THEM: FOR I, THE LORD, THY
 "GOD, AM A JEALOUS GOD, PUNISHING THE INIQUITY OF FATHERS, WHEN
 "THEY DISREGARD ME, IN THEIR CHILDREN, UNTO THE THIRD OR FOURTH
 6 "GENERATION; BUT SHEWING MERCY UNTO THE THOUSANDTH, WHEN
 "THEY LOVE ME, AND KEEP MY COMMANDMENTS.

7 "THOU SHALT NOT APPLY THE NAME OF THE LORD, THY GOD, TO
 "FALSEHOOD: FOR THE LORD WILL NOT ACQUIT HIM, WHO TO FALSE-
 "HOOD APPLIETH HIS NAME.

8 "BE MINDFUL OF THE SABBATH DAY, SO AS TO KEEP IT HOLY. SIX DAYS
 9 "MAYEST THOU LABOUR, AND DO ALL THY WORK; BUT THE SEVENTH
 10 "DAY BEING THE SABBATH OF THE LORD, THY GOD, NO WORK SHALT THOU
 "DO † ON IT: | NEITHER THYSELF, NOR THY SON, NOR THY DAUGHTER,
 "NOR THY MAN-SERVANT, NOR THY MAID-SERVANT, NOR † THINE OX,

VARIOUS READINGS.

V. 22. || the LORD GOD, SEP.—V. 24. † SYR. and 1 MS.—V. 25. † SAM. TARG. and 1 MS.

CH. XX. v. 10. † SAM. SEP. SYR. ONK. ARAB. Ib. † SEP. and P. P. Deut. 5. 14.

EXPLANATORY NOTES.

V. 22. *The priests.* Who were they? Those, probably, who are elsewhere called the elders of the people; who, before the institution of the Levitical priesthood, acted as priests.

Ch. xx. ver. 4. *A carved idol.* Idol is not in the text; but is the term by which the Greek translators rendered the Hebrew word, which signifies any thing sculptured or carved; and is here evidently used for such a carved thing, made the object of divine worship.

V. 6. *Shewing mercy, &c.* A stronger inducement to

avoid sin, and to practise virtue, could hardly be held forth. The parent, who disregards his God, is threatened with a punishment, which is to extend even to his posterity, his dearer part: but this punishment is limited to the fourth or third generation: whereas blessings and mercy are promised, for a thousand generations, to the posterity of those parents, who love God, and keep his commandments.

V. 7. *A falsehood.* Such is evidently the meaning of what is commonly rendered, in vain. SYR. *Thou shalt not swear to a lie by the name of the Lord, &c.*

"NOR THINE ASS, NOR ANY OF THY CATTLE; NOR THE SOJOURNER *EVEN*
 "THAT IS WITHIN THY GATES. FOR IN SIX DAYS THE LORD MADE THE 11
 "HEAVENS, AND THE EARTH, AND THE SEA, WITH ALL THAT IS IN THEM;
 "BUT ON THE SEVENTH DAY HE RESTED: FOR WHICH REASON THE LORD
 "HATH BLESSED THE SABBATH DAY, AND HALLOWED IT.

"HONOUR THY FATHER AND THY MOTHER; † THAT IT MAY BE WELL 12
 "WITH THEE, AND THAT THY DAYS MAY BE PROLONGED UPON THE *
 "LAND WHICH THE LORD, THY GOD, GIVETH TO THEE.

"THOU SHALT NOT COMMIT MURDER. 13

"THOU SHALT NOT COMMIT ADULTERY. 14

"THOU SHALT NOT STEAL. 15

"THOU SHALT NOT GIVE A FALSE TESTIMONY AGAINST THY NEIGHBOUR. 16

"THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE; || NOR SHALT THOU | 17
 "COVET THY NEIGHBOUR'S HOUSE, † NOR HIS FIELD, | NOR HIS MAN-
 "SERVANT, NOR HIS MAID-SERVANT, NOR HIS OX, NOR HIS ASS, NOR ANY
 "THING THAT IS THY NEIGHBOUR'S." *

Now the whole people || heard the thunderings, and the trumpet-like sound; 18
 and † saw the lightnings, and the mountain smoking. And † all the people || were
 afraid, | and recoiled, and stood at a distance. And they said to Moses: † "Lo! 19
 "the LORD, our GOD, hath shewed to us his great glory; and his voice we have
 "heard from amidst the lightning! We have this day seen that GOD may converse
 "with a man, who may yet live! And, now, why should we die? If we continue
 "to hear the voice of the LORD, our GOD, any longer, that mighty lightning will
 "consume us, and we must die. For who of all flesh hath heard the voice of the

VARIOUS READINGS.

V. 12. † SEP. and P. P. Deut. 5. 16. Ib. • GOOD, SEP.—V. 17. || SO SAM. VULG. with 12 HEB. and
 8 CHALD. MSS. and P. P. Deut. 5. 21. The REST, *thou shalt not*, without the copulative. Ib. † SAM. SEP.
 and 3 MSS. with P. P. Deut. 5. 21. Ib. • *And when the LORD, thy GOD, shall have brought thee into
 the land of the Chanaanites (which thou art going thither to possess), thou shalt erect great stones, and
 shalt lime them over with lime; and on those stones thou shalt write all the words of this law. When ye
 shall have passed over the Jordan, ye shall erect such stones as these which I now command you to erect,
 at mount Garizim; there also ye shall build an altar to the LORD, your GOD; an altar of stones, upon which
 ye shall not lay a tool of iron. Of unburnt stones shall ye build that altar to the LORD, your GOD; and on it
 ye shall offer holocausts to the LORD, your GOD. There, also, ye shall slaughter eucharistic sacrifices; and there
 eat and rejoice in the presence of the LORD, your GOD.—That mountain is on the other side of the Jordan, to
 the west of those Chanaanites who inhabit the plain opposite to Gilgal, by the turpentine-tree of Moreh over against
 Sichem.—V. 18. || SO SAM. The REST, *saw*. Ib. † SAM. Ib. † SAM. SEP. TARG. and 3 MSS. Ib. || al. *saw*.*

See C. R.—V. 19. † SAM.

EXPLANATORY NOTE.

V. 17. The order of the Greek has been followed, the various readings; as I greatly suspect it to be an inter-
 polation; the only one, perhaps, of any moment, in the
 of one Heb. ms.—There is, after this verse, a considerable
 addition in the Samaritan copy, which I have thrown among
 Samaritan copy. See C. A.

“ living **GOD** speaking from amidst the lightning, as we have done, and hath lived?
 “ Approach thou, and hear all that the **LORD** our **GOD** shall say; and whatsoever
 “ the **LORD** our **GOD** shall say to thee, | report thou to us; and we will hearken,
 20 “ † and execute; | but let not **GOD** speak to us, lest we die.” And **Moses** said to
 the people: “ Fear not. **GOD** cometh thus for the purpose of proving you, and
 21 “ to the end that, the fear of him being upon you, ye may not sin.” So the people
 stood at a distance; while **Moses** approached unto the dark stormy cloud, where
GOD was.

† **AND** the **LORD** spake to **Moses**, saying: “ I have heard the voice of the words
 “ of this people, which they have spoken to thee. All that they have spoken is
 “ right. O! that this disposition may remain with them, to fear me and keep my
 “ commandments, all their days; that it may be well with them and with their
 “ children for ever. —For I will raise up a prophet to them, like thee, from among
 “ their own brethren, into whose mouth I will put my words, and who shall tell
 “ them whatsoever I command him. And if there be any one, who will not hearken
 “ to the words which he shall speak in my name, I will take him to account for it.
 “ But the prophet, who shall be so presumptuous as to speak a word, in my name,
 “ which I have not commanded him to speak, or who shall speak in the name of
 “ other Gods; that prophet shall die.—And in case ye should say in your hearts:
 “ ‘ How shall we know the word that the **LORD** hath not spoken?’ if what the
 “ prophet saith in the name of the **LORD**, be a thing that cometh not to pass, such
 “ a thing the **LORD** hath not spoken. The prophet hath spoken it presumptuously;
 “ from it thou hast nothing to fear.—Go now and say to them: ‘ Return to your
 “ tents!’ But attend thou here by me, that I may tell thee all the commandments,
 “ the statutes, and ordinances, which thou shalt teach them; and which they are
 “ to observe, in the land which I give to them for a possession.” |

22 **AGAIN** the **LORD** spake to **Moses**, saying: “ This shalt thou say * to the chil-
 “ dren of **Israel**: ‘ Ye have seen, that from the heavens I have talked with you.—
 23 “ Beside **ME**, ye shall not make to yourselves other gods, either of silver or of gold.
 24 “ An altar of earth ye shall make to me, upon which ye shall sacrifice your holo-
 “ causts and eucharistic sacrifices (whether of your flocks or of your herds), in
 “ whatsoever place I may choose to have my name commemorated. Thither will I
 25 “ come, and bless you.—Or, if ye will make to me an altar of stone, ye shall not

VARIOUS READINGS.

V. 19. † **SAM.**—V. 21. † **SAM.**—V. 22. * to the house of **Jacob**, and announce to thee, **SEP.**

EXPLANATORY NOTES.

- V. 20. Upon you; *lit. upon your faces*: perhaps, before to go to their tents, and had himself returned to the moun-
 you. tain.
 V. 21. From it; or, perhaps, from him. V. 23. Beside me. These words are not in the Gr. and
 V. 22. Again, &c. After **Moses** had ordered the people Vulg. and may possibly be an interpolation. See c. x.

"build it of hewn stones; for if ye but lay your tool upon it, ye will profane it.
 "Nor shall ye ascend to mine altar by steps, lest at it your nakedness be disco- 26
 "vered."

§ 10. Various Ordinances of Civil Jurisprudence.

"NOW these are the ordinances which thou shalt prescribe to them: 1

"WHEN ye purchase an Hebrew servant, six years he shall serve † you; but 2
 "in the seventh year he shall be at liberty to go out free. If single he came in, 3
 "single shall he go out; if he were married, his wife shall go out with him. But if 4
 "his master have given him a wife, and she have borne to him sons or daughters,
 "the wife and the children shall be his master's; and he shall go out single. But if 5
 "the servant shall plainly say: 'I love my master, and my wife and my children;
 "I will not go out free;' then his master shall bring him before the magistrates; 6
 "when making him approach to a door, or door-post, his master shall bore his ear
 "through with an awl; and *then* he shall serve him ever after.

"BUT when a man selleth his daughter to be a maid-servant, she shall not go 7
 "out, as men-servants go out. If she be so displeasing in the eyes of her master, 8
 "|| that he will not betroth her, | he shall let her be redeemed. He shall not, be-
 "cause he despiseth her, have power to sell her to a foreign nation.—If to his 9
 "son he will betroth her, he shall do to her according to the legal right of daugh-
 "ters. If he take to his bed another, *beside her*, yet her food, her raiment, and her 10
 "alternate marriage-due, he shall not diminish. But if neither of these three things 11
 "he do to her, then shall she, without a ransom, go out free.

"HE, who smiteth a man mortally, shall assuredly die. Yet if he do it not pre- 12
 "meditately, but from accidental occurrence; I will, then, appoint to you a place, 13
 "whither he may flee. But when a man premeditately and deceitfully murdereth 14
 "his neighbour, from mine altar ye shall drag him, to death.

"HE, who striketh his father or his mother, shall assuredly die. † And he, who 15
 "curseth his father or his mother, shall assuredly die. | 16

"† HE, who stealeth one, † of the children of Israel, and secreteth him, | that he 16
 "may sell him; if *the person stolen* be found with him, he shall assuredly die.

VARIOUS READINGS.

CH. XXI. V. 2. † SAM. SEP. SYR. VULG. ARAB.—V. 8. || *al. who hath betrothed her to himself.* See C. R.—
 V. 17. † transposed with SEP.—V. 16. † SEP.

EXPLANATORY NOTES.

V. 26. *Leſt, &c.* The garments of the priests being long and loose; ascending a flight of steps might expose them to indecency.

Ch. xxi. v. 6. *Ever after.* At least, until the year of jubilee; for then all slaves were liberated.

V. 8. *He shall let her be redeemed,* by her father or friends, for the same price he gave.

V. 11. *If neither of these three things he will do.* If he will

neither espouse her himself, nor give her to his son; nor, having espoused her, give her every thing due to a concubine.

V. 13. *From accidental occurrence;* lit. *God conducting him to his hand.* An Hebrewism used to express all unforeseen or unpremeditated events. Murder of this kind our law calls chance-medley. Comp. Num. 35. 6. Deut. 19. 4—7.

V. 17. *Who curseth.* The word includes not only cursing, but every sort of contumelious usage.

- 18 "IF men quarrel, and one strike his neighbour || with a stone or his fist, | so
 19 "that, though he die not, he be reduced to his bed; if he rise again, and walk
 "abroad upon his staff, he who struck him shall be acquitted: only he shall pay
 "for the loss of his time, and see him thoroughly cured.
- 20 "IF a man strike his own man-servant or maid-servant || with a rod, | so that
 21 "either die under his hand; he || shall assuredly be punished. | But if the servant
 "survive one or more days, he || shall not be punished; | for the servant was his
 "purchase.
- 22 "IF, men quarrelling together, one strike a woman with child, and she miscarry
 "without hurt, he shall pay such a fine as the woman's husband shall impose on
 23 "him; which he shall give with apologies. But if hurt have been done to the woman,
 24 "he shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for
 25 "foot, burning for burning, wound for wound, bruise for bruise.
- 26 "IF a man strike the eye of his man-servant, or the eye of his maid-servant, so
 27 "as to destroy it, he shall let him go free for the sake of his eye. And if he strike
 "out a tooth of his man-servant, or a tooth of his maid-servant, he shall let him
 "go for the sake of his tooth.
- 28 "IF an ox || gore a man or a woman, so that they die, the || ox shall be stoned
 "to death, and his flesh shall not be eaten; but the owner of the || ox shall be ac-
 29 "quitted. But if the || ox were wont to || push, in times past; and his owner,
 "though warned of it, have not kept him in; if he kill a man or woman, the || ox
 30 "shall be stoned, and his owner shall also die. Or if a ransom of money be imposed
 "on him, he shall give for the ransom of his life whatsoever shall be imposed on
 31 "him. Whether his ox have || gored a son or have gored a daughter; according to
 32 "this ordinance he shall be treated.—If the || ox have || gored a man-servant or a
 "maid-servant, his owner shall give to the servant's master thirty shekels of silver;
 "and the || ox shall be stoned.
- 33 "IF a man open an old pit or dig a new one, and cover it not; so that an ox
 34 "or an ass * fall into it; the owner of the pit shall give their owner an equiva-
 "lent in money; and the dead beast shall be his.

VARIOUS READINGS.

- V. 18. || wanting in SAM.—V. 20. || wanting in SAM. Ib. || shall assuredly die, SAM.—V. 21. || shall not die, SAM.—V. 28. || or any other beast smite, SAM. Ib. || beast, SAM. Ib. || beast, SAM.—V. 29. || beast, SAM. Ib. || smite, SAM. Ib. || beast, SAM.—V. 31. || smitten, SAM.—V. 32. || beast, SAM. Ib. || smitten, SAM. Ib. || beast, SAM.—V. 33. * or any other beast, SAM.

EXPLANATORY NOTES.

V. 18. *Or his fist.* The meaning of the original word is not well known. I have followed the Gr. Vulg. and the generality of modern commentators. Some of the old versions have *a staff or stick*. Perhaps the word means any weapon that comes first to hand.

V. 20. *He shall assuredly be punished.* What the punishment in this case was, it is not said. It was probably arbi-

trary, but not capital.

V. 22. *With apologies, or deprecations.* So the Gr. and Sam. version. And so the sense requires. *Al. He shall give as the determination of the judges.*

V. 31. *A son or a daughter;* i. e. any free man or woman; any Israelite: for the slaves were not included. See the next verse.

" If any man's ox * hurt the ox * of his neighbour, so that it die ; they shall
" sell the living || ox ; and divide the price of it : and the dead beast they shall also
" divide. But if it be notorious, that the || ox had pushed | in past times, and yet
" his owner have not kept him in ; he shall assuredly repay || ox for ox ; | and the
" dead beast shall be his own.

" If a man steal an ox or a sheep, and kill or sell it, he shall restore, for an ox
" five oxen, and for a sheep four sheep. If the thief be found in the act of break-
" ing in, although one smite him so that he die, he is not guilty of bloodshed ; un-
" less the sun were then risen on him ; for *in that case* he is guilty of bloodshed : he
" shall assuredly satisfy for it. If he have not wherewith *to restore*, he shall be sold
" for his theft. If what he stole be found with him alive, whether it be ox, or ass,
" or sheep *, he shall restore two for one.

" If a man waste *another's* field or vineyard, or send his cattle to waste another's
" field, † out of his own field and his own vineyard he shall make full restitution,
" according to the produce ; and if he have wasted the whole field | *or vineyard of*
" *another*, out of the best of his own fields and out of the best of his own vineyards
" he shall make restitution.

" If a fire, breaking out, catch briers ; and either stack, or standing corn, or mea-
" dow be thereby consumed ; he who kindled the fire shall make full compensation.

" If a man give in keeping to his neighbour money or furniture, and it be stolen
" out of his house ; the thief, if he be found, shall repay the double : but if the thief
" be not found, the master of the house shall be brought before the magistrates, *to*
" *see* whether he hath not laid his hand on his neighbour's property.

" In every matter of prevarication concerning either ox, or ass, or sheep, or rai-
" ment, or any *other* lost thing, if one of the parties say : ' It is so ; ' the cause of
" both shall come before the judges ; and he, whom the judges condemn, shall re-
" pay the double to his neighbour.

" If a man give in keeping to his neighbour an ass, an ox, a sheep or any other
" beast ; and it die, or be hurt, or be driven away, unseen by any one ; let a solemn
" oath be taken by the one to the other, that he laid not his hand on his neigh-
" bour's property ; and the owner of it shall admit *his oath*, and he shall not make
" compensation. But if it have been knowingly stolen from him, he shall make
" compensation to the owner of it. If it have been torn *in pieces*, he shall bring a
" proof of the tearing, but shall not make compensation.

VARIOUS READINGS.

V. 35. * *or any other beast*, SAM. Ibid. * *or any other beast*, SAM. Ibid. || *beast*, SAM.—V. 36. || *the beast*
was noxious, SAM. Ibid. || *beast for beast*, SAM. CH. XXII. v. 4. * *or any other beast*, SAM.

V. 5. † SAM. SEP.

EXPLANATORY NOTES.

Ch. xxii. v. 1. *Five oxen, &c.* This shews that the pro- V. 3. *Satisfy for it* ; not by death, but by some pecu-
portionate value of oxen and sheep, in those days, was as five niary mulct.
to four.

- 14 " IF a man borrow his neighbour's beast, and it be hurt, or ~~die~~ (its owner not
15 " being with it), ~~he shall make full compensation~~; but if the owner were with it,
" he shall not make compensation. If the beast were an hireling, it came for its
" hire.
- 16 " IF a man seduce a virgin that is not betrothed, and lie with her; he shall pay
17 " her dowry, and make her his wife. If her father refuse to give her to him, still
" he shall pay the money, according to the dowry of virgins.
- 18 " A SORCERESS ye shall not suffer to live.
- 19 " WHOSOEVER lieth with a beast, shall be put to death.
- 20 " HE who sacrificeth to || any gods, save to the LORD only, | shall be extermin-
" nated.
- 21 " A SOJOURNER ye shall not afflict nor oppress; for yourselves were sojourners
" in the land of Egypt.
- 22 " YE shall not afflict any widow or orphan; for if ye afflict them, and they cry
23 " to me, I will certainly hear their cry; and, my wrath being kindled, I will kill
24 " you with the sword; and your wives shall be widows, and your children or-
" phans.
- 25 " IF ye lend money to a poor neighbour, of my people, ye shall not act the
" part of an usurer towards him, nor charge him with interest.
- 26 " IF ye ever take in pledge the mantle of your neighbour, at the setting of the
27 " sun return it to him. It may be the only covering he hath; the mantle *that*
" covereth his nakedness. In what else shall he sleep? If it happen that he cry to
" me, I will hear him: for merciful am I.
- 28 " A MAGISTRATE ye shall not revile: nor speak evil of a chief among your
" people.
- 29 " THE first ripe of your fruits, and the first run of your presses, ye shall not
" withhold from me.
- 30 " THE first-born of your sons to me ye shall also give. As to the firstlings of
" your herds and flocks, ye shall do thus: Seven days let them remain with their
" mothers; and on the eighth day ye shall give them to me.

VARIOUS READING.

V. 20. || *to strange gods*, SAM.

EXPLANATORY NOTES.

V. 15. *If the beast were an hireling, &c.* This is supposed to be a case different from that of v. 14, though some with Vulg. and Chaldee would make one of them. Others render the last comma thus: *It came for its hire.* Others, among whom Michaelis, think the meaning to be: The hire shall compensate for any misfortune that may happen to the beast.

V. 16. *Pay her dowry*; i. e. he shall give to her father fifty shekels of silver. See Deut. 22. 29.

V. 18. *A sorceress.* So all the copies of text. But most

ancient versions have either *forcerer* or *forcerers* in the masculine. And both sexes are, doubtless, included.

V. 26. *The mantle.* A large rug, which still serves, in those countries, for a cloak by day, and a wrapper by night. A Spanish mantle is large enough to answer the same purpose: and it was common, not fifty years ago, for the Scotch highlanders to sleep in their plaids.

V. 27. *In what else shall he sleep?* Vulg. and Flaubert, in which he sleepeth, without the interrogative: but I doubt if the original will bear this meaning.

"YOURSELVES, also, shall be hallowed men to me; and shall not eat flesh that hath been torn in the fields: || to the dogs ye shall cast it. |

"YE shall not keep up a false report; nor join hands with the wicked, to become injurious witnesses.

"YE shall not be retainers of the great, for the purpose of doing evil; nor, having to answer in any cause, shall ye lean to the side of the great, so as to swerve from the truth: neither shall ye be partial even to a poor man, in his cause.

"IF ye find the strayed ox, or ass, † or any other beast, | of your enemy, ye shall carefully bring it back to him.

"IF ye see the ass of your enemy succumbing under its burthen, ye shall not withhold your assistance, but shall surely help up with him.

"YE shall not pervert justice, in a poor man's cause.

"FAR from falsehood ye shall keep yourselves; an innocent and just person ye shall not kill: || for I will not acquit the iniquitous. |

"A BRIBE ye shall not receive; for a bribe will blind † the eyes of | the cleared, and pervert the decisions of the just.

"NEITHER shall ye oppress a sojourner; for ye know the condition of a sojourner, since yourselves were sojourners in the land of Egypt.

"SIX years ye may sow your lands, and gather in their produce; but the seventh year ye shall let them rest and lie fallow; that the poor of your people may eat; and what they leave let the beasts of the field eat. In like manner shall ye do with your vine-yards and with your olive-yards.

"SIX days ye may do your work; but on the seventh day ye shall rest; to the end that || your man-servants and maid-servants, and all your cattle, and the sojourner also, may repose, as well as yourselves. |

"WHATSOEVER I say to you, ye shall observe: but the very name of other gods ye shall not mention: let it not be heard from your mouth.

"THREE times in the year ye shall keep to me a festival. First, ye shall keep the festival of unleavened bread: seven days, as I commanded you, shall ye eat

VARIOUS READINGS.

V. 31. || ye shall surely cast it away, SAM. CH. XXIII. V. 4. † SAM.—V. 7. || nor acquit the iniquitous, SEP. See C. R.—V. 8. † SAM. SEP. SYR. TARG. and 13 MSS.—V. 12. || So SAM. The REST, your ox and your ass may repose, and the son of your hand-maid and the sojourner may breathe. After sojourner, SYR. addeth, who is in your cities.

EXPLANATORY NOTES.

Ch. xxiii. ver. 2. Ye shall not be retainers of the great. The Hebrew word, which is here translated the great, is ambiguous; and signifies also many. Hence the generality of interpreters render, Thou shalt not follow the many, or multitude. I have, with Houbigant, preferred the other signification; because it suits best with the context, and is confirmed by a parallel passage, Levit. 19. 15.

V. 5. Ye shall not withhold, &c. In rendering this

difficult and evidently corrupted passage, I have followed the Gr. and Vulg. Others would render, and would forbear to help; that is, Although ye may have an inclination to forbear, yet ye shall not so do, but lend your assistance.

V. 7. Far from falsehood: probably, from giving a wrongful sentence; for this and the three following injunctions seem to relate particularly to judges.

- “ unleavened bread, at the time appointed in the month of Abib (for in it ye came
 16 “ out of Egypt); and let none appear before me empty-handed. *Next, the harvest-*
 “ festival of the first-fruits of your labours; of what ye have sown in the fields.
 “ And *lastly*, the festival of in-gathering at the out-going of the year, when ye have
 “ gathered in from the fields *the whole fruit of your labours.*
 17 “ THREE times in the year, shall all your males appear before the LORD your
 “ GOD; † when I shall have thrown out the nations from before you, and ex-
 “ tended your boundaries. |
 18 “ THE blood of my sacrifices ye shall not offer with unleavened bread; nor shall
 “ the fat of my solemnities remain until the next morning.
 19 “ THE prime of the first-fruits of your lands ye shall bring to the house of the
 “ LORD.
 “ YE shall not cook a kid in the milk of its own mother. *
 20 “ LO! † mine angel I send before you, to guard you on the way, and to bring
 21 “ you into the place which I have prepared † for you. | Be observant of him, and
 “ obey his voice. Provoke him not; for he will not bear with your transgressions;
 22 “ seeing my Name is in him. But if ye will attentively hearken to || his voice,
 “ * and do all that I bid you; then will I be a foe to your foe, and an adversary
 23 “ to your adversaries. For mine angel shall go before you, and conduct you into
 “ *the land of the Chanaanites, Amorites, Hethites, † Gergasites, | Pherizites, and*
 24 “ *Jebusites; all whom I will cut off.* Their gods ye shall not adore nor worship;
 “ nor according to their doings shall ye do; but, having utterly destroyed them-
 25 “ selves, their statues ye shall also break in pieces. The LORD your GOD ye shall
 “ worship: so will || I bless your bread * and your water; and keep away sickness
 26 “ from among you. There shall be neither abortion nor barrenness in your land.
 27 “ The number of your days I will complete. Before you I will send forth my ter-
 “ ror, and will dismay all the peoples among whom ye shall go, and make all your

VARIOUS READINGS.

- V. 17. † SEP. Comp. ch. xxxvi. 24.—V. 19. * *for he who doth this, is like him who sacrificeth an abomination;*
and it is a trespass against the God of Jacob, SAM. See C. R.—V. 20. † SAM. SEP. VULG. Ib. † SEP. ARAB.
 V. 22. || MY, SAM. SEP. Ib. * *and keep my covenant; then shall ye be to me a peculiar people, above all nations.*
For mine is the whole earth: but ye shall be to me a priestly kingdom and a hallowed nation. These words thou shalt
also say to the children of Israel: ‘If ye will attentively hearken to my voice,’ some copies of SEP.—V. 23. † SAM.
 SEP. and 1 MS.—V. 25. || al. *be.* Ib. * *and your wine,* most copies of SEP.

EXPLANATORY NOTES.

- V. 15. *Empty-handed;* without some religious oblation. or, perhaps, is a precept of mere natural humanity. Comp.
 V. 19. *House;* i. e. the place where the Lord shall Levit. 22. 28. Deut. 22. 6.
 choose to have his tabernacle or temple.
 V. 19. *A kid,* and probably any other young. The Gr. my authority.
 has here a *lamb.* V. 25. *Bless your bread, &c.* Give you plenty of whole-
 Ib. *Milk.* Others, *the fat.* This prohibition alludes, it is some food and drink,
 thought, to some heathenish rite well known at that time;

"enemies turn their backs to you. For I will send forth hornets before you, which 28
 "shall drive out from before you the Chanaanites, † Amorites, Hethites, † Gerga-
 "sites, Pherizites, † Hevites and † Jebusites. I will not in one year drive them out 29
 "from before you; lest the land should be desolate, and the wild beasts multiply
 "upon you. By little and little will I drive them out from before you, until ye in- 30
 "crease so as to occupy the land. For I will set your boundaries, from the red- 31
 "sea to the sea of the Philistines, and from the wilderness of *Shur* to the † great
 "river Euphrates. || The inhabitants of all that land I will deliver into your hands,
 "and || ye shall drive them out from before you. Ye shall make no covenant either 32
 "with them or with their gods. Let them not even dwell in your land, lest they 33
 "induce you to sin against me, so as to worship their gods; and, thus, become to
 "you a stumbling-block."

To Moses moreover he said: "Come up *again* to the LORD, thou and Aaron, 1
 "and Nadab, and Abiu, † and Eleazar, and Ithamar, † with seventy of the elders of 2
 "Israel; and when || ye have adored at a distance, let Moses alone approach to the 2
 "LORD: but let not those *others* approach; nor let the people come up with
 "|| them."

THEN Moses came down, and told the people all the dictates and decrees of the 3
 LORD; and the whole people answered with one voice: "All that the LORD hath
 "spoken we will † listen to, † and will do." So Moses wrote all the dictates of the 4
 LORD; and, rising early in the morning, he builded an altar at the foot of the
 mountain; and erected twelve stones, corresponding to the twelve tribes of Israel.
 And he commissioned certain young men of the children of Israel, to offer holocausts, 5
 and to slaughter eucharistic sacrifices of young bullocks to the LORD. And Moses 6
 took one half of the blood and put it in basons, and the other half of the blood he
 sprinkled on the altar. He then took the book of the covenant, and read it in the 7
 hearing of the people, who said: "All that the LORD hath spoken we will listen
 "to, and will do." Then Moses took the blood and sprinkled it on the people, and 8
 said: "Behold the blood of the covenant which the LORD hath made with you,
 "respecting all these things."

VARIOUS READINGS.

V. 28. † SAM. SEP. SYR. Ib. † SAM. Ib. † SAM.—V. 31. † SEP. Ib. || *all the*, 17 HEB. and 5 CHALD.
 MSS. with TARG. Ib. || *I will*, SEP. VULG. ARAB. and 5 SAM. MSS. CH. XXIV. v. 1. † SAM.
 Ib. || *they*, SEP.—V. 2. || So SEP. The REST, *him*.—V. 3. † SYR.

EXPLANATORY NOTES.

V. 27. *Turn their backs*. Perhaps *bend their necks* would be as proper a rendering.

V. 28. *I will send hornets*, &c. We nowhere read that this was literally done; and perhaps it may be only a metaphor equivalent to *serve* in v. 27.

V. 31. *From the red-sea*, &c. From the Arabic gulf to the Mediterranean.

Ch. xxiv. v. 3. *All the dictates*, &c. All the injunctions contained in the preceding chapters.

V. 5. *Certain young men*. The Levitical priesthood was not yet established.

9 THEN Moses, and Aaron, and Nadab, and Abiu,† and Eleazar, and Ithamar, | with
10 seventy of the elders of Israel, went up to the mountain, and saw the God of Israel:
under whose feet there seemed to be a pavement of sapphire, equal in brightness to
11 the heavens themselves. And although those select Israelites saw God, yet he laid
not his hand upon them.

12 WHEN they had eaten and drunken, the LORD said to Moses: "Come thou up
" to me unto the mountain, and remain there until I give thee tables of stone with
" the law and the commandments which I have written, for the instruction
13 " of that people." So Moses arose, and, with his attendant Joshua, went up to the
14 highest part of the mountain: having first said to the elders: "Wait ye here, until
" we return to you: for, lo! ye have Aaron and Hur with you. If any one have
" a matter of litigation, let him apply to them."

15 MOSES * went now up to the mountain, which was covered with a cloud. For
17 the glory of the LORD abode on mount Sinai: the appearance of which, in the
eyes of the children of Israel, was like a devouring fire on the top of the mountain.
† Six days the cloud had now covered it; when, on the seventh day, the LORD
18 called to Moses out of the midst of the cloud. | And Moses, entering into the midst
of the cloud, went up to the top of the mountain; where he remained forty days
and forty nights.

§ 11. Moses receiveth Instructions about the Tabernacle, &c.

1 AND the LORD spoke to Moses, saying: "Tell the children of Israel to make
" a levy for me. From every one, whose heart is willing to give, ye shall take my
2 " levy. These are the things ye shall levy from them: Gold, silver, and brass; blue,
3 " purple, and scarlet; cotton; goats' hair; rams' skins dyed red; seals' skins; setim-
4 " wood; oil for the chandelier; aromatics for the anointing oil and for the sweet
5 " incense; onyx and other stones for setting in the ephod and pectoral. And let a
6 " sanctuary be made to me, that I may dwell among || you. A tabernacle with all
7 " the workmanship of art."

VARIOUS READINGS.

V. 9. † SAM.—V. 15. * and Joshua, some copies of SEP.—V. 17. † transposed from v. 16.

CH. XXV. v. 8. | So SAM. SEP. The REST, them.

EXPLANATORY NOTES.

V. 10. *Saw the God of Israel*; i. e. they saw the sign or symbol of his presence: or the place where he stood, as the Gr. translators render it.

V. 11. *Laid not his hand*, &c. i. e. did not hurt them. They saw, without any inconvenience from the vision.

Ib. *When they had eaten*, &c. This I take to be the conclusion of the sacrifice; and it should begin a new verse. The clashing of it with what goeth before, as if it meant, that though they had seen God, yet still they ate and drank like other people, seems puerile.

V. 13. *The highest part*, &c. lit. the mountain of God.

Ch. XIV. v. 5. *Goats' hair*. Others, goats' skins.

V. 5. *Rams' skins dyed red*. Turkey leather. The word translated *ram* includes goats as well as sheep, and perhaps deer also; but in their full-grown state, i. e. after their third year.

Ib. *Seals' skins*. See c. 2. and compare Ezek. 16. 10.

Ib. *Setim-wood*. Supposed, with great probability, to be the *acacia mimosæ Nilotica*; a species of thorn that grows in great abundance in the deserts of Arabia; and the wood of which, according to St. Jerom, is extremely light, solid, strong, smooth, and beautiful; qualities rarely found together in any one wood.

" its utensils, || ye shall make, exactly according to the patterns which I shew to thee † on the mountain. |

" FOR, *first*, thou shalt make an ark of setim-wood: two cubits and a half shall be its length, a cubit and a half its breadth, and a cubit and a half its height. And thou shalt overlay it with pure gold; both within and without shalt thou overlay it; and a moulding of gold shalt thou make about it. And thou shalt cast for it four golden staples, which thou shalt place at its four corners; two staples on the one side of it, and two staples on the other side. And thou shalt make poles of setim-wood, and shalt overlay them with gold. And the poles thou shalt pass through the staples, along the sides of the ark, that by them the ark may be carried. In the staples of the ark the poles shall remain; from it they shall not be removed. And in the ark thou shalt put the testimonials which I will give to thee. Thou shalt also make a lid of pure gold; two cubits and a half its length, and a cubit and a half its breadth. And at the two ends of the lid thou shalt make two golden cherubs, of solid work: Make one cherub at the one end, and another at the other end. *Shooting up* from the two ends of the lid shalt thou make the cherubs; so that the cherubs, stretching out their wings above, may cover the lid with their wings; their faces being turned one to another. Toward the lid shall the faces of the cherubs be *turned*. And the lid thou shalt put upon the ark; and in the ark thou shalt put the testimonials, || which I will give to thee. | There will I manifest myself to thee; and, from above the lid, from between the two cherubs upon the ark of the testimony, will I converse with thee concerning all that I have to give thee in charge to the children of Israel.

" THOU shalt also make a table of setim-wood: two cubits shall be its length, a cubit its breadth, and a cubit and a half its height. With pure gold thou shalt overlay it; and a moulding of gold thou shalt make about it. With a frame, also, palm-high thou shalt surround it; and about its frame thou shalt make a moulding of gold. And thou shalt make for it four golden staples, and put the staples on its feet at the four corners. Beside the frame shall the staples be placed, to take in the poles *that are* to carry the table. And thou shalt make poles of setim-wood, and overlay them with gold, that on them the table may be carried. Thou

VARIOUS READINGS.

V. 9. || al. *thou*. Ib. † SAM. SEP. and I MS.—V. 21. || wanting in SAM.

EXPLANATORY NOTES.

V. 10. *An ark*. Though I have retained the word *ark*; the original term would, perhaps, be better translated a *chest* or *coffer*; as Aquila, Symmachus and Theodotion render it. It is different from the word used when Noah's ark is described.

V. 11. *A moulding*. Probably that part of moulding called in architecture *cymatium*: for so the Greek translators render it.

V. 16. *Testimonials*. Whether we read in the plural or singular, we must understand by the word the two tables of the law, or the Decalogue, and the other things that were laid in the ark as so many testimonies of the covenant between him and his people.

V. 17. *A lid*. Others render this, a *propitiatory* or *mercy-seat*; but it can mean that only in a tropological sense.

- 30 " shalt also make its platters, and its incense-pots; and its cups, and its cans for
 " making libations: of pure gold shalt thou make them. And upon the table thou
 " shalt place, before me, a continual presence-bread.
- 31 " A CHANDELIER of pure gold thou shalt also make: of solid work shalt thou
 " make it. Its shaft, its branches, its cups, its pommels and its flowers shall be of
 32 " one piece. From the sides of the chandelier shall six branches proceed; three
 " branches from the one side of it, and three branches from the other side of it.
- 33 " On one branch there shall be three almond-shaped cups, each with its pommel
 " and flower; and, on another branch, three almond-shaped cups, each with its
 " pommel and flower; and so on all the six branches proceeding from the chande-
 34 " lier. But on the shaft of the chandelier there shall be four almond-shaped cups,
 " with their pommels and flowers: † a pommel and flower on the single branch, |
 35 " a pommel and flower under the first pair, a pommel and flower under the second
 " pair, and a pommel and flower under the third pair of the six branches proceed-
 36 " ing from the chandelier. Both pommels and branches shall be of one piece, all
 37 " of it one solid work of pure gold. Its seven lamps thou shalt also make, and so
 38 " place upon it, that they may shine in one direction. Its snuffers also and its snuff-
 39 " ing-dishes † thou shalt make | of pure gold. The chandelier itself with all these
 40 " utensils || thou shalt make | of a talent of pure gold. And see that thou make them
 " according to their patterns, shewn to thee on the mountain.
- 1 " THOU shalt also make a tabernacle of ten curtains of twisted cotton; in which
 2 " thou shalt work artificial cherubs of blue and purple and scarlet. The length of
 " each curtain shall be twenty-eight cubits, and the breadth of each curtain four
 3 " cubits: all the curtains shall be of the same dimension. Five curtains shall be
 4 " joined one to another, and five curtains shall be joined one to another. Thou
 " shalt then make loops of blue in the edge of the outmost curtain of one of the
 5 " pieces, and so also in the edge of the outmost curtain of the other piece. Fifty
 " loops shalt thou make in the edge of one of the curtains of one piece; and fifty cor-
 " responding loops shalt thou make in the edge of one of the curtains of the other

VARIOUS READINGS.

V. 34. † SEP.—V. 38. † SYR. and some copies of SEP.—V. 39. || al. shall be made.

EXPLANATORY NOTES.

V. 29. *Its platters.* It is not easy to give analogous names to these vessels. I have chosen those which I thought the most so. See c. 8.

V. 31. *Its cups;* that is, the ideal cavity that contained the pommel, as the husk or cup of the acorn contains its nut.

ib. *Its flowers;* probably in the form of lilies; as most of the ancient translators render the word.

V. 37. *That they may shine in one direction;* i. e. towards the sanctuary.

Ch. xxvi. v. 1. *A tabernacle.* The original word signifies a dwelling-place of any sort.

V. 1. *Ten curtains.* These innermost curtains of the tabernacle, which covered the top and three sides of it, seem to have been pendulous, and could not touch the ground, at least on the two longest sides, by a whole cubit. For the tabernacle being thirty cubits long, ten cubits broad, and ten cubits high, and the whole of the curtains when joined being but forty cubits by twenty-eight; they could reach the ground only on the back part behind the sanctuary. Nor could they even do that, if, as it is not improbable, any part of them was doubled back or hung down at the front. See v. 9.

“piece. And thou shalt make fifty golden clasps; and with the clasps thou shalt fo 6
 “join the curtains together, that they may make one tabernacle.

“THOU shalt also make curtains of goats’ hair to overtent the tabernacle: eleven 7
 “such curtains shalt thou make. The length of each curtain shall be thirty cubits, 8
 “and the breadth of each curtain four cubits: of the same dimension shall the ele- 9
 “ven curtains be. Five curtains thou shalt join together by themselves; and six 9
 “curtains by themselves; and thou shalt double down the sixth curtain at the front 10
 “of the tent. And thou shalt make fifty loops in the edge of one of the outmost 10
 “curtains of the one piece, and fifty loops † shalt thou make | in the edge of the 11
 “outmost curtain of the other piece. And thou shalt make fifty brazen clasps, and 11
 “put the clasps into the loops, and so join the pieces into one tent. And let the ex- 12
 “ceeding half-curtain, of the tent-curtains, hang over the back part of the taber- 13
 “nacle; and the cubit that exceedeth in the length of the tent-curtains, at both 13
 “ends, hang over the two opposite sides of the tabernacle, to cover it.

“THOU shalt moreover make a covering for the tent of rams’ skins dyed red; 14
 “and an upper covering of seals’ skins.

“THOU shalt also make for the tabernacle boards of setim-wood to stand upright. 15
 “Ten cubits shall be the length of each board, and a cubit and an half the breadth 16
 “of each board. Each board shall have two tenons, made exactly similar one to 17
 “another: all the boards of the tabernacle thou shalt so make. Of these tabernacle- 18
 “boards thou shalt make twenty for the southward side. And under the twenty 19
 “boards thou shalt make forty silver bases; two bases under every one of the boards 20
 “for the reception of its two tenons. For the other side of the tabernacle northward 20
 “|| thou shalt also make | twenty boards, with their forty silver bases; two bases 21

VARIOUS READINGS.

CH. XXVI. v. 10. † SAM, SEP.—V. 20. || al. *there shall also be*.

EXPLANATORY NOTES.

V. 6. *Join the curtains*. This junction, when the tabernacle was set up, was exactly over the veil that separated the sanctuary from the rest.

V. 9. *Double the sixth curtain*. Whether by this is meant, that it was doubled back on itself, or hung down over the entry of the tabernacle, is not clear. The last appears to be most probable. The two pendulous cubits might serve as a counterpane to cover the upper part of the door curtain.

V. 12. *Let the exceeding half curtain, &c.* Thus we have the exact dimensions of the tabernacle, except its height. The eleven curtains joined together made a piece of forty-four cubits one way, and thirty cubits the other. Of the first number, two cubits were doubled back at the front of the tabernacle. The remaining forty-two were sufficient to cover the whole length of the tabernacle and its back part, with the excess of two whole cubits.

V. 13. *To cover it*. To hide it wholly, and to cover up the cubit’s breadth which the inner curtains wanted of reaching the ground, to which the curtains of the tent were probably fixed down with pins.

V. 17. *Tenons*. Various conjectures have been formed about the form and place of these. The most probable is,

that they were a part of the boards themselves, fitted for the sockets of the silver bases.

V. 17. *Similar one to another*; i. e. formed on the same scale; as the Hebrew word seems to import. It is probable that, when the boards were put up, the tenons were all at equal distances. Whether they were of a round, or square, or oblong form, it is not certain. But they seem to have been fixed in the silver sockets, as we fix iron bars in stone. If the boards were four inches thick, as Josephus makes them; those tenons must have had a very strong hold; and, if the silver bases were well fixed in the ground, needed nothing else to keep them upright: but it is not probable that they were so thick; much less a whole cubit, as some rabbins make them.

V. 19. *Bases*. What was the form of these bases, or bearers, it is hard to say. We know from ch. 38. 27. that each of them had in it a talent of silver; but whether it was made in the form of a spike to drive into the ground, or in the form of a tile to lie flat on it, is uncertain. It is probable, that they were laid on a wooden frame, and fixed to it. See c. 4.

22 " under every one of the boards. But for the back-end of the tabernacle west-
 23 " ward, thou shalt make six boards; and for the two back-end angles of the taber-
 24 " nacle thou shalt make two boards; which shall be connected *with the adjoining*
boards, both ~~below~~ and at the top, by *one staple*: they shall be both alike, for the
 25 " two corners. Thus there ~~shall be in all~~ eight boards, with their sixteen silver
 26 " bases; two bases under every one of the boards. Thou ~~shalt also~~ make bars of
 27 " setim-wood; ~~five~~ bars for the boards of the one side of the tabernacle, five bars
 28 " for the boards of the other side of the tabernacle, and five bars for the boards of
 29 " the back-end, *or westward side*, of the tabernacle. And the middle bar, at the
 30 " middle of the boards, shall reach from end to end. The boards thou shalt over-
 31 " lay with gold, and make golden staples to take in the bars: the ~~bars~~ also thou
 32 " shalt overlay with gold. Thus shalt thou erect the tabernacle, according to the
 33 " pattern of it || which hath been shown to thee | on the mountain.

31 " THOU shalt also make a veil of twisted cotton, on which shall be worked arti-
 32 " ficial cherubs of blue, purple, and scarlet. And thou shalt hang it on four pillars
 33 " of setim-wood, overlaid with gold, and having their tenter-hooks of gold; and
 34 " placed on four silver bases. And thou shalt place the veil under the clasps of the
 35 " curtains; and, thither, within the veil thou shalt bring the testimonial-ark; and
 " let the veil make a division for you, between the holy and the most holy place.
 34 " And on the testimonial-ark, in the most holy place, thou shalt put its lid.
 35 " But the table thou shalt place without the veil, and over against it the chande-
 " lier; the chandelier at the south side of the tabernacle, and the table at the north
 " side.

1 + " THOU shalt also make an altar to burn incense upon: of setim-wood shalt
 2 " thou make it. Square it shall be; its length a cubit, and its breadth a cubit; but

VARIOUS READINGS.

V. 30. || al. *which thou hast seen*. al. *which I have shown to thee*.—V. 35. + Ten verses transposed, with SAM. from ch. xxx.

EXPLANATORY NOTES.

V. 24. *Connected*; lit. *twinned*; which Shakespere used in much the same sense.

Ib. *One staple*. In all, four staples. Such at least, I think, is the meaning of the text; which is not clear, nor, perhaps, uncorrupted.

Ib. *Staples for the two corners*. They seem to have been belvelled at an angle of about 130 degrees. See c. 2.

V. 26. *Bars—or transoms*, to bind the boards together, and keep them in a line: for, as they were to be removed every now and then, it would have been inconvenient to mortise them into one another: besides, this would have prevented their being easily adapted to their respective bases.

Ib. *Five bars*. But as only one of the five was of one piece, there must have been nine pieces for each side; unless we suppose, with Houbigant, that there were only three

girths of bars; one at the top, one at the bottom, and one in the middle: but this is not necessarily implied in the text, or, rather, is contrary to it. See c. 2.

V. 32. *Their tenter-hooks*. Where these were placed, or how many were of them, or what was their use, it is not said. If the word were not in construction with the *pillars*, I should be apt to think they were fastened to the veil, to take hold of the catches above. The antient interpreters render, not *books*, but *chapters* or *capitals*.

V. 33. *Under the clasps*. Probably, the same that kept the interior curtains of the tabernacle together. The Gr. and Syr. read here another word, according to which we should render, *thou shalt place the veil upon the pillars*.

Ib. *The holy*, &c. i. e. the body of the tabernacle, from the interior part, or sanctuary.

“ its height shall be two cubits. Its horns shall be of one piece with it. With pure
 “ gold shalt thou overlay it; its roof, its sides all around, and its horns. A mould-
 “ ing of gold thou shalt also make about it; and under its moulding, at its two
 “ corners, on both its sides thou shalt make for it two golden staples; which may
 “ take in the poles, on which it is to be carried. The poles thou shalt make of fe-
 “ tim-wood, and shalt overlay them with gold. And thou shalt place it before
 “ the veil which is by the testimonial-ark; || over against the lid of the testimo-
 “ nial-ark; | where I am to manifest myself to thee. On it Aaron shall burn aro-
 “ matic incense. Every morning, when he trimmeth the lamps, he shall burn in-
 “ cense on it; and at even, when he trimmeth the lamps, he shall burn incense on
 “ it; a perpetual incense before the LORD, throughout your generations. On it ye
 “ shall offer no profane incense; nor holocaust, nor gift-offering; nor shall ye pour
 “ on it libations. But Aaron shall, once in a year, make an atonement, * on its
 “ horns, with the blood of the sin-offering of atonement. Once in a year, shall there
 “ be an atonement made on it, throughout your generations. Most holy it shall be
 “ to the LORD. |

‡ “ THOU shalt also make an hanging for the entry of the tabernacle, of blue, and
 “ of purple, and of scarlet, and of twisted cotton; embroidered work. And for the
 “ hanging thou shalt make five pillars of setim-wood, which thou shalt overlay with
 “ gold; and of which the tenter-hooks shall be gold. And thou shalt cast for them
 “ five bases of brass.

“ THOU shalt also make an altar of setim-wood. The altar shall be square; five
 “ cubits its length, and five cubits its breadth; but three cubits shall be its height.
 “ Its horns thou shalt make at its four corners; of one piece *with itself* shall its horns
 “ be; and thou shalt overlay it with brass. Its pans, also, for removing its ashes, its
 “ shovels, its sprinkling-basons, its forks, its censers; all its utensils thou shalt make
 “ of brass. Thou shalt also make for it a brazen grate of latticed work; and at the
 “ four corners of the lattice thou shalt make four brazen staples. And thou shalt
 “ place || it (*the grate*) underneath the || altar-band; | so that the lattice may be at
 “ the middle of the altar. And for the altar thou shalt make poles of setim-wood,
 “ and overlay them with brass. And thou shalt put the poles into the staples, so that
 “ the poles may be on both sides of the altar, when it is carried. Hollow, of boards,
 “ shalt thou make the altar. As it hath been shewn to thee on the mountain, so let
 “ it be made.

VARIOUS READINGS.

V. 6. || wanting in SAM. SEP. and 26. MSS. See C. R.—V. 10. * *on it*, some copies of SEP. and 2 MSS.

‡ CH. XXVI. resumed. CH. XXVII. v. 5. || *them*, SEP. VULG. Ibid. || *grate*, SEP.

EXPLANATORY NOTES.

Ch. xxx. v. 2. *Its horns shall be of one piece with it.* Others would render, *shall project from it.* Those horns were, no doubt, angular projections; but whether perpendicular or oblique, it is uncertain.

V. 9. *Profane incense*; i. e. incense commonly used.

This was to be compounded in a peculiar manner, and applied to no other use.

V. 10. *On its horns.* By touching them with the blood. See Levit. 16. 18.

- 9 "THOU shalt also make the court of the tabernacle, thus: On the southward, or
 "right hand side of the court, let there be hangings of twisted cotton, an hundred
 10 "cubits long; with || their twenty pillars; of which the twenty bases shall be of brass;
 11 "but the tenter-hooks and sheathings of silver. In like manner, let the length of
 "the hangings, on the north side, be an hundred cubits; with their twenty pillars;
 "of which the bases shall be of brass; but the tenter-hooks and sheathings of
 12 "silver. And for the breadth of the court, on the westward side, let there be
 "hangings fifty cubits long; the pillars of which shall be ten, with their ten bases
 13 "† of brass. | The breadth of the eastward, or sun-rising side, shall be likewise fifty
 14 "cubits, † their pillars ten, and their bases ten. For one wing, hangings of fifteen
 15 "cubits, with their three pillars and their three bases † of brass; | and for the other
 "wing, hangings of fifteen † cubits; | with their three pillars, and their three bases
 16 "† of brass. | But for the gate of the court there shall be a veil of twisted cotton,
 "embroidered with blue and purple and scarlet; with its four pillars, and their four
 17 "bases † of brass. | All the pillars of the whole circuit of the court shall be sheathed
 "with silver, and have their tenter-hooks of silver; but their bases shall be of brass.
 18 "The length of the court shall be an hundred cubits; its breadth fifty cubits; and
 "its height five cubits. † The hangings of the court, all about, shall be | of twisted cot-
 "ton. The bases of their pillars shall be of brass, † but their tenter-hooks shall be of
 "silver; with silver also shall their capitals be overlaid; and the pillars themselves shall be
 19 "sheathed in silver: all the pillars of the court. | But all the other utensils for the whole
 "service || of the tabernacle, with all its pins | and all the pins of the court, † thou
 "shalt make | of brass. *
- 20 "AND command thou the children of Israel, to bring, for light, pure oil
 21 "expressed from olives, for the perpetual entertainment of the lamps, in the
 "convention-tent, without the veil which is before the testimonial-ark. Aaron
 "and his sons shall so order it, that it may burn from even to morn before the LORD.
 "A stated tax it shall be from the children of Israel throughout || their genera-
 "tions.

VARIOUS READINGS.

- V. 10. || SO SEP. ARAB. The REST, *itr.*—V. 12. † SAM.—V. 13. † SEP.—V. 14. † SAM.—V. 15. † SAM.
 SEP. ARAB. Ib. † SAM.—V. 16. † SAM.—V. 18. † † Supplied from the parallel place, *ch. xxxviii.* 16.
 V. 19. || wanting in SEP. Ib. † SAM. VULG. Ib. * Thou shalt also make vestments of blue and purple and
 scarlet to minister in, in the holy place, SAM. and some copies of SEP.—V. 21. || al. your.

EXPLANATORY NOTE.

- V. 18. *Capitals.* Though this word has been used for want of a better, the reader is not to imagine that it denotes what in modern architecture we call capitals or chapters. The capitals of the pillars or posts of the tabernacle seem to have been long pieces of wood which ran along their tops, in which the hooks were fixed to suspend the hangings: like our bed-testers.

§ 12. Instructions concerning the Priesthood.

“AND select thou, from among the children of Israel, thy brother Aaron and
 “his sons to minister to me in the priest’s office; Aaron, and his sons Nadab, Abiu,
 “Eleazar and Ithamar. And, for thy brother Aaron, thou shalt make holy vest-
 “ments, both for honour and ornament. Thou shalt therefore speak to all such
 “wise-hearted men, as I have filled with the spirit of wisdom; that they may make
 “vestments for the consecration of Aaron, to minister in the priest’s office. And
 “these are the vestments which they shall make: A breast-plate, an ephod, a robe,
 “a tight tunic, a mitre and a girdle. To make *these* holy vestments for Aaron and
 “his sons, to minister in to me in the priest’s office, let them take gold, and blue,
 “and purple, and scarlet, and twisted cotton; and of the gold, and blue, and pur-
 “ple, and scarlet, and twisted cotton, let them make an ephod of fancy-work. Its
 “two shoulder-pieces shall be joined to it; at its two extremities shall the joining
 “be. The fancy-work of the shoulder-pieces, which are on it, shall be of the same
 “materials with itself; gold, blue, purple, scarlet, and twisted cotton. And thou
 “shalt take two onyx stones, on which thou shalt engrave the names of the sons
 “of Israel, according to their birth; six of their names on one stone, and the re-
 “maining six names on the other stone. After the manner of engraving on stone,
 “like the engravings of a signet, shalt thou engrave on the two *onyx* stones the
 “names of the sons of Israel; || and with gold thou shalt encase them. | And thou
 “shalt put the two *onyx* stones on the shoulder-pieces of the ephod. Memoran-
 “dum-stones shall † they be for the children of Israel. For Aaron shall carry them
 “on his shoulders, before the LORD, as a memorandum for the children of Israel.
 “Thou shalt, then, make clasps of || gold; and two chains of pure gold: of equal
 “length, and of wreathed work shalt thou make them: and the two wreathed
 “chains thou shalt fit to the clasps. *

“THOU shalt also make a judicial breast-plate of fancy-work. Thou shalt make
 “it after the manner of the ephod. Of gold, blue, purple, scarlet, and twisted cot-
 “ton shalt thou make it. It shall be a square, doubled; its length a span, and its

VARIOUS READINGS.

CH. XXVIII. v. 11. || wanting in SEP.—V. 12. † SAM: SEP.—V. 13. || *pure gold*, SEP.—V. 14. * *at the fore*
parts of the shoulder-pieces, SEP.

EXPLANATORY NOTES.

CH. XXVIII. v. 7. *At its two extremities*; i. e. at the two
 extreme parts of its upper edge.

V. 15. *A judicial breast-plate, or breast-plate of justice.* It
 was an emblematical badge of the high-priest’s office of
 supreme judge; worn on his breast to put him in mind of
 his duty of having the interest of the whole people equally
 at heart, and doing them *all equal* justice. To this the apo-

stle alludes, Ephes. 6. 14. See also Isa. 59. 17. 2 Cor. 6. 7.
 1 Thes. 5. 8.

V. 16. *A square, doubled.* The word *doubled* comes in
 here somewhat awkwardly; and I have a doubt whether
 it be the meaning of the original. It may perhaps mean no
 more, than that the breast-plate was to be a perfect or equi-
 lateral square.

17 " breadth a span. And thou shalt set in it settings of *precious* stones, four rows || of
 18 " stones. | A row of a carnelian, a topaz and an emerald shall be the first row. The
 19 " second row shall be a carbuncle, a sapphire and a crystal. The third row, a li-
 20 " gure, an agate and an amethyst; and the fourth row, a beryl, an onyx and a
 21 " jasper. In their settings let them be enchased in gold. The stones shall be for the
 " names of the sons of Israel; twelve according to their names. The engravings,
 " like those of a signet, shall have, each its *peculiar* name, according to the twelve
 22 " tribes. [And for the breast-plate thou shalt make two equal chains of wreathen
 23 " work, of pure gold.] Thou shalt also make for the breast-plate † two clasps of
 " gold and | two rings of gold; and the || two rings thou shalt place at the || two
 24 " upper ends of the breast-plate; and || in the two rings, | at the † two ends of the
 25 " breast-plate, thou shalt put the two wreathen chains of gold; and the other two
 " ends of the two wreathen chains thou shalt put in the two clasps, and fasten to
 26 " the opposite ends of the shoulder-pieces of the ephod. Thou shalt also make two
 " rings of gold, and place them at the two *nether* ends of the breast-plate, at the
 27 " inner side of its borders which are || opposite to the ephod. | And thou shalt make
 " two other rings of gold, and place them at the opposite nethermost ends of the
 " two shoulder-pieces of the ephod, just where they overjoin the fancy-work of
 28 " the ephod. And let the breast-plate be bound by its rings to the rings of the
 " ephod with a lace of blue, so as to connect with the fancy-work of the ephod;
 29 " that the breast-plate may not loosen from the ephod. And Aaron, when he goeth
 " into the sanctuary, shall bear on his heart the names of the sons of Israel that are
 30 " on the judicial breast-plate, as a perpetual memorandum before the LORD. † Thou
 " shalt also make the Urim and Thummim, | and shalt put the Urim and Thummim
 " on

VARIOUS READINGS.

V. 17. || wanting in SAM. SEP. and 1 MS.—V. 23. † SAM. Ib. || wanting in SAM. and 1 MS. Ib. || wanting in SAM.—V. 24. || wanting in most copies of SEP. Ib. † SEP. SYR. ARAB. 1 MS. and paral. 39. 16.—
 V. 26. || at the joining of the ephod, most SAM. copies.—V. 30. † SAM.

EXPLANATORY NOTES.

V. 17. *Precious stones.* The names here given to the gems of the breast-plate are in great part conjectural. Except the sapphire, the jasper, and, perhaps, the onyx, we have no certainty that the Hebrew terms have been rightly understood.

V. 22. *Two chains, &c.* The same, probably, that are before mentioned, v. 14. as belonging to the ephod; though they be here again noticed from their equal relation to the breast-plate:—or, perhaps, the whole verse is an interpolation. After this verse most Greek copies join v. 29. and want all the intermediate verses, except a part of 23.

V. 26. *At the inner side, &c.* This shews exactly where the rings were to be placed; namely, at the side borders, not the bottom borders, of the two nethermost corners: whereas the other two rings of the breast-plate were fixed in a different direction, at the topmost edges of the upper corners. The word translated *borders* is in the singular num-

ber, but should be rendered in the plural; and so the Vulgate renders it.

V. 29. *And Aaron, &c.* This verse, as has been already observed, is placed, perhaps more properly, in the Greek version, after v. 22. See c. 2.

V. 30. *The Urim and Thummim.* As there is no description given of this part of the high-priest's garments, we can only conjecture of what it consisted. What appears to me most probable is, that it was an emblematical figure, or figures, of the two chief qualities of a supreme judge, *knowledge* and *integrity*, evidently and strongly expressed by the Hebrew words, which signify *lights* and *perfections*; in which sense the words were understood by almost all the ancient interpreters. From their being here referred to, as a well known thing, unnecessary to be described; we may infer, that they were in those days ordinary badges of justice; and I see no good reason why they may not be supposed to have been

"on the judicial breast-plate; that they may be on the heart of Aaron, when he goeth into the presence of the LORD. Thus shall Aaron constantly bear on his heart the rights of the children of Israel, in the presence of the LORD.

"THOU shalt also make the robe of the ephod, all of blue. At its top, in the middle of it, there shall be a hole. About its hole there shall be a band of woven work, like the hole of a coat of mail, that it be not rent. On its hem, *below*, thou shalt work pomegranates of blue, and purple and scarlet, † and twisted cotton, round about its hem; and, between them, bells of gold round about: a bell of gold and a pomegranate, a bell of gold and a pomegranate, *all* around the hem of the robe. It shall be on Aaron, when he ministereth, that his sound may be heard when he goeth in to the holy place before the LORD, and when he cometh out; lest he die.

"THOU shalt also make a petal of pure gold, and engrave upon it, *like* the engravings of a signet, HOLY TO THE LORD! With a lace of blue thou shalt affix it to the mitre. On the front of the mitre let it be placed; so as to be on the forehead of Aaron; that thus Aaron may bear the iniquities which the children of Israel may commit in the holy things which they shall hallow in any of their holy offerings. On his forehead it shall always remain, to obtain indulgence for them before the LORD.

"THE tight tunic, and the mitre, thou shalt make of cotton; but the girdle thou shalt make of embroidered work.

"FOR the sons of Aaron likewise shalt thou make tunics; girdles also and turbans thou shalt make to them, for honour and for ornament. With these garments thou shalt clothe thy brother Aaron, and his sons; and thou shalt anoint them, and initiate them in their office, and so hallow them, that they may

VARIOUS READING.

V. 33. † SAM. SEP.

EXPLANATORY NOTES.

copied from those of the Egyptian judges; who certainly wore similar badges, and were renowned for their learning and justice. Whether the Urim and Thummim were mere symbolical figures, or if they had also an inscription on them, is altogether uncertain. See c. 2.

V. 31. *The robe.* This was a long garment, reaching almost to the heels, to which the ephod served as a cape: for which reason it is called the robe of the ephod.

V. 32. *Like the hole of a coat of mail.* Though I have followed the common version, there is room for suspecting its propriety. The Greek translators and St. Jerom must have read differently. The former render, *of the same texture with itself.* The latter, *as is wont to be made in the utmost parts of garments.*

V. 36. *A petal of pure gold.* It was a thin plate of gold, resembling the petal or coloured leaf of a flower. See c. 2.

Ib. *Holy to the Lord;* i. e. consecrated to his service. See c. 2.

V. 38. *That thus Aaron may bear, &c.* The meaning is,

that Aaron, by dedicating himself in a particular manner to the service of the Lord, and presenting himself in the sanctuary with this emblematical badge of it, shall make up for the omissions and defects that the people in general may be guilty of in matters of religion.

V. 39. *The tight tunic.* I have given what I take to be the meaning, after the Syriac version. The literal rendering would be, *thou shalt tighten the tunic.* Others translate, *thou shalt bind on the tunic.* Others, *thou shalt embroider the tunic.* See v. 4. and c. 2.

Ib. *The mitre.* This was a sort of turban, or tiara, peculiar to the high-priest. What was its form, it is not said. The turbans worn at present in the East consist of long rolls of muslin, which are wrapped round the head in various manners.

V. 40. *Turbans.* It is not the same word that is used for Aaron's mitre. Our translators rendered it, *bonnets.*

V. 41. *Initiate them in their office;* lit. *fill their hands.* See c. 2.

42 "be priests to me. But make for them wrappers of linen to cover their nakedness.
43 "From the loins to the thighs they shall reach; and shall be on Aaron and on his
"sons when they enter into the convention-tent, and when they approach the altar
"to perform the holy function; lest they incur guilt, and die. *Let this be a perpet-*
"tual ordinance both to him and to his seed after him.

1 "Now, in order to hallow them, to be priests to me, this is what thou shalt do
2 "by them. Take a steer, *or* young bullock, and two rams without blemish, toge-
"ther with unleavened bread; namely, unleavened cakes tempered with oil, and
"unleavened wafers || anointed with oil: | of wheaten flour shalt thou make them.
3 "These thou shalt put into a basket, and bring them, in the basket, with the steer
4 "and the two rams. Thou shalt then bring Aaron and his sons to the door of
5 "the convention-tent; and having washed them with water, thou shalt take the
"garments: and shalt, *first*, clothe * Aaron with the tunic, || and begird him with
"the girdle: then thou shalt clothe him with the robe; and over it thou shalt put
"the ephod, and the breast-plate, | which thou shalt fasten to the fancy-work of the
6 "ephod. On his head thou shalt place the mitre, and on the mitre thou shalt put
7 "the badge of holiness. Thou shalt then take the anointing oil and pour it upon
8 "his head, and anoint him. His sons thou shalt also bring, and clothe them with
9 "tunics, and gird them with girdles, || and bind on their turbans; and let the priests'
"office be theirs by a perpetual ordinance.

10 "AND thus thou shalt initiate Aaron and his sons in their office. Thou shalt
"bring the steer before the † LORD to the door of the | convention-tent; and
11 "Aaron and his sons shall lay their hands upon the steer's head; and thou
"shalt slaughter the steer before the LORD, at the door of the convention-tent.
12 "Thou shalt then take some of the steer's blood, and, with thy finger, put it on
"the horns of the altar; and all *the rest of* the blood thou shalt pour out at the
13 "foot of the altar. But the whole fat that covereth the entrails, the excrescence
"|| of the liver, and the two kidneys, with the fat that is on them, thou shalt burn
14 "upon the altar. And the flesh of the steer, with his hide and his excrements, thou
"shalt burn in a fire without the camp: it is a sin-offering.

VARIOUS READINGS.

CH. XXIX. v. 2. || wanting in SAM. and 1 copy of SEP.—V. 5. * *thy brother*, SEP. Ib. || So SAM. and paral.
Levit. viii. 7. Al. *and the robe of the ephod, and the ephod, and the breast-plate*.—V. 9. || So SEP. The REST,
Aaron's and his sons.—V. 10. † SAM.—V. 13. || So SAM. SEP. SYR. VULG. The REST, *on*.

EXPLANATORY NOTES.

V. 42. *Their nakedness*; lit. *the flesh of their nakedness*.
Ch. xxix. v. 6. *The badge of holiness*. The same, I think,
that is before, ch. 28. 36. called *a petal of gold*. Others,
after Josephus, render it *a crown*; and make it a different
ornament.

V. 7. *Pour it upon his head*. Hence it should seem, that
the mitre did not cover the crown of the head; but was so

wrapped round it, as to leave a space bare for the unction.

V. 13. *The excrescence*. I have retained the radical signi-
fication of the Hebrew word. Some think it meaneth the
great lobe of the liver. I should rather think it meaneth the
small lobe; which, to the common beholder, seems to be a
superfluous and *useless* appendage.

"THOU shalt, next, take one of the rams; and Aaron and his sons shall lay 15
 "their hands upon the ram's head; and thou shalt slaughter the ram; and his blood 16
 "thou shalt take and sprinkle round about upon the altar. Thou shalt then cut the 17
 "ram in quarters; and having washed his entrails and feet, thou shalt put them with
 "his quarters and his head; and the whole ram thou shalt burn upon the altar: it is 18
 "a sweet-favoured holocaust to the LORD.

"THE other ram thou shalt also take; and Aaron and his sons shall lay their 19
 "hands upon the ram's head; and, the ram being slaughtered, thou shalt take some 20
 "of his blood, and put it upon the tip of Aaron's right ear, and upon the tip of the
 "right ears of his sons; upon the thumbs, also, of their right hands, and upon the
 "great toes of their right feet; and the *rest of the* blood thou shalt sprinkle round
 "about upon the altar. † Thou shalt then take off from the ram the fat large tail, 22
 "and the fat that covereth the entrails, the excrescence of the liver, and the two
 "kidneys with the fat that is on them; the right shoulder, also, (it being the ram
 "of initiation) with a loaf of bread, an oiled cake and a wafer, out of the basket 23
 "of unleavened bread that is before the LORD: all *these* thou shalt put into the 24
 "hands of Aaron and into the hands of his sons; and shalt make them wave them,
 "for a wave-offering, before the LORD. From their hands thou shalt, then, receive 25
 "them, and burn them upon the altar, together with the sacrifice, for a sweet-fa-
 "voured holocaust to the LORD. Thou shalt then take the breast of Aaron's initia- 26
 "tion-ram, and shalt wave it, as a wave-offering, before the LORD; and let it be
 "thine own portion.

"THUS shalt thou consecrate both the breast that hath been waved as a wave- 27
 "offering, and the shoulder that hath been heaved as an heave-offering (of the ram
 "by which Aaron and his sons are initiated) that they may, by a perpetual ordi- 28
 "nance, belong to Aaron and to his sons; a tribute from the children of Israel.

‡ "THOU shalt also take some of the ‖ anointing oil and of the blood that is 21
 "upon the altar, † and sprinkle it upon Aaron and upon his garments; and, like-

VARIOUS READINGS.

V. 21. See it after v. 28.—V. 22. † transposed.—V. 21. † transposed hither. Ib. ‖ So SAM. The REST, of
 the blood that is upon the altar and of the anointing-oil.

EXPLANATORY NOTES.

V. 18. *It is, &c.* Lit. *An offering is it to the Lord; an odour of sweetness by fire to the Lord is it.* But the whole force of the Hebrewism is expressed in the version. See c. x. and compare v. 25. and Levit. 8. 28.

V. 22. *The fat large tail.* The tails of one kind of sheep, in those countries, are of an enormous size; weighing from fifteen to twenty pounds. The fat on them is of a peculiar species, not unlike to marrow; and which the eastern nations use as butter, or *lard*. See c. x.

V. 24. *Waves them; i. e.* move them gently to and fro, somewhat in the manner one *moves a fovee*: for such is the import of the original.

V. 25. *With the sacrifice; namely, of the first ram, burning still on the altar.*

V. 26. *Let it be thine own portion.* Moses was here to act the part of high-priest; and had, consequently, a claim to that portion, which was thenceforward to be assigned to his brother. During all this ceremony of consecration, Aaron and his sons are to be considered, with respect to Moses, what the people afterwards are with respect to Aaron.

V. 27. *The shoulder that hath been heaved, as an heave-offering.* It was probably so called, from being raised up on the offerer's hands as high as possible. See c. x.

- “ wife, upon his sons and their garments; and shalt, *thus*, consecrate both him and
 29 “ his garments, and his sons and their garments. And the consecrated garments of
 “ Aaron shall be his sons’, after him: in them shall they be anointed and initiated.
 30 “ During seven days shall he of his sons wear them, who, being priest in his stead,
 “ shall go into the convention-tent to minister in the sanctuary.
 31 “ THOU shalt then take the initiation-ram, and boil his flesh in the holy place;
 32 “ and let Aaron and his sons eat the flesh of the ram, with the bread that is in
 33 “ the basket. At the door of the convention-tent shall they eat them; because
 “ by these an atonement has been made for the purpose of initiating and consecrat-
 34 “ ing them: let no one else eat of them; for hallowed are they. And if aught of
 “ the flesh of the initiation-ram, or of the bread, remain until the next morning,
 “ thou shalt then burn that remainder with fire: eaten it shall not be, because it
 “ hath been hallowed.
 35 “ THUS shalt thou do to Aaron and to his sons, according to all that I have com-
 36 “ manded thee. During seven days shalt thou initiate them: every day shalt thou
 “ sacrifice a steer for an expiatory sin-offering; and when thou hast made this ex-
 37 “ piatory sin-offering upon the altar, thou shalt anoint it, to make it holy. During
 “ the seven days shalt thou make an expiation upon the altar, that so thou mayest
 “ hallow it: for an altar most holy it shall be; and whosoever toucheth it must be
 “ holy.
 38 “ Now this is what thou shalt, every day, continue to sacrifice on the altar, *as*
 39 “ † a perpetual sacrifice: | two male lambs (or kids) of one year. One lamb thou
 “ shalt sacrifice at break of day; and the other lamb thou shalt sacrifice in the even-
 40 “ ing-twilight. With the first lamb *thou shalt offer* the tenth part of *an epha* of fine
 “ flour, tempered with the fourth part of an hin of fresh oil; with a libation
 41 “ of the fourth part of an hin of wine. The other lamb thou shalt sacrifice
 “ in the evening-twilight, and with it the same gift-offering and libation as thou
 42 “ madest in the morning; for a sweet-savoured holocaust to the LORD: a perpe-
 “ tual sacrifice throughout your generations, *to be made* before the LORD, at the
 “ door of the convention-tent; where I will meet with || thee, and talk with thee.

VARIOUS READINGS.

V. 38. † SAM. SEP. and 4 MSS.—V. 42. || SO SAM. SEP. ARAB. and 1 MS. and so probably VULG. The
 REST, *you*.

EXPLANATORY NOTES.

V. 32. *At the door, &c.* Others join these words to the preceding sentence: but this is the most natural and idiomatic mode of division; and so the Greek should be pointed. They were ordered to eat it in the court of the tabernacle, and not take it home to their houses, as they might the flesh of some other victims; because this was the expiating victim of their own consecration.

V. 32. *No one else*; lit. *no stranger*. But the word here is of greater extent, and includes all-but Aaron and his sons.

V. 38. *Continue*. After the first seven days of expiation, &c.

V. 40. *The tenth part*. About half a peck of our measure.

Ib. Fresh oil; or, oil newly expressed.

" There will I || be consulted | by the children of Israel; and by my glory shall 43
 " *the place* || be sanctified. | For I will sanctify the convention-tent, and the altar. 44
 " Aaron, also, and his sons will I sanctify, to be my priests: and I will dwell among 45
 " the children of Israel, and be their GOD: and they shall know that I, the LORD 46
 " their GOD, have brought them out of the land of Egypt, to dwell among
 " them—even I, the LORD their GOD." †

AGAIN the LORD spoke to Moses, saying: " When thou shalt take the sum of 11
 " those that are musterable among the children of Israel; let every man of them,
 " on being mustered, give a ransom for his soul to the LORD; that there be no
 " plague among them, when they are mustered. This is what every one of them, 13
 " that passeth muster, shall give: half a shekel, according to the shekel of the sanc-
 " tuary (the shekel † of the sanctuary | being twenty gheras): an half shekel *from*
 " *every one*, as a levy to the LORD. Every one that passeth muster, from twenty 14
 " years of age and upwards, shall give the LORD's levy. In contributing to the 15
 " LORD's levy, for the redemption of your souls, the rich shall not give more, the
 " poor shall not give less, than half a shekel. And thou shalt take this ransom- 16
 " money of the children of Israel, and apply it to the service of the convention-
 " tent; that it may be a memorial before the LORD for the children of Israel;
 " for the ransom of || your souls."

§ 13. Further Instructions concerning the Tabernacle, &c.

AGAIN the LORD spoke to Moses, saying: " Thou shalt also make a laver 17
 " of brass, with its cover of brass, to wash in; and shalt place it between the con-
 " vention-tent and the altar. And by it thou shalt place water, that Aaron 19
 " and his sons may thence wash their hands and their feet. When they go 20
 " into the convention-tent, or approach the altar to minister *and* burn holo-

VARIOUS READINGS.

V. 43. || SO SAM. and so, perhaps, ARAB. The REST, *I will be met by*; or, *I will manifest myself*.
 Ib. || SO HER. VULG. BOTH ARAB. PERS. and 4 SAM. MSS. But SAM. TEXT has, *they shall be sanctified*.
 Perhaps the true reading is that of GR. SYR. ONK. and TARG. *I shall be sanctified*. CH. XXX. † See the
 first ten verses at ch. XXVI. V. 22.—V. 13. † SAM.—V. 16. || *their*, SEP. SYR. ARAB. VULG.

EXPLANATORY NOTES.

V. 12. *A ransom for his soul*; i. e. that his life and health may be spared. *Soul* in the Old Testament is generally taken in this sense.

Ib. *That there be no plague*. It appears from other places, that it was thought unlucky to *number* the people. See 2 Sam. 24. 1. where David's proposal to make a general muster was strongly objected to by Joab; and his perseverance punished with the infliction of a plague.

V. 13. *Half a shekel*. It is not said whether this was a shekel of silver or of gold. If of the latter, half a shekel was equivalent to about ten shillings; if silver, only about three

teen pence. From the observation, that it was to be according to that of the sanctuary, it has been inferred, that there were two kinds of shekels; one for common, one for sacred use. But it is more probable, that nothing more is here meant, than that it was to be of genuine full weight; according to a standard to be kept in the tabernacle.

V. 17. *Cover*. Some would render, *stand*, or *foot*. See c. 8.

V. 18. *By it*; or, *there*; not in it; that the priests might use it how and when they pleased. See c. 2.

- 21 "causts to the LORD, they shall wash with water, that they die not; for if they
 "wash their hands and their feet, they shall not die: so let this be a perpetual or-
 "dinance for them; for Aaron and for his seed, throughout their generations."
- 22 AGAIN the LORD spoke to Moses, saying: "Take thou the following principal
 23 "spices; of purest myrrh five hundred parts, of cinnamon half so much, *namely*,
 "two hundred and fifty parts; of calamus aromaticus two hundred and fifty parts;
 24 "of cassia five hundred parts (according to the shekel of the sanctuary); with an
 25 "hin of olive-oil. And of these thou shalt make an holy anointing oil, compounded
 26 "according to the perfumer's art. An holy anointing oil it shall be; and with
 27 "it shalt thou anoint the convention-tent, the testimonial-ark, the table and
 28 "all its utensils, the chandelier and † all its utensils, the altar of incense and the
 29 "altar of sacrifice, with all their utensils, the laver and its cover. *All* these shalt thou
 "hallow; and most holy they shall be: whosoever toucheth them must be holy.
- 30 "Aaron and his sons thou shalt also anoint and consecrate, to be my priests. And
 31 "to the children of Israel speak, saying: 'Let this anointing oil be held sacred
 32 "|| by you | throughout your generations. Upon the flesh of no man, *but the priests*,
 "shall it be poured; and like to it ye shall make no other composition: it is sacred,
 33 "and sacred by you it shall be held. He who compoundeth *its like*, or applieth it
 "to a profane use, shall be cut off from among his people.'"
- 34 AGAIN the LORD || spoke to Moses, | saying: "Take *the following* aromatics;
 "stacte, bdellium, sweet-scented galbanum, and pure frankincense; of each an equal
 35 "quantity: of which thou shalt make a perfume, compounded according to the
 36 "perfumer's art, a composition pure and sacred. Some of this thou shalt pound
 "very small, and place it *upon the altar of incense* before the testimonial-ark, in the
 37 "convention-tent; where I am to meet with thee: most sacred it shall be. Accord-
 "ing to the composition of this perfume, ye shall make none for yourselves: for
 38 "sacred to the LORD it shall be held by you. He who maketh its like, for smell-
 "ing to, shall be cut off from his people,"

VARIOUS READINGS.

V. 31. || So SEP. and 1 MS. The REST, *to me*.—V. 34. || So SAM. and 1 MS. The REST, *said to Moses*.

EXPLANATORY NOTES.

V. 23. *Five hundred parts*. Others render *shekels*. But it is more probable, that he here attends to the proportions than to the real weight. See c. x.

V. 25. *Perfumer's art*; lit. *compounder's*. The Hebrew word signifies, to *mingle* things together.

V. 33. *Who—applieth it to a profane use*; lit. *who giveth it upon a stranger*. But as this makes the meaning ambiguous, and as *stranger* here is every one except the priests; I have given it another turn, which perfectly expresseth the meaning.

V. 34. *Stacte*. A gummy odoriferous substance, that distils in under-coloured drops from some resinous tree,

suggested by some to be the myrrh tree. The difference between it and myrrh seems to be, that myrrh was got by incision—*stacte* by spontaneous oozing.

V. 34. *Bdellium*. Others, *nail-shell*; the shell of which is said to be odoriferous. The context and etymology seem to require some vegetable substance, and the *bdellium* is such. See c. x.

V. 35. *A composition pure and sacred*. Others would render, together with *pure and sacred salt*, i.e. *saltpetre*. And the Hebrew word which I have rendered *composition*, gives some probability to that rendering. See c. x.

AGAIN the LORD spoke to Moses, saying: "Lo! I have called, by name, Bezaleel the son of Uri, the son of Hur of the tribe of Judah; whom I have filled with a god-like mind for wisdom, understanding and knowledge, in every sort of workmanship; skilfully to devise *whatever is* to be made of gold, or of silver, or of brass *; the engraving, also, and setting of *precious* stones, and the fashioning of timber for making any *kind of* work. And, lo! I have given him for assistant Aoliab the son of Ahisamach, of the tribe of Dan; and in the mind of every other intelligent man have I put wisdom; that they may make all that I have commanded thee *to make*: the convention-tent, the testimonial-ark with the cover upon it, and all the utensils of the tent: the table, with † all its utensils; the chandelier of pure gold, with all its utensils; the incense-altar and the sacrifice-altar, with all their utensils; the laver, with its cover; the service-cloths for the service of the sanctuary; and the holy robes for Aaron the priest, and for his sons to officiate in; the anointing-oil, and the sweet-scented perfume for the sanctuary: according to all that I have commanded thee, shall they do."

AGAIN the LORD spoke to Moses, saying: "Thou shalt rehearse these *my* words to the children of Israel: 'Be sure that ye observe my sabbaths: for this is a token between me and you, throughout your generations, to make known that I, the LORD, am he who halloweth you. Ye shall therefore observe the sabbath; because for you it hath been hallowed: let him who profaneth it be put to death: whoever he be that doth work on it, let that person be cut off from among his people. Six days may work be done; but let the seventh day be a sabbath of rest, sacred to the LORD: whosoever doth work on the sabbath-day shall be put to death. Let, therefore, the children of Israel observe the sabbath, by making it a *day of* rest, throughout their generations. It is a constant token of the perpetual covenant between me and the children of Israel. For in six days the LORD made the heavens and the earth; but on the seventh day he rested, and refreshed himself."

THE LORD having finished thus talking to Moses, on mount Sinai, he gave him the two testimonial tables; tables of stone; written with his own finger.

VARIOUS READINGS.

CH. XXXI. v. 4. * *and of blue, and of purple, and of scarlet, and of twisted cotton*, SEP.—V. 8. † *SAM.*
SEP. SYR. BOTH ARABS. TARG. and many MSS.

EXPLANATORY NOTES.

Ch. xxxi. v. 10. *The service-cloths*—that were used for wrapping up the several utensils of the tabernacle. Comp. Numb. 4. 4—15. and see c. 2.

V. 11. *To officiate*, &c.; lit. *to priest is in*.

V. 13. *Be sure*, &c. This admonition seems to be introduced here, to prevent them from imagining that they might at least work for the sanctuary on the sabbath day:

as if he said, Nevertheless, do none of all these works on the sabbath, which must be observed without exception.

V. 17. *Refreshed himself*; lit. *refreshed breath*, as if fatigued with his labour. A very anthropopathical expression, indeed; and a strong proof of the grovelling intellects of the Jewish nation, that required such accommodations.

§ 14. *The People, in the Absence of Moses, fall into Idolatry, &c.*

1 BUT when the people saw that Moses delayed to come down from the mountain, they assembled about Aaron, and said to him: "Come! make to us a god that
2 "may go before us: for as to that Moses, the man who brought us out of the land
3 "of Egypt, we know not what is become of him." Aaron said to them: "Pull
4 "off the golden pendants which are in the ears of your wives, || of your sons, | and
5 "of your daughters; and bring them to me." So all the people pulled off the
6 golden pendants that were in || their ears, and brought them to Aaron; who received the gold of their hands; and, fashioning it in a mould, made of it a molten calf. And they said: "This, O Israelites! is your god, who brought you out of
7 "the land of Egypt."

8 WHEN Aaron || saw this, he | builded an altar before it, and made proclamation, saying: "To-morrow is a festival to the LORD." So they arose early on the morrow; and, having offered holocausts, and eucharistic sacrifices, the people sat down to eat and to drink; and then rose up to play.

9 THE LORD now spoke to Moses, † saying: "Go, go down; for corrupted is thy
10 "people, whom thou hast brought out of the land of Egypt. Soon have they turned
11 "aside from the way which || thou commandedst them to walk in. They have made
12 "to themselves a molten calf, and have worshipped it; and to it they have sacrificed, and have said: "This, O Israelites! is the god, that hath brought you out
13 "of the land of Egypt."

14 || THE LORD, moreover, said to Moses: "Lo! I see that this people is a stiff-
15 "necked people: | now, therefore, prevent me not; but let mine ire burn against
16 "them, and let me consume them: and of thee I will make a great nation." † For
17 with Aaron the LORD was so wroth, that he would have destroyed him; but Moses
18 interceded for Aaron. | And Moses supplicated the LORD, his God, and said:
19 "Why should thine ire burn against thy people, whom, with great power and an
20 "outstretched arm, thou hast brought out of the land of Egypt? Why should

VARIOUS READINGS.

CH. XXXII. v. 2. || wanting in SEP. and 1 MS.—V. 3. || in the ears of their wives, most copies of SEP.—V. 5. || was afraid and, SYR.—V. 7. † SAM. SEP. VULG.—V. 8. || So the unpointed text of both HEB. and SAM. and so SEP. and VULG. The REST, I commanded.—V. 9. || The whole verse is wanting in SEP.—V. 10. † SAM.—V. 11. || So SAM. SEP. SYR. The REST, a strong band.

EXPLANATORY NOTES.

Ch. xxxii. v. 4. In a mould. Others, with a graving-tool.
See c. r.
Ibid. A molten calf; probably, in imitation of the Egyptian deities, *Osiris* and *Apis*.
Ibid. This is your god; lit. these are your gods. But, as

there was but one image, the plural is probably used only for the sake of more majesty.
V. 6. To play; i. e. to sing, dance and disport, as was usual on days of festivity.

"the Egyptians have to say: 'With an evil intent he brought them out, to slay them among the mountains, and to consume them from off the face of the ground?' Turn from the fervour of thine ire, and relent from *inflicting* this evil upon thy people. Remember thy servants Abraham, Isaac and Israel; to whom (swearing by thyself) thou saidst: 'I will make your seed as numerous as the stars of the heavens; and all this land (as I have said) will I give to your seed, and they shall for ever possess it.' " And the LORD relented from *inflicting* the evil which he had threatened to do to his people.

MOSES, now, returned down from the mountain, with the two testimonial tables in his hand; tables written on both their sides: on this side and on that side were they written. Those tables were the work of GOD, and the writing written upon the tables was the writing of GOD.

Now when Joshuah heard the voice of the people as they shouted, he said to Moses: "The voice of war is in the camp!" "Not the shouting voice of victory," said Moses, "nor the howling voice of defeat, but the voice of licentiousness I hear."

BUT when he came nigher to the camp, and saw the calf, and the dancing, so hot was his anger, that he threw the *testimonial* tables out of his hands, and broke them in pieces at the bottom of the mountain. He then took the calf which they had made; and having fused it in the fire, he beat it to a powder, which he strewed upon the waters, and made the children of Israel drink of it.

THEN to Aaron Moses said: "What could this people have done to thee, that thou shouldest have brought upon them so great guilt?" Aaron answered: "Let not my lord's anger be hot *against me*; thou knowest what an evil-inclined people they are: they said to me: 'Make us a god, that may go before us; for as to that Moses, the man who brought us out of the land of Egypt, we know not what is become of him.' So I said to them: 'Let those of you who have golden *pendants* pull them off.' They gave me *them*; I threw them into the fire, and out came that calf."

WHEN Moses saw that the people were in disarray (for Aaron had disarrayed them), so that they might be easily smitten by their assailants; he stood up at the gate of the camp, and said: "To me, whosoever is for the LORD!" About him assembled all the Levites; to whom he said: "Thus saith the LORD, the GOD of Israel: 'Put, each of you, his sword on his thigh; and pass and repass through

EXPLANATORY NOTES.

V. 17. *When Joshuah heard.* Joshuah was then probably waiting for Moses at some small distance from the top of the mountain; and thus addressed him on his re-appearance.

V. 20. *Made the children of Israel drink.* That is, he so strewed it on all the waters about the camp, that they were

under a necessity of drinking of it. Nothing could be more expressive of his contempt of their idol, and abhorrence of their crime, than thus to treat them. See c. x.

V. 25. *In disarray.* Out of all order and discipline; dissolved in idle rioting; for such is certainly the import of the word. See c. x.

“ the camp from gate to gate; and slay, each of you *even* his own brother, each of you his own companion, and each of you his own neighbour.”

28 THE Levites did according to the word of Moses: and there fell of the people,
29 that day, about three thousand men. And Moses said: “ To-day have ye initiated
“ yourselves in the service of the LORD, each against his own son, *even*, or his own
“ brother, so as to obtain this day a blessing upon yourselves.”

30 BUT, on the morrow, Moses said to the people: “ Ye have committed a great
“ sin: let me now, therefore, go up to the LORD; perhaps I may obtain the for-
“ giveness of your sin.”

31 So Moses returned to the LORD, and said: “ || Alas! this people have committed
32 “ a great sin, and have made to themselves a god of gold: yet now, if thou wilt
“ forgive their sin, † forgive; | but if not, blot me, || I pray thee, | out of the
33 “ book which thou hast written.” But the LORD said to Moses: “ Him who sin-
34 “ neth against me will I blot out of my book. Now, therefore, go thou and lead
“ that people whither I bade thee; † for, lo! mine ANGEL shall go before thee: yet,
“ in the day of mine animadversion, I will animadvert upon them for their sin.”—
35 So the LORD sent plagues among the people on account of the calf, which they
had made Aaron make.

1 THE LORD then || spoke to Moses, saying: | “ Go, go up hence, thou and the peo-
“ ple whom thou hast brought out of the land of Egypt, into that land, concerning
“ which I swore to Abraham, to Isaac and to Jacob; saying: ‘ To your seed will I give
2 “ it:’ † into a land flowing with milk and honey. | For I will send || an angel before
“ you, and will drive out the Chanaanites, the Amorites, the Hethites, † the Ger-
3 “ gasites, the Pherizites, the Hevites and the Jebusites: but I will not, *myself*, go up
“ among you; lest I should consume you: for a stiff-necked people ye are.’ ”

4 WHEN the people heard these evil tidings, they lamented; and no one put on his
5 raiment: for the LORD had said to Moses: “ Say to the children of Israel: ‘ Ye
“ are a stiff-necked people: were I to go up among you, but for a moment, I should
“ consume you. Now therefore put off your raiment, while I consider what I shall
“ do with you.’ ”

VARIOUS READINGS.

V. 31. || *Lo!* SAM.—V. 32. † SAM. SEP. Ib. || wanting in SAM. and is not rendered by SEP. SYR. ARAB. VULG.—V. 34. † SAM. SYR. and 3 MSS. CH. XXXIII. v. 1. || So SAM. VULG. ARAB. and 1 MS. The REST, *said to Moses*. Ib. † transposed from the beginning of v. 3.—V. 2. † SAM. SEP.

EXPLANATORY NOTES.

V. 27. *And slay each of you even his own brother.* More properly here perhaps, *relation*. The meaning is, spare no one, however nearly related to you, whom ye find obstinately persevering in their profane fellal rites.

V. 29. Others would render thus: *For Moses had said: Initiate yourselves, &c.* But the speech seems to have been made after the slaughter, not before it. See c. x.

V. 32. *Blot me out, &c.* Let my name be no more in the number of those thou hast destined to live. Let me die with my people. There is here no question of eternal damnation.

Ch. xxxiii. v. 3. *I will not, &c.* This and what is said v. 5. is strongly expressed indeed; and entirely adapted to the human mode of conception. They are so perverse a people, that he cannot bear their presence. Were he to continue to be immediately among them, they would soon provoke him to destroy them. He therefore, out of pity, sends them a delegate.

V. 4. *No one put on his raiment.* They remained in a state of distress and sorrow, without ornament or armour: for all this is included in the word *raiment*.

So the children of Israel unarrayed themselves by Horeb: and Moses took || his tent and pitched it without the camp, at a distance from the camp; and called it the council-tent: so that all, who would consult the LORD, went out to the council-tent, which was without the camp.

Now whenever Moses went out unto the council-tent; all the people arose, and, standing every one at the door of his own tent, looked after Moses; until he entered the council-tent. And as soon as Moses entered the tent, the pillar of cloud descended, and placed itself at the door of the tent; while the LORD talked with Moses. And when all the people saw the pillar of cloud place itself at the door of the council-tent, all the people fell to worshipping, each at the door of his own tent. Now the LORD talked with Moses, as a man talketh with his friend. At times, he returned to the camp; but the young man, his attendant, Joshua the son of Nun, never departed from the council-tent.

AND Moses said to the LORD: "Lo! thou sayest to me: 'Bring up that people:' but hast not made known to me, whom thou wilt send with me. Yet hast thou said: 'I know thee by name;' and moreover, 'Thou hast found favour in mine eyes:' now, therefore, if I have found favour in thine eyes; I pray thee, make known to me thy purposes; and let me thereby know, that I have found favour in thine eyes: for consider, that || this nation is thine own people."

THE LORD answered him: "Mine own presence shall go with thee, until I have given thee rest." "If thine own presence," said Moses, "go not with us, bring || us not up hence at all: for by what, now, shall it be known, that I and thy people have found favour in thine eyes, but in this; that thou go with us, and that we be distinguished, I and thy people, from every other people upon the face of the earth?" The LORD said to Moses: "The very thing, that thou hast said, will I do: for thou hast found favour in mine eyes, and I know thee by name." "Shew me, then, thy glory," said Moses. The LORD said: "All that is good for thee to see of me, I will make pass before thee; while I proclaim: 'IN THE NAME OF THE LORD:' (for whom I favour, I favour indeed; and whom I love, I love indeed) but my face (said he) thou canst not see; for no one can thus see me, and live." Again the LORD said: "Lo! there is a certain place,

VARIOUS READINGS.

V. 6. || So SEP. SYR. The REST, the tent. See C. R.—V. 13. || this people of thine is a great people, SEP. SYR.

V. 15. || me, SAM. SEP.

EXPLANATORY NOTES.

V. 12. *I know thee by name*; i. e. I distinguish thee as a particular favourite. Comp. ch. 32. 34: 33. 17.

V. 13. *Make known to me thy purposes*; lit. *thy ways*; i. e. what thou designest to do with this people. The Greek translators took it in another sense: *Shew thyself to me manifestly*. And equivalently the Vulg. *Shew me thy face*. See C. R.

V. 19. *In the name of the Lord*. This seems to have been

a solemn mode of announcing the presence of a person; as if you should say, *The King!* to denote to the company that the king was at hand. It is remarkable that the Jews used a similar proclamation at our Saviour's triumphant entry into Jerusalem. "Blessed is he who cometh, IN THE NAME OF THE LORD!"

V. 20. *My face*; i. e. the full splendour of my majesty, which would be too much for any mortal to bear.

- 22 "where thou shalt wait for me upon the rock; and while my glory is passing by,
 "I will put thee in a clift of the rock, and will cover thee with mine hand, until
 23 "I pass: and when I withdraw mine hand, thou shalt see my back; but my face
 "may not be seen."

§ 15. *Moses returneth to Mount Sinai; and receiveth new Instructions.*

- 1 THE LORD then said to Moses: "Hew thou two tables of stone, like to the
 "former; that I may write upon them the words that were upon the former ta-
 2 bles, which thou brokest. And be ready by the dawn to come up unto mount
 3 "Sinai, and wait for me there on the top of the mountain. But let no one come
 "up with thee, nor let any one be seen on all the mountain: let not even the flocks
 "or the herds pasture about that mountain."
 4 † MOSES hewed two tables of stone, like to the former; and, rising by the dawn,
 went up unto mount Sinai; as the LORD had commanded him: taking in his hands
 5 the two tables of stone. And the LORD, descending in the cloud, stood by him
 6 there, and proclaimed: "IN THE NAME OF THE LORD!" And as he passed before
 him, he again proclaimed: "The LORD! the LORD! a GOD compassionate and
 7 "gracious, slow to anger, but abounding in mercy and truth; who continueth his
 "mercy to the thousandth generation; pardoning iniquity, transgression and sin; ac-
 "quitting even him who is not innocent; and punishing the iniquity of the fathers,
 "in their children and grand-children; to the third or fourth generation only."—
 8 And Moses made haste, and bowed himself to the ground and worshipped; and
 9 said: "If now, my LORD! I have found favour in thine eyes, let my LORD, I
 "pray, go up among us; although they be a stiff-necked people: and pardon
 10 "our iniquities and our sins, and take us for thine own possession." || He answered: |
 "Lo! I make a covenant, that I will, before thy people, do such wonders, as have
 "not been done in any other land or nation: and the whole people, among whom
 "thou art, shall see what stupendous things I, the LORD, will do for their sake.
 11 "BUT, observe thou what I, this day, give thee in command. Lo! the Chanaanites,
 "Amorites, Hethites, † Gergasites, Pherizites, Hevites and Jebusites I drive out
 12 "before you. Beware of making a covenant with the inhabitants of the land
 13 "whither ye go; lest it become a snare among you: but destroy their altars, break

VARIOUS READINGS.

CH. XXXIV. v. 4. † SAM. ARAB. —V. 10. || and the LORD said to Moses, SEP.—V. 11. † SAM. SEP.

EXPLANATORY NOTES.

V. 23. *I will cover thee with my hand.* Still after the manner of human speech. The apparition in passing put his hands upon Moses's eyes; until the dazzling splendour of its face was past.

Ch. xxxiv. v. 7. *Acquitting even him who is not innocent, &c.*

Nothing can more strongly express the goodness of God to frail mortals than this declaration; which has been misunderstood and misinterpreted, I think, by all our translators. See c. 2. and comp. ch. 20. 5.

"in pieces their statues, and cut down their groves. * For no other god may ye 14
 "worship; because the LORD * is a jealous GOD;—JEALOUS is his name. Make 15
 "then no covenant with the inhabitants of the land; lest, whilst they go astray
 "after their own gods, and sacrifice to them, they also invite you, and ye eat of
 "their sacrifice: or *lest* ye take for your sons, *wives* of their daughters, * and their 16
 "daughters going astray after their own gods, cause your sons also to go astray
 "after them.

"MOLTEN gods ye shall not make to yourselves. 17

"THE festival of unleavened bread ye shall keep. Seven days (as I commanded 18
 "you) shall ye eat unleavened bread, at the stated time of the month Abib: be-
 "cause in the month Abib ye came out of the land of Egypt.

"EVERY male first-born *child* is mine: and every male firstling among the cat- 19
 "tle, whether ox or sheep. The male firstling of an ass ye shall either redeem with 20
 "a lamb: or, if ye redeem *it* not, ye shall break its neck: but every male first-born
 "of your own children ye shall redeem; and let them not appear before me,
 "empty-handed.

"SIX days ye may work: but on the seventh day ye shall rest: in seed-time, 21
 "even, and in harvest shall ye rest.

"THE festival of the seventh week, at the beginning of your wheat-harvest, ye 22
 "shall also observe; and the festival of in-gathering at the end of the year. *These* 23
 "three times in the year shall all your male children appear before the || LORD, the
 "GOD of Israel. For I will expel the nations from before you, and enlarge your 24
 "boundaries, so that no one shall covet your land, while ye go to appear before
 "the LORD your GOD three times in the year.

"THE blood of my sacrifices ye shall not offer with leaven: nor shall any part 25
 "of the skip-offering sacrifice remain *uneaten* until the morning.

"THE first-fruits of your land ye shall bring to the house of the LORD your 26
 "GOD.

VARIOUS READINGS.

V. 13. * and burn the images of their gods with fire, SEP.—V. 14. * your GOD, 1 MS. and some copies of SEP.

V. 16. * or give of your daughters to their sons, SEP. SYR.—V. 23. || the ark of the LORD, SAM.

See C. R.

EXPLANATORY NOTES.

V. 14. JEALOUS is his name. That is, one of his essential attributes. He can bear no rival.

V. 15. Go astray. The Hebrew term denotes that sort of going astray which is similar to infidelity in a wife who plays the harlot.

V. 19. Sheep; in which the goat is included.

V. 20. A lamb, or kid.

Ib. Empty-handed; i. e. without a ransom. See ch. 23. 15.

V. 22. Of the seventh week; i. e. after the paschal solemnity, called in the New Testament, Pentecost.

Ib. In-gathering; our harvest-home.

V. 24. This seems to obviate an objection that might be made to all the males leaving their possessions and assembling in one place. God assures them that no enemy shall think of coveting or invading their territories, during their absence from home. Houbigant gives another turn to the text, and makes the Lord say: None shall covet your land, as long as ye omit not to perform this piece of worship. And the Heb. is susceptible of this sense.

V. 26. The house of the Lord. The place where he chooses to be worshipped; his sanctuary.

“YE shall not cook a kid in the milk of its own mother.”

- 27 THE LORD then said to Moses: “Write thou down these words; for according
 “to the tenor of these words make I a covenant with thee and with the Israelites.”
 28 † MOSES was there, || with the LORD, forty days and forty nights; *during which*,
 he neither ate bread nor drank water—And he wrote upon the tables the words of
 the covenant, ten articles.

§ 16. *Moses' Return to the People; and his Injunctions to them.*

- 29 NOW when Moses came down from mount Sinai, having the two testimonial-
 tables in his hand, he knew not, on his coming down, that the skin of his face had
 30 become resplendent, from his having conversed with the LORD. And Aaron and
 all the children of Israel perceiving that the skin of his face was resplendent, were
 31 afraid to approach him. But Moses having called to them, Aaron and all the chiefs
 32 of the assembly returned; and with them Moses talked. After which, approached
 † him the whole children of Israel; to whom he gave in commandment all that the
 33 LORD had bidden him on mount Sinai: and, when he had done speaking to them,
 34 he put a veil on his face. As often as he went into the presence of the LORD to
 converse with him, he took off the veil until he came out; and *until*, on coming
 out, he announced to the children of Israel whatsoever had been given him in com-
 35 mand; while they, *all the time*, saw that the skin of his face was resplendent. He
 then put on the veil again, until he went to converse with the LORD.

- 1 MOSES now called together the whole assembly of the children of Israel, and
 said to them: “These are the things which the LORD hath commanded you to do.
 2 “Six days may work be done; but the seventh day shall be to you a sabbath of
 3 “rest, holy to the LORD: whosoever doeth work on it shall be put to death. On
 “the sabbath-day, ye may not *even* kindle fires, throughout all your habitations.”
 4 AGAIN Moses spoke to the whole assembly of the children of Israel, saying:
 5 “This also hath the LORD given in command, saying: ‘Raise ye from among you

VARIOUS READINGS.

V. 28. † SEP. lb. || *before*, SAM. SEP.—V. 32. † SAM. SEP. SYR. VULG.

EXPLANATORY NOTES.

V. 28. *And he wrote.* I have retained the ambiguity of the original; because I am not sure of its meaning. If the word *he* be referred to Moses, as I think it should, the passage relates to the above precepts which he had just before been commanded to write, and which contain just ten articles. If *he* be referred to the Lord, it must relate to the Decalogue, which also consists of ten articles. See c. x.

V. 33. *And when he had done, &c.* Others, with Luther, Masius, and our last translators, would render, *and until he had done*: contrary, I think, to the original, and to all the ancient versions. See c. x.

V. 35. *Then.* That is, I apprehend, after he had done

speaking to them in the name of the Lord: so that he unveiled his face only when he received or delivered the divine oracles.

Ch. xxxv. v. 3. *Not even kindle fires.* How far this prohibition extended, it is not easy to ascertain. If it forbade to light fires even for the purpose of warming one's self, it enjoined a severe abstinence, as the weather in Judea is often extremely cold. If it were only a prohibition to light fires for the purpose of cookery, the hardship was not so great, as they had still time to prepare a supper after the evening twilight, when the sabbath was over.

“ a levy to the LORD : let every one, whose heart is willing, bring *his* levy to the
 “ LORD; gold, silver and brass; blue, purple and scarlet; cotton, goats' hair, rams' 6
 “ skins dyed red, seals' skins, setim-wood, oil for the chandelier, aromatics for the 8
 “ anointing-oil and for the sweet incense; onyx and *other* stones for setting in the 9
 “ ephod and in the breast-plate. And let every intelligent person among you come, 10
 “ and make all that the LORD hath given in command; *namely*, the tabernacle with 11
 “ its tent and its covering, its clasps, its bars, its boards, its pillars and its bases; the 12
 “ † testimonial-ark with its poles, cover and curtain-veil; the table with its poles 13
 “ and all its utensils; the presence-bread; the chandelier for illumination with † all 14
 “ its utensils; || its lamps | and illumination-oil; the incense-altar with its poles; the 15
 “ anointing-oil and sweet incense; the door-curtain for the door of the tabernacle;
 “ the sacrifice-altar with its brazen grate, its poles and all its utensils; the *brazen* 16
 “ laver with its cover; the hangings of the court, its pillars with their bases, and 17
 “ the hanging for the door of the court; the pins of the tabernacle and of the court, 18
 “ with their cords; the service-cloths for the service of the sanctuary; and the holy 19
 “ garments for Aaron the priest and for his sons to officiate in.”

ON this, the whole assembly of the children of Israel departed from the presence 20
 of Moses; and all of *them* (each according to the inclination of his own heart and 21
 the suggestion of his own free will) came and brought a levy to the LORD, for
 the work of the convention-tent, and for all its service, and for the holy garments.
 Both men and women, whosoever were willing-hearted, came and brought clasps, 22
 and pendants, and rings, † and collars | and lockets; all *sorts* of golden jewels, with
 every *other* offering of gold which any one would offer to the LORD. And all who 23
 were possessed of blue, purple, scarlet, cotton, goats' hair, rams' skins dyed red, and
 seals' skins, brought these. And all who would make an offering of silver or of 24
 brass, brought it as a levy to the LORD; and all who were possessed of setim-wood,
 for any serviceable work, brought it. And every skilful woman spun with her own 25
 hand, and brought of her spinning, blue, purple, scarlet, and cotton; whilst all those, 26
 whose hearts so inclined them, skilfully spun goats' hair. And the chiefs brought 27
 onyx stones, and stones for setting in the ephod and breast-plate; oil for illumina-
 tion, and aromatics for the anointing-oil and for the sweet incense.—Thus the chil- 28
 29

VARIOUS READINGS.

CH. XXXV. v. 12. † SEP.—V. 14. † SAM. SEP. and 1 MS. Ib. ¶ wanting in SAM. and SEP.
 V. 22. † SAM. SEP.

EXPLANATORY NOTES.

V. 22. *Clasps*—or *locks*; for such I take the meaning to be. Others, *bracelets*. Michaelis, *nose-rings*. See c. 2.
 V. 22. *Locketts*. Probably the same with the Roman *bullæ*. Such little lockets or globes are still worn by the Arabians. This is the word which our translators render *tablets*. Others, *girdles*, *bracelets*.

V. 28. I have, with Houbigant, made a small transposition here; placing *oil for illumination* before *aromatics*; as it more naturally is placed in v. 8. All the Greek copies want it entirely; and perhaps it was not originally in the text. See c. 2.

dren of Israel; every man and woman, according as their hearts inclined them to bring, brought a voluntary offering to the LORD; for every sort of work which the LORD, through the mediation of Moses, had commanded to be made.

30 THEN Moses said to the children of Israel: "Lo! the LORD hath called by
31 " name Bezaleel, the son of Uri the son of Hur, of the tribe of Judah; and hath
32 " filled him with a god-like mind, with wisdom, understanding and knowledge for
33 " every sort of workmanship; for ingeniously devising and working in gold, and
34 " silver, and brass; for engraving stones for setting; for carving wood; and for
35 " every sort of ingenious workmanship; and hath endowed with the faculty of in-
" structing others, both him and Aoliab, the son of Ahisamach of the tribe of Dan.
" Them hath he filled with wisdom of mind, to work every sort of workmanship,
" whether of the mechanic or of the artist, or of the embroiderer in blue, scarlet
" and linen, or of the weaver;—the doers and contrivers of every sort of work-
" manship."

§ 17. *The Making of the Tabernacle.*

1 SO Bezaleel and Aoliab, and every other wise-minded man, in whom the LORD
had put wisdom and understanding to know how to work, made every thing for
2 the service of the sanctuary, according to all that the LORD had commanded. For
Moses called Bezaleel and Aoliab, and every other wise-minded man, in whose
mind the LORD had put wisdom, and whose heart inclined him to come to do the
3 work. And they received from Moses the whole levy which the children of Israel
had brought for making the works for the service of the sanctuary.

4 AND as they still brought to him free offerings every morning; all the wise men
who wrought every work of the sanctuary came, each from his own work which
5 he was working, and spoke to Moses, saying: "The people bring much more than
" enough, for doing the work which the LORD hath commanded to be done."
6 Moses therefore caused a proclamation to be made throughout the camp, saying:
"Let neither man nor woman do any more work for the levy of the sanctuary."
7 So the people were restrained from bringing: for the materials which they had
were sufficient, and more than sufficient, for the making of all the work.

8 AND all the wise-minded men, who wrought the work of the tabernacle, made
ten curtains of twisted cotton, inwrought with artificial cherubs of blue, and pur-
9 ple and scarlet. The length of each curtain was twenty-eight cubits, and the breadth
10 of each curtain four cubits; all the curtains were of the same dimension. Five cur-
tains they joined, one to another; and five other curtains they joined, one to an-
11 other. Loops of blue they made in the edge of the outmost curtain of one of the
joined pieces; and so also in the edge of the outmost curtain of the other joined
12 piece. Fifty loops they made in the edge of one of the outmost curtains of one piece;

and fifty corresponding loops in the edge of one of the outmost curtains of the other piece. They then made fifty golden clasps; and with the clasps they joined the curtains together, so that they made but one tabernacle: 13

THEY also made curtains of goats' hair to over-tent the tabernacle; eleven such curtains they made. The length of each curtain was thirty cubits, and the breadth of each curtain was four cubits: the eleven curtains were of the same dimension. Five curtains they joined together by themselves, and six curtains by themselves. Fifty loops they made in the edge of one of the outmost curtains of the *one* piece, and fifty loops in the edge of the *outmost* curtain of the other piece. And they made fifty brazen clasps to join together the pieces into one tent. They made moreover a covering for the tent of rams' skins dyed red; and an upper covering of seals' skins. 14 15 16 17 18 19

FOR the tabernacle they also made boards of setim-wood to stand upright: ten cubits was the length of each board, and a cubit and a half the breadth of each board. Each board had two tenons, made exactly similar one to another: all the boards of the tabernacle were so made. Twenty of those tabernacle boards they made for the southward side; and under the twenty boards they made forty silver bases, two bases under every one of the boards, for the reception of its two tenons. For the other side of the tabernacle, northward, they also made twenty boards, with their forty silver bases; two bases under every one of the boards. But for the back end of the tabernacle, westward, they made six boards; and for the two back end corners two boards, which were connected with the adjoining boards (both below and at the top) by one staple: they were both made alike, for the two corners. Thus there were in all eight boards on the west side, with their sixteen silver bases; two bases under every one of the boards. 20 21 22 23 24 25 26 27 28 29 30

THEY also made bars of setim-wood; five bars for the boards of the one side of the tabernacle; five bars for the boards of the other side of the tabernacle; and five bars for the boards of the back end, or westward side, of the tabernacle: and the middle bar, at the middle of the boards, they made to reach from end to end. The boards they overlaid with gold; and made golden staples to take in the bars: the bars also they overlaid with gold. 31 32 33 34

A VEL of blue, purple, scarlet and twisted cotton they also made; on which were worked artificial cherubs. And for it they made four pillars of setim-wood, overlaid with gold, and having their tenter-hooks of gold: and for them they cast four silver bases. 35 36

THEY also made an hanging for the door of the tabernacle, of blue, purple, scarlet and fine twisted cotton; embroidered work: with its five pillars; of which the tenter-hooks, the tegument of the capitals, and their own sheathings, were gold; but their five bases were of brass. 37 38

1 AND Bezaleel made the ark, of setim-wood: two cubits and a half was its length;
 2 a cubit and a half its breadth, and a cubit and a half its height. And he overlaid it
 with pure gold, within and without; and a moulding of gold he made about it.
 3 And he cast for it four golden staples, for its four corners: two staples for the one side,
 4 and two staples for the other side. And he made poles of setim-wood, and overlaid
 5 them with gold. And the poles he passed through the staples along the sides of the
 6 ark; that † on them | the ark might be carried. He also made a lid of pure gold:
 7 two cubits and a half was its length, and a cubit and a half its breadth: and, at the
 8 two ends of the lid, he made two cherubs of solid gold; one cherub at the one
 end, and another at the other end. Shooting up from the two ends of the lid he made
 9 them; so that, stretching out their wings above, they covered the lid; their faces
 being turned, one to another.

10 HE also made a table of setim-wood: two cubits was its length, a cubit its
 11 breadth, and a cubit and a half its height. With pure gold he overlaid it, and a
 12 moulding of gold he made about it. With a frame, palm high, he surrounded it;
 13 and about its frame he made a moulding of gold. And he cast for it four golden
 14 staples, and put the staples on its feet at the four corners. Hard by the frame were
 15 the staples fixed, to take in the poles that were to carry the table. The poles he
 16 made of setim-wood, and overlaid them with gold, to carry the table. He also made
 of pure gold the utensils for the table; its plates and its incense-pots; and its cups
 and its cans for making libations.

17 HE also made a chandelier of pure gold; of solid work he made it. Its shaft,
 18 its branches, its cups, its pommels and its flowers were all of one piece. From the
 sides of the chandelier proceeded six branches; three branches from the one side of
 19 it, and three branches from the other side of it. On one branch were three almond-
 shaped cups, each with its pommel and flower; and on another branch three al-
 mond-shaped cups, each with its pommel and flower: and so on all the six branches
 20 proceeding from the chandelier. But on the shaft of the chandelier were four al-
 mond-shaped cups, with their pommels and flowers: † a pommel and flower on the
 21 single branch, | a pommel and flower under the first pair, a pommel and flower un-
 der the second pair, and a pommel and flower under the third pair of the six branches
 22 proceeding from the chandelier. Both pommels and branches were of one piece,
 23 all of it one solid work of pure gold. Of pure gold he also made its seven lamps,
 24 its snuffers and snuffing-dishes: of a talent of pure gold made he both itself and
 all its utensils.

25 HE also made the incense-altar, of setim-wood. It was square; its length a cubit,
 and its breadth a cubit: but its height was two cubits. Its horns were of one piece

VARIOUS READINGS.

CH. XXXVII. v. 5. † SAM.—V. 20. † SEP. See ch. XXV. v. 34.

20 capitals, and their own sheathings were of silver. And all the pins in the circuit of the tabernacle and of the court were of brafs.

21 THIS is the sum of the *parts of the tabernacle* of convention, which, by the order of Moses, were committed to the charge of the Levites, under the care of Ithamar, 22 son to Aaron, the priest; and which were all made, as the LORD had given in command to Moses, by Bezaleel the son of Uri, the son of Hur of the tribe of Judah; 23 assisted by Aoliab, the son of Ahisamach of the tribe of Dan; an engraver, a designer, and an embroiderer in blue, purple, scarlet and cotton.

24 ALL the gold that was employed in working the whole work of the sanctuary (and which was the levy-gold) was twenty-nine talents and seven hundred and 25 thirty shekels, || according to the shekel of the sanctuary. | And the silver, arising from a muster of the people, was an hundred talents and one thousand seven hundred 26 and sixty shekels, according to the shekel of the sanctuary: a beka, or half a shekel according to the shekel of the sanctuary, for every head of those that passed muster; *that is*, who were twenty years old and upward; being six hundred and three thousand five hundred and fifty.

27 OF the hundred talents of silver were cast the bases *for the boards* of the sanctuary, and the bases *for the pillars* of the veil; of the hundred talents an hundred bases, 28 a talent for each base. And of the thousand seven hundred and seventy-five *shekels* were made the tenter-hooks for the pillars, the overlayings of their capitals, and their 29 own sheathings. And the brafs of the levy was || seventy talents and two thousand 30 and four hundred shekels: | of which were made the bases *for the pillars* at the entry of the convention-tent, and the brazen altar with its brazen grate, and all the 31 utensils of the altar: the bases, also, of the court-pillars round about, and the bases of *the pillars* of the gate of the court, and all the pins of the tabernacle and of the court, round about.

1 AND of the blue, purple and scarlet were made the garments of office, to officiate in, in the sanctuary.—The holy garments of Aaron they made, as the LORD had 2 given in command to Moses. That is, they made the ephod of gold and blue and 3 purple and scarlet and twisted cotton. The gold they beat out into thin plates, which they cut into filaments, for the purpose of artfully interworking it with the 4 blue, the purple, the scarlet and the twisted cotton. For the ephod they also made 5 shoulder-pieces, to be joined to it; at its two extremities was the joining. The artificial work of its shoulder-pieces was the same with that of itself; gold, blue, purple, 6 scarlet and twisted cotton; as the LORD had given in command to Moses. And

VARIOUS READINGS.

V. 25. || wanting in SAM.—V. 29. || *seven talents and one thousand and fifty shekels*, SEP, VAT.

EXPLANATORY NOTES.

Ch. xxxviii. v. 24. *Twenty-nine talents*, &c. About V. 25. *An hundred talents*, &c. About 35,000l. 150,000l. See Table of Coins.

with it. With pure gold he overlaid it; its roof, its sides all around, and its horns. 26
A moulding of gold he also made about it; and, under the moulding at its two cor- 27
ners, on both its sides, he adapted two golden staples, to take in the poles on which
it was to be carried. The poles he made of setim-wood, and overlaid them with 28
gold.

He also made the holy anointing-oil, and the pure aromatic perfume; according 29
to the perfumer's art.

He also made the sacrifice-altar, of setim-wood. || *It was square; | five cubits its* 1
length, and five cubits its breadth: but its height was three cubits. At its four cor- 2
ners he made its horns, which were of the same piece with itself. And he overlaid
it with brass. Of brass also he made all the utensils of the altar; its ash-pans, its 3
shovels, its sprinkling-basons, its forks, and its censers: all its utensils. A brazen 4
grate of lattice work he made for the altar: and, for the four corners of the lattice, 5
he cast four staples to take in the poles. The poles he made of setim-wood, and 6
overlaid them with brass; and he put the poles into the staples at the sides of the 7
altar, to carry it upon. Hollow, of boards, he made the altar.

He also made a laver of brass, with its cover of brass, † to wash in | (under the 8
inspection of the women who ministered at the entry of the door of the conven-
tion-tent.)

He also made the court of the tabernacle. On the southward, or right-hand side 9
of the court were hangings of twisted cotton, an hundred cubits long; with their 10
twenty pillars; of which the twenty bases were of brass, but the tenter-hooks and
sheathings of silver. On the north side were likewise *hangings* an hundred cubits 11
long, with their twenty pillars; of which the bases were brass; but the tenter-hooks
and sheathings of silver. On the west side were hangings fifty cubits long; with 12
their ten pillars and ten bases: the tenter-hooks and sheathings of the pillars being
of silver. On the east, or sun-rising side, were likewise hangings fifty cubits long: 13
namely, on the one side of the court-gate fifteen cubits *length* of hangings, with their 14
three pillars and three bases; and so on the other side of the court-gate fifteen cu- 15
bits *length* of hangings, with their three pillars and three bases. All these hang- 16
ings, surrounding the court, were of twisted cotton. The bases of their pillars were 17
of brass; but their tenter-hooks, and the overlayings of their capitals, were of silver;
and the pillars themselves, all the pillars of the court, were sheathed with silver.
The veil for the gate of the court was also of twisted cotton, embroidered with blue 18
and purple and scarlet; its length was twenty cubits, and the height five cubits; an- 19
swerable to the hangings of the court. Its pillars were four; of which the four bases
were of brass. But their tenter-hooks were of silver, and the overlayings of their

VARIOUS READINGS.

CH. XXXVIII, v. 1, || wanting in SAM. and 4 MSS. — V. 8. † 1 MS.

in gold they enchased onyx stones; on which were engraven, like the engravings on a signet, the names of the sons of Israel. And the stones they put upon the shoulder-pieces of the ephod, to be a memorandum for the children of Israel; as the LORD had given in command to Moses. The breast-plate, also, they made of artificial work, like the work of the ephod; of gold, blue, purple, scarlet and twisted cotton. Square, and double, they made it; its length a span, and its breadth a span. And they set in it four rows of stones. A row of a carnelion, a topaz and an emerald was the first row. The second row was a carbuncle, a sapphire and a crystal. The third row, a ligure, an agate and an amethyst. And the fourth row, a beryl, an onyx and a jasper. The stones were enchased in gold, and were twelve *in number*, according to the names of the sons of Israel; each of them *engraven*, like the engravings on a signet, with its peculiar name, according to the twelve tribes. And for the breast-plate they made two equal chains of wreathen work, of pure gold. They also made two clasps of gold; and two golden rings. The two rings they placed at the two *upper* ends of the breast-plate; and in the rings, at the ends of the breast-plate, they put the two wreathen chains; and the other two ends of the wreathen chains they fastened to the two clasps; and these they affixed to the opposite *ends* of the shoulder-pieces of the ephod. They also made two *other* rings of gold, and placed them at the two *nether* ends of the breast-plate, at the inner side of its borders which were || opposite to | the ephod. And they made two *other* rings of gold, which they placed at the opposite nethermost *ends* of the two shoulder-pieces, just where they over-joined the artificial work of the ephod. And the breast-plate they bound, by its rings, to the rings of the ephod, with a lace of blue; so as to be *connected* with the artificial work of the ephod; that the breast-plate might not loosen from the ephod: as the LORD had given in command to Moses. † They also made the Urim and Thumim, as the LORD had given in command to Moses. | They made also the robe of the ephod, of woven work, all of blue. In the middle of the robe was an hole, like the hole of a coat of mail; with a band round the hole, that it might not be rent. On the hems of the robe they wrought pomegranates of blue, purple, scarlet and twisted † cotton. And they made bells of pure gold, and put them || between the pomegranates | upon the hem of the robe, all around, between the pomegranates: a † golden | bell and a pomegranate, a † golden | bell and a pomegranate; all around the hem of the robe to officiate in; as the LORD had given in command to Moses.

FOR Aaron and his sons they made, also, tunics of cotton, woven work; and a mitre of cotton, and ornamental turbans of cotton, and peculiar drawers of twisted

VARIOUS READINGS.

CH. XXXIX. v. 19. † *at the joining of*, most copies of SAM.—V. 21. † SAM.—V. 24. † SAM. and 5 MSS. with almost all the antient versions.—V. 25. || wanting in SAM. SEP. SYR. ARAB.—V. 26. † SAM.

SEP. twice.

29 cotton; and a girdle of twisted cotton, embroidered with purple and scarlet: as the LORD had given in command to Moses.

30 THEY, also, made the holy dedication-petal, of pure gold; on which they wrote,
31 like the writing engraven on a signet, "HOLY TO THE LORD." And they tied to it a lace of blue, to fasten it on the front of the mitre; as the LORD had given in command to Moses.

32 THUS was completed all the work of the tabernacle; or convention-tent. For the children of Israel did exactly || according to all that | the LORD had given in command to Moses. And they brought to Moses both the tabernacle itself, and all its
33 utensils; its clasps, its boards, its bars, its pillars and || its bases; the covering of rams' skins dyed red, and the covering of seals' skins; the curtain veil; the testimonial-ark, with its poles and its lid; the table, with all its utensils, and the presence-bread;
34 the chandelier of pure gold, with the lamps to be arranged on it, and all its
35 utensils; the illumination-oil; the golden altar; the anointing-oil and the aromatic incense; the hanging for the door of the tabernacle; the brazen altar, and the brazen grate belonging to it, with its poles and all its utensils; the laver, with its cover;
36 the hangings of the court, its pillars, its bases, its gate-curtain, its cords, and its pins;
37 all the utensils for the service of the tabernacle, or convention-tent. The cloths for the service of the sanctuary; and the holy garments for Aaron the priest, and
38 for his sons to do their priestly functions in. According as the LORD had given
39 in command to Moses, so did the children of Israel perform the whole work. And when Moses inspected the whole work, and saw that they had done it all, exactly
40 as the LORD had commanded; he blessed them.

§ 18. The Erection of the Tabernacle, &c.

1 THE LORD then spoke to Moses, saying: "On the first day of the first month
2 "thou shalt erect the tabernacle, or convention-tent. And in it thou shalt place the
3 "testimonial-ark, and before the ark thou shalt overhang the veil. And thou shalt
4 "bring in the table, and shalt arrange the things on it; and thou shalt bring in the
5 "chandelier, and shalt put on its lamps; and thou shalt set the golden altar of incense opposite to the testimonial-ark. Thou shalt, then, hang up the door-curtain
6 "of the tabernacle; and shalt set the altar of sacrifice before the door of the tabernacle,
7 "or convention-tent; and between the convention-tent and the altar thou

VARIOUS READINGS.

V. 32.] according to what, SAM. SEP. and 1 MS. all that, SYR. VULG. ARAB.—V. 33. || their, SAM.

EXPLANATORY NOTE.

Ch. xxxix. v. 32. *Exactly*; lit. *so did they*. A repetition by some critics to be an useless redundancy: but they seem at the end of the verse, wanting in some few mss. not read, or rather to be an intimation of the scrupulous exactness with which every thing was done; as had been commanded.

" shalt place the laver, and shalt place water by it. And thou shalt erect the court, 8
 " around; and shalt put up the hanging of the court-gate.

" THOU shalt, then, take the anointing-oil, and anoint the tabernacle with all 9
 " that is in it; and so hallow both the tabernacle and all its utensils; that it may be
 " holy. Thou shalt also anoint the sacrifice-altar, with all its utensils, and so hallow 10
 " it; that it may be most holy. The laver also with its cover thou shalt anoint; and 11
 " so hallow it.

" THOU shalt then bring Aaron and his sons unto the door of the convention-tent; 12
 " and, having washed them with water, thou shalt clothe Aaron with the holy 13
 " garments, and anoint and hallow him; that he may officiate to me in the priestly
 " function. Thou shalt also bring his sons, and shalt clothe them with tunics; and 14
 " shalt anoint them, as thou anointedst Aaron; that they may also officiate to me
 " in the priestly function: for by this anointing they shall be established in a per-
 " petual priesthood, throughout all their generations."—And Moses did, exactly, all 16
 that the LORD gave him in command.

IT was on the first day of the first month in the second year † since their depar- 17
 ture from Egypt, | that the tabernacle was erected. And Moses erected the taber- 18
 nacle, fixed its bases, placed its boards, inserted its bars, and set up its pillars. And 19
 over the tabernacle he spread the tent-curtains, and above these he put the tent-co-
 vering; as the LORD had commanded him. And he took the testimonials, and put 20
 them in the ark; and to the ark he affixed its poles, and put on its lid; and brought 21
 it into the tabernacle. And he hung up the curtain-veil, and veiled the ark; as the
 LORD had commanded him.

WITHOUT the veil, he placed the table in the convention-tent, at the north side 22
 of the tabernacle; and arranged the loaves upon it, before the LORD; as the LORD 23
 had commanded him. And, opposite to the table, in the convention-tent, at the 24
 south side of the tabernacle he placed the chandelier, and put on its lamps, before 25
 the LORD; as the LORD had commanded him. In the convention-tent, before the 26
 veil, he also placed the golden altar; on which he made aromatic incense to be burned 27
 † before the LORD; | as the LORD had commanded him. And he hung up the door- 28
 curtain of the tabernacle; and by the door of the tabernacle he placed the sacrifice- 29
 altar, || on which he made holocausts and donatives to be offered. | Between the altar 30
 and the convention-tent he placed the laver, and put water by it to wash with; that 31
 there Moses, and Aaron and his sons might wash their hands and their feet; when 32
 they went into the convention-tent, or approached the altar; as the LORD had given
 in command to Moses.

VARIOUS READINGS.

CH. XL. v. 17. † SAM. SEP.—V. 27. † SAM.—V. 29. || wanting in SEP. See C. R.

EXPLANATORY NOTES.

Ch. xl. v. 25. *Before the veil*; namely, in the middle, V. 29. *By the door*; i. e. at the outside of it, in the
 between the chandelier and the table. court of the tabernacle.

Ib. *Donatives*. See Levit. 2. 1.

33 ABOUT the tabernacle and the altar he erected the court, and hung up the gate-curtain of the court.

34 WHEN Moses had thus completed the † whole work; the cloud covered the con-
35 vention-tent, and the glory of the LORD filled the tabernacle; so that Moses durst not enter into the convention-tent; because the cloud rested on it, and the glory of the LORD filled the tabernacle.

36 Now whenever the cloud moved from over the tabernacle, the children of Israel
37 proceeded, in all their marches; but when the cloud moved not, they did not
38 march, until the day that it moved again. For the cloud of the LORD, *which* by day was over the tabernacle, became at night a blaze of fire, in the sight of all the Israelites, during all their marches.

VARIOUS READING.

V. 33. † SAM. SEP. ARAB. and 2 MSS.

END OF THE BOOK OF EXODUS.

THE BOOK OF LEVITICUS.

Laws concerning Holocausts, LEVITICUS. I. *or whole Burnt-Offerings.*

§ 1. *Laws regarding the various Kinds of Sacrifices, &c.*

THE LORD now called Moses, and spoke to him, from the convention-tent, 1
saying: "Speak to the children of Israel, and say to them: 'If any of you 2
"will offer an oblation to the LORD from among his cattle; from the herd or from
"the flock let your oblations be made.

"If his oblation be an holocaust from the herd, let what he offereth be a male 3
"without blemish: at the door of the convention-tent he shall offer it, for his ac- 4
"ceptance before the LORD. And he shall lay his hand upon the head of the vic- 5
"tim, that it may be an acceptable atonement for him. The steer shall then be 6
"slaughtered, before the LORD; and the priests, the sons of Aaron, shall bring the 7
"blood, and sprinkle it round about upon the altar; and, the victim being flayed 8
"and cut in quarters, the sons of Aaron, the || priests, shall put fire upon the altar, 9
"and arrange the wood upon the fire. And on the wood that is upon the fire on 10
"the altar, the priests, the sons of Aaron, shall arrange the quarters, the head and 11
"the fat; and, the entrails and the feet being washed with water, a priest shall burn 12
"the whole upon the altar: it is a sweet-favoured holocaust to the LORD. If his
"oblation † to the LORD | be from the flock, whether of sheep or of goats, let what
"he offereth be likewise a male without blemish: † at the door of the convention-
"tent he shall offer it. | † And when he hath laid his hand upon its head, | it shall
"be slaughtered at the north side of the altar, before the LORD. And the priests,
"the sons of Aaron, shall sprinkle its blood round about upon the altar. And, when
"it hath been cut in quarters, a priest shall take these, with the head and the fat,

VARIOUS READINGS.

CH. I. v. 7. || 2l. *priest*.—V. 10. † SAM. SEP. Ib. † SAM.—V. 11. † SEP.

EXPLANATORY NOTES.

Ch. I. v. 3. *An holocaust.* The holocaust was a sacrifice, in which the whole victim was burned on the altar. I have preferred the Greek term; as being long sufficiently known, and for the sake of greater distinction. Every holocaust was a burnt-offering; but every burnt-offering was not an holocaust.

V. 4. *Lay his hand, &c.* Thereby devoting it to God; and transferring, as it were, his own guilt upon the victim: a mere typical rite; derived, probably, from the legal custom of the accusing witness laying his hand upon the head of the criminal. Comp. Deut. 17. 7.

V. 9. *Sweet-favoured.* Grateful, acceptable.

13 "and arrange them on the wood that is upon the fire on the altar: and, the entrails
 "and the feet being washed with water, a priest shall burn the whole upon the
 14 "altar: it is a sweet-favoured-holocaust to the LORD. But if the holocaust, which
 "he offereth to the LORD, be of the bird kind, ~~let him~~ offer it either of turtle doves
 15 "or of pigeons. And a priest shall bring it to the altar, and pinch off its head,
 "which he shall burn upon the altar. And, having squeezed out the blood on the
 16 "rim of the altar, he shall pluck out the crop with its contents, and throw it down
 17 "at the east side of the altar, where the ashes are laid. He shall then disjoint, but
 "not divide it; and shall burn it on the wood that is upon the fire on the altar: it
 "is a sweet-favoured holocaust to the LORD.

1 "AND if any of you will offer a donative to the LORD, let his offering be of
 "the finest flour; on which he shall pour oil, and add incense to it: † that is a do-
 2 "native. | And he shall bring it to the sons of Aaron, the priests; and a priest, tak-
 "ing his handful of the flour and oil, with all the incense, shall burn them, as a
 3 "memorial of it, upon the altar; a sweet-favoured burnt-offering to the LORD: but
 "the remainder of the donative shall fall to Aaron and to his sons; as their most sa-
 4 "cred portion of the burnt-offerings of the LORD. If the donative that is offered
 "be baked in an oven, let it be an unleavened cake of the finest flour tempered
 5 "with oil, or unleavened wafers anointed with oil. If the donative that is offered
 "be done on a fire-plate, let it be also of the finest flour tempered with oil, and
 6 "unleavened; which, being parted in pieces and having oil poured on it, is a pro-
 7 "per donative. If the donative be done in the frying-pan, let it also be made of the
 8 "finest flour and oil. A donative to the LORD, made of any of these, shall be presented
 9 "to a priest; who, having brought it to the altar, shall take up a memorial of it
 10 "and burn upon the altar; a sweet-favoured burnt-offering to the LORD. But the
 "remainder of the donative shall fall to Aaron and to his sons; as their most sacred
 11 "portion of the burnt-offerings of the LORD. No donative, which ye offer to the
 "LORD, shall be leavened: for neither of leaven nor of honey may ye make a burnt-
 12 "offering to the LORD. As first-fruit-offerings, ye may offer them to the LORD;
 "but they must not be burned upon the altar, for a sweet-favoured burnt-offering.

VARIOUS READING.

CH. II. V. I. † SAM. SEP.

EXPLANATORY NOTES.

Ch. ii. v. 1. *A donative; or gift-offering*: for such is the import of the Hebrew word, rendered in our common version a *meat-offering*; which, surely, was never a proper term; but is now, from the general acceptance of the word *meat*, altogether improper. Some render, for the sake of distinction, an *unbloody sacrifice*.

V. 3. *Their most sacred portion*; i. e. peculiarly allotted to them, as the reward of their ministrations.

V. 5. *A fire-plate*. This was a round plate of iron, convex on the upper side, on which were baked thin cakes. It

is still used in Arabia; and even in many parts of this island, where it is called a *griddle*.

V. 11. *Neither of leaven nor of honey*; i. e. as it should seem, nothing *sour* or *sweet*; nothing of the fermenting kind.

V. 12. *As first-fruits*. The term is here of greater extent than in v. 14; and is indeed a different word in the original, for which we have no equivalent. The French say *promesses*; and we might say *firstlings*.

Ibid. *Ye may offer them to the Lord*; i. e. to the priests, the ministers of the Lord.

“ All your donatives ye shall season with salt: nor shall ye withhold from them 13
 “ the salt of the portion of your GOD: with all your donatives ye shall offer salt.
 “ If of early corn ye offer a first-fruit-offering to the LORD, let it be rubbed out of 14
 “ the fullest ears, and toasted at the fire: then add oil and incense to it; and it will 15
 “ be a proper donative. And a priest shall burn, as a memorial of it, a part of the 16
 “ rubbed-out ears and oil, with all the incense; a burnt-offering to the LORD.

“ If one's offering be an eucharistic sacrifice, and from the herd; he may offer 1
 “ either a male or a female; but without blemish, before the LORD. And, when he 2
 “ hath laid his hand upon the head of his offering, it shall be slaughtered at the door
 “ of the convention-tent. And the sons of Aaron, the priests, shall sprinkle the blood
 “ round about upon the altar. And, of the eucharistic sacrifice, he shall offer (as a 3
 “ burnt-offering to the LORD) the fat that enwrapeth the entrails, and the fat that
 “ is on the entrails, and both the kidneys with the fat that is on them toward the 4
 “ flanks; and, together with the kidneys, the excrescence of the liver: *all* which the 5
 “ sons of Aaron, † the priests, | shall burn upon the altar, with the holocaust that is
 “ on the wood upon the fire † on the altar; | a sweet-favoured burnt-offering to the
 “ LORD. If his offering be an eucharistic sacrifice from the flock, he may likewise 6
 “ offer a male or a female, but without blemish. If the offering which he offereth 7
 “ be a sheep, he shall present it before the LORD; and, when he hath laid his hand 8
 “ upon the head of his offering, it shall be slaughtered, † before the LORD, | at the
 “ door of the convention-tent. And the sons of Aaron, † the priests, | shall sprinkle
 “ the blood of it round about upon the altar. And, of the eucharistic sacrifice, he 9
 “ shall offer, as a burnt-offering to the LORD, the fat large tail entire, cut off close
 “ to the rump; the fat that enwrapeth the entrails, and all the fat that is upon the
 “ entrails; both the kidneys, with the fat that is upon them, toward the flanks; and, 10
 “ together with the kidneys, the excrescence of the liver: *all* which a priest shall 11
 “ burn upon the altar, as the aliment of a † sweet-favoured | burnt-offering to the
 “ LORD. If his offering be a goat, he shall present it before the LORD; and, when 12
 “ he hath laid his hand upon its head, it shall be slaughtered, † before the LORD, | 13
 “ at the door of the convention-tent. And the sons of Aaron, † the priests, | shall

VARIOUS READINGS.

CH. III. v. 5. † SEP. SYR. and 1 MS. Ib. † SAM. SEP.—V. 8. † SYR. and 1 MS. Ib. † SEP. and 1 MS.
 V. 11. † SEP. and 2 MSS.—V. 13. † SEP. Ib. † SAM. SEP.

EXPLANATORY NOTES.

V. 13. *Nor shall ye withhold the salt, &c.* Ye are not to imagine, that, because the Lord's share of the offering is to be consumed by fire and not really eaten, ye are therefore dispensed from seasoning it. Every thing that is offered to him must be the best, and the most favourable, of its kind. See ch. iii. where the burnt-offering is called the *food or bread* of the Lord. See also c. x.

Ch. iii. v. 1. *An eucharistic sacrifice; i. e. a sacrifice of-*

fered with a cheerful mind, either for benefits bestowed, or a continuation of them. Comp. ch. 7. 1. 16.

V. 5. *With the holocaust.* Hence it should seem, that the eucharistic sacrifice was never offered alone; but together with some other victim; probably the daily burnt-offering. See c. x.

V. 9. *The fat large tail.* See the note on Exod. 29. 22.

14 "sprinkle its blood round about upon the altar. And, of it, he shall offer, as a burnt-
 "offering to the LORD, the fat that enwrappeth the entrails; and all the fat that is
 15 "on the entrails; both the kidneys, with the fat that is on them, toward the flanks;
 16 "and, together with the kidneys, the excrescence of the liver: *all* which a priest
 "shall burn upon the altar, as the aliment of a sweet-savoured burnt-offering † to
 17 "the LORD. | The whole fat is the LORD's, by a perpetual ordinance. Through-
 "out all your generations, and wheresoever ye reside, ye shall eat neither fat nor
 "blood."

1 AGAIN the LORD spoke to Moses, saying: "Speak to the children of Israel,
 "|| and say to them: | 'If any one have sinned through inadvertency, and done
 3 "what ought not to be done, against any of the LORD's commandments:—if it
 "be the anointed priest who hath thus sinned, so as to bring guilt upon the people;
 "he shall offer, for the sin which he hath committed, a steer without blemish, as a
 4 "sin-offering to the LORD. And he shall bring the steer to the door of the conven-
 "tion-tent, before the LORD; and, when he hath laid his hand upon the head of
 5 "the steer, the steer shall be slaughtered before the LORD. And the anointed priest
 "(† who hath been initiated |) shall take of the blood of the steer, and bring it
 6 "into the convention-tent; and shall dip his finger in the blood, and sprinkle it
 "seven times, † with his finger, | against the veil of the sanctuary, before the LORD.
 7 "He shall then put some of it upon the horns of the altar of aromatic incense,
 "which is before the LORD, in the convention-tent: but all the rest he shall pour
 "out at the bottom of the sacrifice-altar which is at the door of the convention-
 8 "tent. All the fat of the steer of sin-offering he shall then take off († as it is taken
 "off from the steer of an eucharistic sacrifice |); the fat that enwrappeth the en-
 9 "trail, and all the fat that is on the entrails; both the kidneys also, with the fat
 "that is on them, toward the flanks; and, together with the kidneys, the excres-
 10 "cense of the liver: *all* which he shall burn on the sacrifice-altar. But the skin of
 11 "the steer and all his flesh, with his head, his feet, his entrails and his dung, the
 12 "whole steer, shall be carried out to a clean place, without the camp (where the
 "ashes are poured out), and burned on wood with fire: where the ashes are
 "poured out, let him be burned.

13 "If the whole assembly of † the children of | Israel have sinned through inad-
 "vertency (the thing being hidden from their eyes), and incurred guilt by doing

VARIOUS READINGS.

V. 16. † SAM. SEP. and 3 MSS. CH. IV. v. 2. || So SYR. al. *saying*.—V. 5. † SAM. SEP.—
 V. 6. † SAM. and 1 MS.—V. 8. † transposed from v. 10.—V. 13. † ARAB. COPT. and 4 MSS. See C. R.

EXPLANATORY NOTE.

Ch. iv. v. 3. *So as to bring guilt, &c.* So all the ancient people are wont to sin; nor is it quite certain, that this
 version, except the Arabic; which agrees with our common is not the true meaning. The other, however, seems more
 translation, according to the sin of the people; i. e. as other probable, and is followed by the best modern interpreters.

“ any thing, which, according to the commandments of the LORD, should not be
 “ done; when the sin which they have committed cometh to be known, the whole 14
 “ assembly shall offer, for a sin-offering, a steer † without blemish. | And when
 “ they have brought him to the door of the convention-tent, the elders of the as- 15
 “ sembly shall lay their hands upon the head of the steer, before the LORD. And,
 “ the steer being slaughtered before the LORD, the anointed priest shall bring some 16
 “ of the steer’s blood into the convention-tent; and, dipping his finger in the blood, 17
 “ shall sprinkle it seven times, before the LORD, against the veil † of the sanctuary. |
 “ Some of the blood he shall also put upon the horns of the altar † of aromatic in- 18
 “ cense, | which is before the LORD, in the convention-tent; and all *the rest of the*
 “ blood he shall pour out at the bottom of the sacrifice-altar, which is at the door
 “ of the convention-tent. He shall then take off all the fat, and burn it on the altar: 19
 “ as he did to the *other* steer of sin-offering, so shall he do to this steer. Thus shall 20
 “ the priest make an atonement for them; and they shall be forgiven. The steer 21
 “ shall then be carried out to *a place* without the camp, and shall be burned, as the
 “ former steer was burned. Such shall be the sin-offering of the assembly.

“ If it be a chief who hath sinned through inadvertency, and incurred guilt by 22
 “ doing any thing which, according to the commandments of the LORD, || his
 “ GOD, | should not be done; when the sin which he hath committed cometh to 23
 “ his knowledge, he shall bring for his offering a male goat without blemish. And 24
 “ when he hath laid his hand upon the head of the goat, it shall be slaughtered,
 “ before the LORD, in the place where victims are slaughtered: it being a sin-offer-
 “ ing. And the priest shall, with his finger, take some of the blood of the sin-offer- 25
 “ ing, and put it upon the horns of the sacrifice-altar; and † all *the rest of the* blood
 “ he shall pour out at the bottom of the sacrifice-altar. But the whole fat he shall 26
 “ burn upon the altar; as the fat of an eucharistic sacrifice *is burned*. Thus shall
 “ the priest make an atonement for the sin of him *that was guilty*; and he shall be
 “ forgiven.

“ If any one of the common people have sinned through inadvertency, and in- 27
 “ curred guilt, by doing any thing which, according to the commandments of the
 “ LORD, should not be done: when the sin, which he hath committed, cometh to 28
 “ his knowledge, he shall bring for his offering a female goat without blemish, for
 “ the sin which he hath committed. And when he hath laid his hand upon the 29
 “ head of the sin-offering, it shall be slaughtered in the place || where the victims
 “ are slaughtered. | And the priest shall, with his finger, take some of its blood, and 30
 “ put it upon the horns of the sacrifice-altar; and all *the rest of the* blood he shall

VARIOUS READINGS.

V. 14. † SAM. ¹SEP.—V. 17. † SAM. SEP. and 1 MS.—V. 18. † SAM. SEP.—V. 22. || wanting in VULG.
 ARAB. and 4 MSS.—V. 25. † SEP. and 4 MSS.—V. 29. || So SAM. SEP. SYR. TALM. BAB. and 2 MSS.
 al. of the victim.

31 "pour out at the bottom of the † sacrifice-altar. But the whole fat he shall take off,
 "as the fat of an eucharistic sacrifice is taken off, and shall burn it upon the
 "altar, as a sweet-savoured burnt-offering to the LORD. Thus the priest shall make
 32 "an atonement for him *that was guilty*; and he shall be forgiven.—Or ~~if~~ for his
 33 "sin-offering he bring a sheep, he must bring a female without blemish. And,
 "when he hath laid his hand upon the head of the sin-offering, ~~it~~ shall be slaugh-
 34 "tered [as a sin-offering] in the place where the victims are slaughtered. And the
 "priest shall, with his finger, take some of the blood of the sin-offering, and put it
 "upon the horns of the sacrifice-altar; and all *the rest* of the blood he shall pour out at
 35 "the bottom of the † sacrifice-altar. But the whole fat shall be taken off, as the fat
 "is taken off from the sheep of an eucharistic sacrifice; and the priest shall burn
 "it on the altar, with the burnt-offerings of the LORD. Thus the priest shall make
 "an atonement for him *that was guilty*, for the sin that he hath committed; and
 "he shall be forgiven.

1 "If a person have heard the words of an adjuration; and, being a witness, have
 "sinned by not telling what he had seen, or knew; and so charged himself with
 2 "iniquity:—or if a person have touched any thing unclean, such as the carcase of
 "an unclean animal, whether quadruped or reptile; and so, by becoming himself
 3 "unclean, have unwittingly sinned, and incurred guilt:—or if a person have un-
 "wittingly touched any sort of human uncleanness, to which mankind are liable,
 4 "and come afterwards to the knowledge of his guilt:—or if a person have, rashly
 "and inconsiderately, sworn with his lips to do either evil or good (with regard to
 "whatsoever a man may rashly swear), and come afterwards to the knowledge of
 5 "his guilt:—if, by any of these things, he have sinned and incurred guilt, he shall
 6 "confess the sin which he hath committed; and shall, for the sin which he hath
 "committed, bring his guilt-offering to the LORD; a female from the flock, either
 "sheep or goat, for a sin-offering: and the priest shall make an atonement for || the
 7 "sin, † which he hath committed; and he shall be forgiven. | Or, if he cannot afford
 "a sheep or goat, then let him bring, for the fault which he hath committed, either
 "two turtle-doves, or two pigeons; the one for a sin-offering, the other for an ho-

VARIOUS READINGS.

V. 30. † SAM. SYR. and 2 MSS.—V. 34. † SAM. SEP. CH. V. v. 6. || al. *his*.
 lb. † SAM. SEP.

EXPLANATORY NOTES.

V. 33. The words included in crotchets look like an interpolation, and are wanting in the best Greek copies, and the Coptic version, in the Vulgate, and in one Hebrew ms. See c. x.

V. 25. *With the burnt-offerings, &c.* See the note on ch. 3.

25. Ch. v. ver. 1. That this regards only the person who came not forward as a voluntary witness, to give evidence to the

truth; and not he who had taken an oath to do so, seems evident from the context. Positive perjury was a capital crime; but this negative sort, often perhaps the effect of humanity, is classed with sins of omission and inadvertency. See c. x.

V. 5. *If, &c.* This is a resumption of all that precedeth. The four different sorts of sin were to be expiated in the same manner.

“locauft. And when he hath brought them to the priest, the priest shall, first, offer 8
 “that which is for a fin-offering; and, having pinched its head from its neck, but
 “without fundering it, he shall sprinkle some of its blood upon the rim of the al- 9
 “tar; and the remainder of the blood he shall squeeze out at the bottom of the al-
 “tar: it is a fin-offering. Of the other he shall make an holocaust, according to the 10
 “ordinance. Thus the priest shall make an atonement for him *that was guilty*; and
 “he shall be forgiven. But if he who hath sinned cannot even afford two turtle- 11
 “doves, or two pigeons, then let him bring for his fin-offering the tenth part of
 “an epha of fine flour; but he must not pour oil upon it, nor add incense to it, be-
 “cause it is a fin-offering. This he shall bring to the priest; and the priest shall 12
 “take his handful of it, for a memorial, and burn it on the altar with the burnt-
 “offerings of the LORD: it is a fin-offering. Thus, by one or other of these, shall 13
 “the priest make an atonement for him who hath sinned, and he shall be forgiven:
 “and *the remainder of the offering* shall, like *that of a donative*, fall to the priest.”

AGAIN the LORD spoke to Moses, saying: “If a person have sinned, through 14
 “inadvertency, by withholding any thing sacred to the LORD; he shall bring to the
 “LORD, for his guilt-offering, a ram without blemish, from the flock, of the value 15
 “of two shekels of silver, according to the shekel of the sanctuary. The sacred 16
 “thing, with respect to which he had sinned, he shall also compensate, and shall
 “give it to the priest, with the addition of a fifth part more; and the priest shall
 “make an atonement for him with the guilt-offering ram; and he shall be forgiven.
 “And if any person have sinned † through inadvertency, | by doing any thing 17
 “which, according to the commandments of the LORD, should not be done, and
 “have thereby unwittingly incurred guilt, and charged himself with iniquity, he 18
 “shall bring to the priest a ram without blemish, from the flock (to be valued ac-
 “cording to the guilt); and the priest shall make an atonement for the fault which
 “he had inadvertently and unwittingly committed; and he shall be forgiven. Such 19
 “shall be the guilt-offering of him who hath clearly incurred guilt, with respect to
 “the LORD.”

AGAIN the LORD spoke to Moses, saying: “If a person, prevaricating, have 20
 “sinned against the LORD, by acting deceitfully with his neighbour, with regard 21

VARIOUS READING.

V. 17. † VULG. and 2 MSS.

EXPLANATORY NOTES.

V. 10. *According to the ordinance*; i. e. the rite pre-
 scribed in ch. 1. 15, &c.

V. 17. If this be not an interpolation from ch. 4. 27; it
 must be restricted, I think, to such inadvertent transgressions
 as respected sacred things; and this seems to be confirmed by
 the conclusion, v. 19. Or, perhaps, the negative particle
 has been misplaced, and the reading should be, *by not doing*,

&c. what should be done. This change would make the text
 clear and consistent. See c. 2.

V. 20. In our common English, and most other versions,
 the sixth chapter begins here. I have followed the division
 of the present Hebrew text; both for the sake of reference,
 and because I think the paragraph connects more naturally
 with what precedes, than with what follows.

22 "to a trust, or a deposit; or by rapine, or fraud; or by finding something lost and
 "denying it; and have falsely sworn concerning any thing of this sort, that man-
 23 "kind are liable to commit; when, by so sinning, he hath incurred guilt, he shall
 "restitute what he had taken by rapine, or gotten by fraud; what had been entrusted
 24 "to his care, or found by him when lost: whatsoever it be, concerning which he
 "hath falsely sworn, that he shall fully compensate, and, with the addition of a
 "fifth part more, give to him, to whom it appertaineth; on the day in which he
 25 "shall offer his guilt-offering. And, for his guilt-offering to the LORD, he shall
 "bring to the priest a ram without blemish from the flock (to be valued according
 26 "to the guilt); and the priest shall make an atonement for him, before the LORD;
 "and he shall be forgiven; whichsoever of these things it be, by which he had in-
 "curred guilt."

1 AGAIN the LORD spoke to Moses, saying: "Give this command to Aaron and
 "to his sons: 'The law concerning the *daily* holocaust is this: On the hearth of
 "the altar shall the holocaust remain during the whole night (the fire still burning
 3 "on the altar) until the dawn; when the priest, clothed in his *peculiar tunic*, and
 "having on his *peculiar drawers*, shall take up the ashes of the holocaust which the
 4 "fire may have consumed on the altar; and shall place them beside the altar. He
 "shall then put off his *holy* garments, and put on other garments; and shall carry
 5 "out the ashes into a clean place without the camp. But the fire shall burn on,
 "and never be extinguished. Every morning shall the priest refuel it with wood,
 "and arrange on it the holocaust, and burn on it the fat of the eucharistic sacri-
 6 "fices: the fire shall constantly burn upon the altar; and never be extinguished.
 7 "AND this is the law, with respect to a donative: One of the sons of Aaron
 8 "shall present it to the LORD, before the altar; and shall take up his handful of
 "the fine flour and oil of the donative, with all the incense that is upon it; and
 "shall burn them, as a memorial of it, on the fire that is upon the altar; a sweet-
 9 "favoured † burnt-offering | to the LORD: and Aaron and his sons shall eat the re-
 "mainder of it: unleavened it shall be eaten: in the holy place, within the court
 10 "of the convention-tent, shall they eat it: with leaven it must not be baked; it
 "being their portion of the LORD's burnt-offerings, which I give to them; as sacred
 11 "as that of a sin-offering or guilt-offering: all the male offspring of Aaron may
 "eat of it. This shall be a perpetual statute, throughout your generations, with
 "regard to the LORD's burnt-offerings: but whosoever toucheth them must be
 "holy.'"

VARIOUS READING.

CH. VI. v. 8. † SAM. SEP. AND 1 MS.

EXPLANATORY NOTES.

V. 21. *A deposit*. Others would render, with our common version, *fellowship*, or *partnership*; and others, *a promise*, or *stipulation*. See C. 2.

V. 22. *Fraud*; or *circumvention*: very properly distinguished from open violence. Others render, *oppression*.

AGAIN the LORD spoke to Moses, saying: "This shall be the offering of Aaron
 "and his sons, which they shall always offer to the LORD, as a donative, on
 "the day in which he or they shall be anointed: the tenth part of an epha of
 "fine flour; one half of it in the morning, and the other half of it in the || even-
 "ing. In the frying-pan it shall be done, with oil: and, when it hath been fried
 "and cut in pieces, it shall be brought, and offered as a sweet-savoured donative to
 "the LORD. The same shall be done by him of his sons who shall be anointed
 "priest in his stead: it is a perpetual divine ordinance. The whole of *such offerings*
 "shall be burned: every priestly donative shall be wholly *burned*: no part of it shall
 "be eaten."

AGAIN the LORD spoke to Moses, saying: "Speak thus to Aaron and to his
 "sons: 'The law with regard to a sin-offering is this: In the place where victims
 "are slaughtered, shall the sin-offering be slaughtered, before the LORD: a most sa-
 "cred thing it is. The priest who offereth it shall eat it. In the holy place, within
 "the court of the convention-tent, shall it be eaten. Whosoever toucheth its flesh
 "must be holy. If a garment be besprinkled with any of its blood, the besprinkled
 "part shall be washed in the holy place. If the vessel in which it is cooked be of
 "earth, it shall be broken: if of copper, it shall be scoured, and rinsed in water. All
 "the males only, of the priestly race, may eat of it: a most sacred thing it is. But no
 "sin-offering, of which a part of the blood is brought into the convention-tent for
 "an atonement, shall be eaten even in the holy place: it shall be burned in the
 "fire."

"AND this is the law, respecting a guilt-offering; which is, likewise, a most sa-
 "cred thing. In the place where the victims are slaughtered, shall the guilt-offering
 "be slaughtered; and its blood shall be sprinkled round about upon the altar. Its
 "whole fat shall then be || taken off; | that is, the large fat tail, all the fat that en-
 "wrappeth the entrails, † and all the fat that is on the entrails; | both the kidneys,
 "with the fat that is on them toward the flanks; and, together with the kidneys,
 "the excrescence of the liver: *all* which a priest shall burn upon the altar, as a
 "burnt-offering to the LORD. It is a guilt-offering. All the males of the priestly
 "race may eat of it; but in the holy place it must be eaten, as being a thing most
 "sacred. For the sin-offering and for the guilt-offering there is but one law: both
 "shall belong to the priest, who maketh an atonement by them. And the skin of
 "every victim, that shall be offered as a sacrifice, shall belong to the priest who of-

VARIOUS READINGS.

V. 13. || *evening-twilight*, SAM.CH. VII. v. 3. || So ARAB. and all the parallel places. The REST,
offered. Ibid. † SAM. SEP.

EXPLANATORY NOTE.

Ch. vii. v. 1. *A guilt-offering*. The difference between a *sin-offering* was to be made for crimes committed; the latter for duties
guilt-offering and a *sin-offering* seems to be this: the former *omitted* or negligently performed.

- 9 "fered it. Every donative, also, that is baked in the oven, or done in the frying-
 10 "pan or on the fire-plate, shall belong to the priest who offered it. Every donative,
 "whether tempered with oil, or dry, shall belong to any of the sons of Aaron,
 "as much as to another.
- 11 "AND this is the law, with regard to an eucharistic sacrifice, which one may
 12 "offer to the LORD. If for a thanksgiving he offer it, then shall he offer, with the
 "sacrifice of thanksgiving, unleavened cakes tempered with oil; and unleavened
 "wafers anointed with oil; and || cakes of | fine fried flour tempered with oil.
- 13 "With these, and with leavened bread besides, shall he offer his eucharistic sacrifice
 14 "of thanksgiving. And one of every sort, of the whole oblation, he shall offer as a
 "portion to the LORD; to be given to the priest who sprinkleth the blood of the
 15 "eucharistic sacrifice. And the flesh of his eucharistic sacrifice shall be eaten the
 16 "same day in which it is offered; none of it shall be left until the morning. But
 "if the sacrifice which he offereth be a votive or voluntary oblation, although the
 "flesh of it should be eaten the same day on which it was offered, yet on the next
 17 "day also may the remainder of it be eaten; but what remaineth of it on the third
 18 "day shall be burned with fire. If any of the flesh of one's eucharistic sacrifice be
 "eaten on the third day, *the sacrifice* will not be acceptable to the LORD, nor pro-
 "fitable to him who offereth it. Profane it will be accounted; and the person, who
 19 "eateth of it, shall bear his iniquity. And if the flesh have touched any thing un-
 "clean, it shall not be eaten; but shall be burned with fire: nor shall any person
 20 "eat of the flesh, who is not clean. That person who, having his uncleanness upon
 "him, shall eat of the flesh of an eucharistic sacrifice offered to the LORD, shall be
 21 "cut off from among his people. That person also, who, having touched any thing
 "unclean (as uncleanness in man, or an unclean beast, or any unclean || reptile), shall
 "eat of the flesh of an eucharistic sacrifice offered to the LORD, shall be cut off from
 "among his people."
- 22 AGAIN the LORD spoke to Moses, saying: "Speak thus to the children of
 23 "Israel: 'Ye shall eat none of the fat either of ox, or of sheep, or of goat. The
 24 "fat of a beast that hath died of itself, or hath been torn in pieces, may be applied
 25 "to any common use; but ye shall on no account eat of it. For that person, who-
 "soever he be, who eateth that fat of a beast, which should be offered as a burnt-
 26 "offering to the LORD, shall be cut off from among his people. Neither shall ye eat any

VARIOUS READINGS.

V. 21. || So SAM. SYR. ONK. BOTH ARABS. with 7 MSS. The REST, *abomination*.

EXPLANATORY NOTES.

- V. 11. *An eucharistic sacrifice.* See above, ch. 3. 1.
 V. 12. *For a thanksgiving; or grateful praise; for past fa-* to him as a good action.
 V. 16. *A votive or voluntary oblation*—for the purpose of obtaining future blessings.
 V. 23. *None of the fat; i.e. of the fat unmixed with the flesh;* which was to be burned on the sacrifice-altar. Comp. ch. 3. 3, &c.

"kind of blood, whether of bird or beast, in any of your dwellings. That person, 27
 "whosoever he be, who eateth any kind of blood, shall be cut off from among
 "his people."

AGAIN the LORD spoke to Moses, saying: "Speak thus to the children of 28
 "Israel: 'He who offereth an eucharistic sacrifice, must himself bring an obla- 29
 "tion of it to the LORD: his own hands shall bring the fat for a burnt-offer- 30
 "ing to the LORD; and the breast he shall bring to be waved, before the LORD,
 "as a wave-offering. And a priest shall burn the fat upon the altar; but the breast 31
 "shall belong to Aaron and to his sons. The right shoulder, also, of your eucha- 32
 "ristic sacrifices ye shall give, as an heave-offering, to the priest: he of the sons of 33
 "Aaron who offereth the blood and the fat of the eucharistic sacrifice, shall have
 "the right shoulder for his portion. For the wave-offering breast, and the heave- 34
 "offering shoulder, I take from the eucharistic sacrifices of the children of Israel;
 "and give them to Aaron and to his sons; by a statute, for ever binding the chil-
 "dren of Israel.'" Such was the portion, out of the eucharistic sacrifices, assigned 35
 to Aaron and his sons; which the LORD (in the day in which they were anointed, 36
 and presented to him to officiate as priests) commanded to be given to them, from
 the children of Israel; by a perpetual statute throughout their generations.

SUCH is the law respecting holocausts and donatives; sin-offerings and guilt-offer- 37
 ings; initiative and eucharistic sacrifices; which the LORD gave in charge to Moses, 38
 by mount Sinai; in the day in which he commanded the children of Israel to offer
 their oblations to the LORD; in the wilderness of Sinai.

§ 2. The Consecration and Initiation of Aaron and his Sons.

AGAIN the LORD spoke to Moses, saying: "Take Aaron and his sons, the 1
 "garments, the anointing-oil, a steer for a sin-offering, two rams, and a basket of 2
 "unleavened bread; and convoke the whole assembly to the door of the conven- 3
 "tion-tent." Moses did as the LORD commanded him; and, the whole assembly 4
 being convoked to the door of the convention-tent, Moses said to them: "This is 5
 "what the LORD hath commanded to be done."—Moses then made Aaron and his 6
 sons approach; and, having washed them with water, on Aaron he put the *holy* 7
 tunic, and begirded him with the girdle, and clothed him with the robe; and over
 it he put the ephod, and the breast-plate, which he fastened to the fancy-work of 8
 the ephod; and on the breast-plate he put the urim and thumim. On his head he 9

EXPLANATORY NOTES.

V. 34. See the notes on Exod. 29. 26, 27.

V. 35. This and the following verse are considered, by some interpreters, as a continuation of the injunction. In that supposition, they should be rendered thus: *This is the portion, out of the eucharistic sacrifices, assigned to Aaron and his*

sons, which the Lord commanded to be given to them in the day in which they are to be anointed, &c. See c. x.

Ch. viii. v. 7, 8. *Over it he put the ephod, and the breast-plate, &c.* I have corrected the text on the authority of the parallel place Exod. 29. 5. and 3 MSS. See c. x.

then put the mitre; and on the mitre, on his forehead, he placed the golden petal,
10 or badge of holiness; as the LORD had given him in command. He then took the
anointing-oil, and anointed the tabernacle with all its contents, and so hallowed
11 them. With the oil he sprinkled the altar seven times; and anointed the altar and
12 all its utensils, the laver also and its cover, for the purpose of hallowing them. And
of the anointing-oil he poured upon the head of Aaron; and anointed him, for the
13 purpose of hallowing him. The sons of Aaron Moses likewise made to approach,
and clothed them with tunics, and begirded them with girdles, and put turbans on
their heads; as the LORD had given him in command.

14 HE then brought forward the steer for the sin-offering; and when Aaron and his
15 sons had laid their hands upon the head of the steer, he was slaughtered; and Moses
took the blood, and with his finger put some of it upon the horns of the altar, all
around; and thus purified the altar. He then poured the rest of the blood at the bottom
of the altar; and so hallowed the altar for the purpose of making atonements on it.
16 Moses then took all the fat which was upon the entrails, the excrescence of the
17 liver, and both the kidneys with their fat; and burned them upon the altar: but the
steer himself, his hide, his flesh and his dung were burned with fire, without the
18 camp, as the LORD had given in command to Moses. He next brought forward
the ram for the holocaust: and, when Aaron and his sons had laid their hands upon
19 the head of the ram, he was slaughtered: and Moses sprinkled the blood upon the
20 altar, all around. The ram was then cut in quarters; and Moses burned the head,
21 the quarters and the fat; and, the entrails and feet being washed in water, Moses
burned the whole ram upon the altar, as a sweet-savoured holocaust to the LORD;
22 as the LORD had given him in command. The other ram, the initiation-ram, he
then brought forward: and, when Aaron and his sons had laid their hands upon
23 the head of the ram, he was slaughtered: and Moses took some of his blood, and put it
upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon
24 the great toe of his right foot. The sons of Aaron being then made to approach,
Moses put some of the blood upon the tips of their right ears, and upon the thumbs of
their right hands, and upon the great toes of their right feet: and the rest of the
25 blood he sprinkled upon the altar, all around. He then took the fat; namely, the
large fat tail, and all the fat that is on the entrails, the excrescence of the liver, both
26 the kidneys with their fat, and the right shoulder. And out of the basket of unlea-
vened bread, which had been placed before the LORD, he took one unleavened
cake, one cake of oiled bread, and one wafer; and placing these upon the fat pieces
27 and the right shoulder, he put the whole upon the hands of Aaron and upon the
28 hands of his sons, to be waved as a wave-offering, before the LORD. Then Moses
took them from off their hands, and burned them upon the altar, with the holo-
29 caust; as a sweet-savoured burnt-offering of initiation, to the LORD. But the breast

of the initiation-ram Moses took and waved, as a wave-offering, before the LORD: it was his own portion; as the LORD had given him in command. Moses then took 30
of the anointing-oil and of the blood which was upon the altar; and sprinkled it upon Aaron and upon his garments, and upon his sons and their garments; and so hallowed both Aaron and his garments, and his sons and their garments. To Aaron 31
and to his sons Moses then said: "Boil the flesh at the door of the convention-tent, † in the holy place; | and, there, eat it with the initiation-bread that is in the basket; as was given in command by the LORD, saying: 'Aaron and his sons shall eat it:' and the remainder of the flesh and of the bread ye shall burn with fire. 32
" And from the door of the convention-tent ye shall not depart, until the seven days 33
" of your initiation be at an end: for during seven days, as the LORD commanded, 34
" must ye be initiated, as ye have been to-day; for the purpose of making an atonement for you. Ye shall, therefore, remain by the door of the convention-tent, day 35
" and night, for seven days; and be observant of the LORD's ordinances, lest ye die: 36
" for so it was given me in command." Now Aaron and his sons did all that the LORD had commanded through the mediation of Moses.

ON the eighth day, Moses, calling together Aaron and his sons and the elders of 1
Israel, said to Aaron: "Take, for a sin-offering, a calf; and, for an holocaust, a ram, 2
" without blemish; and bring them before the LORD. And to the children of Israel 3
" thou shalt speak, saying: 'Take ye, for a sin-offering, a kid; and, for an holocaust, a calf and a lamb of the first year, without blemish: also a steer and a ram 4
" for an eucharistic sacrifice, to be sacrificed before the LORD; with a donative tempered with oil: for to-day the LORD will appear to you.'" What Moses commanded, they brought before the convention-tent; and the whole assembly approached, and stood before the LORD. And Moses said: "This is what the LORD 6
" hath commanded you to do, that the glory of the LORD may appear to you."— Then to Aaron Moses said: "Go thou to the altar, and offer thy sin-offering and 7
" thine holocaust, and make an atonement for thyself and the people: and then offer " the offering of the people, and make an atonement for them; as the LORD hath 8
" commanded." So Aaron went to the altar; and the calf for his sin-offering being slaughtered, the sons of Aaron brought the blood to him; and he dipped his finger 9
in the blood, and put some of it upon the horns of the altar; and the rest of the blood he poured out at the bottom of the altar: but the fat, the kidneys, and the excrescence of the liver of the sin-offering he burned upon the altar; as the LORD had 10
given in command to Moses: and the flesh and the hide he burned with fire without the camp. The holocaust was next slaughtered, and the sons of Aaron brought 12

- 13 to him the blood, which he sprinkled all around upon the altar. They then brought
 14 to him the quartered victim, and its head, which he burned upon the altar; and
 the entrails and feet being washed, he also burned them, with the holocaust, on the
 15 altar. He then brought forward the offering of the people; and took, *first*, the goat,
 which was for the people's sin-offering; which being slaughtered, he did with it as
 16 with the former sin-offering. The holocaust he next brought forward, and did with
 17 it according to the rite. The donative he also brought forward; and took an
 18 handful of it, and burned it upon the altar, with the morning-holocaust. The steer
 and the ram of the people's eucharistic sacrifice were then slaughtered; and the sons
 of Aaron brought to him the blood, which he sprinkled all around upon the altar.
 19 But the fat of the steer and of the ram, the large tail *of the latter*, the fat that en-
 wrapped † their entrails, | the kidneys † and the fat that was on them, | and the
 20 excrescence of the liver, he *first* placed upon the breasts; and *then* burned upon the
 21 altar. And the breasts and the right shoulders Aaron waved, before the LORD, for
 22 a wave-offering; as || the LORD had given in command to Moses. | Then Aaron,
 raising his || hands toward the people, blessed them; and, having offered the sin-
 offering, the holocaust, and the eucharistic sacrifices, he came down *from the altar*;
 23 and Moses and Aaron went into the convention-tent; and when they came out
 they blessed the people.
 24 Now the glory of the LORD had appeared to all the people: for there came a
 fire out from before the LORD, and consumed the holocaust and the fat that were
 upon the altar: which when all the people saw, they shouted, and fell on their faces.
 1 But Nadab and Abiu, || sons of Aaron, | having each of them taken a censer with fire
 and incense in it, and, contrary to the commandment of the LORD, offered profane
 2 fire before him; a flame emitted from the LORD devoured them; and they died be-
 3 fore the LORD. Then Moses said to Aaron: "This is what the LORD spoke, say-
 ing: 'HOLY will I be holden by all who approach to me, and before all the
 4 "people will I be glorified.'" And Aaron was silent.—Then Moses called
 Michael and Elizaphan, the sons of Uziel Aaron's uncle; and said to them: "Come
 "hither, and carry your brethren out of the camp, from before the sanctuary."

VARIOUS READINGS.

CH. IX. v. 19. † SEP. SYR. Ib. † SEP.—V. 21. || So SAM. SEP. TARG. ARAB. and above 30 MSS. The
 REST, as *Moses had commanded*. See C. R.—V. 22. || al. *hand*. CH. X. v. 1. || *two of Aaron's sons*,
 SEP. ARAB. GRV. and 3 MSS.

EXPLANATORY NOTES.

Ch. ix. v. 23. *And Moses and Aaron went into the con-
 vention-tent.* The initiation sacrifices being over, Aaron was
 qualified to enter the sanctuary. Moses accompanied him,
 to shew him what he was to do there; namely, to light the
 lamps, and to burn incense before the testimonial-ark.

Ib. *Now the glory of the Lord had appeared, &c.* Doubt-
 less, when the first morning-holocaust was offered. See C. R.

Ch. x. v. 1. This is evidently connected with the last pe-

riod. The Lord had sent a supernatural fire to consume
 the first victims offered to him. This, like the vespil fire at
 Rome, was to be kept perpetually alive; and from it only
 were the coals to be taken for the burning of incense. Na-
 dab and Abiu, who were probably not so sober as they should
 have been (see v. 8.), neglected this precept, and filled their
 censers with common fire.

So they went, and carried them, in their tunics, out of the camp; as || Moses had 5
 bidden. | Moses then said to Aaron, and to his † remaining sons Eleazar and Itha- 6
 mar: "Neither disarray your heads, nor rend your garments; lest ye die; and lest
 "the wrath of the LORD break forth on the whole assembly. Let your brethren, the 7
 "whole house of Israel, bewail the burning which the LORD kindled: but ye shall
 "not depart from the door of the convention-tent, lest ye die: for the LORD's
 "anointing-oil is upon you." So they did according to the order of Moses.

THE LORD then spoke to Aaron, saying: "Neither wine, nor any thing inebri- 8
 "ating, shalt thou or thy sons drink when ye are to go into the convention-tent; 9
 "lest ye die: let this be a perpetual statute, throughout your generations; that ye 10
 "may be able to distinguish what is holy from what is unholy, and what is clean 11
 "from what is unclean; and to teach the children of Israel all the statutes which I 12
 "have dictated to them, through the mediation of Moses." Then Moses said to 13
 Aaron, and his remaining sons Eleazar and Ithamar: "Take what remaineth un-
 "burned to the LORD of the donative; and eat it, unleavened, beside the altar;
 "as being a most holy thing. In the holy place ye shall eat it; as the stated por- 14
 "tion of thyself and of thy sons, out of the LORD's burnt-offerings: for so it was
 "given me in command. But the breast that was waved, and the shoulder that was 15
 "heaved, may be eaten by thyself, and by thy sons, and by thy daughters; but in
 "a clean place: as being thine and thy sons' stated portion of the eucharistic sacri-
 "fices of the children of Israel. The shoulder that hath been heaved, and the 16
 "breast that hath been waved with the burnt-offerings of fat, before the LORD,
 "shall be thine and thy sons', by a perpetual statute; as the LORD gave me in com-
 "mand." Here Moses made enquiry about the goat of sin-offering; when, lo! he 17
 found it had been burned. And he was angry with Eleazar and Ithamar, the remain-
 ing sons of Aaron; and said: "Why did ye not eat the sin-offering in the holy 18
 "place; seeing it is a most holy thing, which is given to you, for bearing the ini-
 "quity of the assembly, and for making an atonement for them before the LORD?
 "Lo! its blood was not brought into the sanctuary! Ye should, indeed, have eaten 19
 "it in the holy place; as it was given me in command." But Aaron said to Moses:
 "Lo! if on the very day in which my sons have offered their sin-offerings and ho-
 "locasts before the LORD, such misfortunes have befallen me; could it be agree-
 "able to the LORD, that I should eat of the sin-offering?" On hearing this, Moses 20
 was satisfied.

VARIOUS READINGS.

V. 5. || as the LORD had given in command to Moses, ARAB. and 1 MS.—V. 6. † SEP. SYR.

EXPLANATORY NOTES.

V. 6. *Neither disarray your heads, nor rend your garments.* These were ordinary marks of mourning; which the high-priest, at least, was positively forbidden to put on, even for his father or mother. Comp. ch. 21, 10.

V. 18. *Lo! its blood was not brought into the sanctuary—for*

in that case it was to be burned entirely. Comp. ch. 4, 5, 6. and ch. 6, 25.

V. 19. *Could it be agreeable, &c.* This excuse of Aaron's was quite natural: his heart was then too heavy for the joyous festivity which was required at such repalls.

§ 3. *What Animals are to be accounted clean, or unclean.*

1 AGAIN the LORD spoke to Moses, and to Aaron, and said to them: "Speak thus
 2 "to the children of Israel: 'Of all land-quadrupeds, these are the beasts which ye may
 3 "eat. Every quadruped whose hoof is divided and cloven into † two parts, and who
 4 "cheweth the cud, ye may eat: but such as only chew the cud, or have only a cloven
 "hoof, ye may not eat. Thus the camel shall be unclean to you; because, although he
 5 "cheweth the cud, he hath not a cloven hoof. The bear-mouse also shall be unclean
 6 "to you; because, although he cheweth the cud, he hath not a cloven hoof: and the
 "hare shall be unclean to you; because, although he cheweth the cud, he hath not
 7 "a cloven hoof. The swine shall be unclean to you; because, although he hath a
 8 "cloven and divided hoof, he cheweth not the cud. Of the flesh of these ye shall
 "not eat; and their carcases ye shall not touch: unclean to you shall they be.—
 9 "And these are what ye may eat of all water-animals: Every water-animal, whe-
 10 "ther in seas or rivers, which hath fins and scales, ye may eat: but every water-
 "animal (whatsoever creepeth in the waters) whether in seas or rivers, which hath
 11 "not fins and scales, shall to you be abominable. Abominable (*I say*) they shall be to
 12 "you: of their flesh ye shall not eat, and their carcases ye shall abominate: what-
 "soever, in the waters, hath not fins and scales shall to you be abominable.—
 13 "And of birds ye shall have these in detestation: eaten they may not be: they are
 14 "detestable: The eagle, the vulture, the ospray, the falcon; kites of every kind;
 15 "ravens of every kind; the ostrich, the owl, the horn-owl, || the howlet; hawks of
 16 "every kind; | the cormorant, the ibis, the gull, the pelican, the swan, the stork;
 17 "herons of every kind; the hoopoop, and the bat.—Every flying creature, which
 18 "crawleth on four feet, shall to you be also abominable. Yet those of them, which,
 19 "although they crawl on four feet, have moreover legs for leaping upon the earth, ye
 20 "may eat; such as the arba, the solam, the hargol and the hagab, according to their
 21 "kinds. But all other flying creatures, that crawl on four feet, shall to you be de-
 22 "testable.—By all such animals ye shall become unclean. Whosoever but toucheth
 23 "their carcases shall be unclean until the evening; and whosoever carrieth about
 24 "their carcases shall be unclean until the evening; and whosoever carrieth about
 25 "their carcases shall be unclean until the evening; and whosoever carrieth about

VARIOUS READINGS.

CH. XI. v. 3. † SAM. SEP. SYR. and 9 MSS.—V. 16. || *howlets of every kind, the hawk*, SAM. See C. R.

EXPLANATORY NOTES.

Ch. xi. v. 3. *Whose hoof is cloven, and divided into two parts.* It was not enough that the hoof was simply cloven; but it must be cloven only into two. Comp. Deut. 14. 6. and see C. R.

Ch. xi. Compare with Deut. 14. 3—21.

V. 13. *The eagle, &c.* The reader must not imagine that all the English names of birds mentioned in this and the five following verses, correspond exactly with the Hebrew ones. The renderings of the Septuagint Greek translation (which are also those of the Latin Vulgate) have, in general, been

preferred to the conjectures of moderns, drawn from vague etymons, or pretended analogies. See C. R.

V. 21. *Legs for leaping, &c.* He evidently designs the locust kind, which, beside ordinary legs (or hands as the Arabians call them), have also a pair of long elastic legs, by means of which they spring from one place to another.

V. 22. *The arba, &c.* These are supposed to be either four different species of locusts, or the same species at different periods of their existence. See C. R.

" him any part of their carcases shall wash his clothes, * and be unclean until the
 " evening. All beasts, of which the hoof, although divided, is not cloven † into two, | 26
 " and which chew not the cud, are to you unclean: whosoever toucheth || their car-
 " cases | shall be unclean. All four-footed animals that go on paws are to you also 27
 " unclean: whosoever toucheth their carcases shall be unclean until the evening;
 " and whosoever carrieth about him any part of their carcases shall wash his clothes, 28
 " and be unclean until the evening: to you *all such creatures* are unclean.—Of rep- 29
 " tiles, that creep upon the earth, these shall, to you, be unclean: The mole, the
 " mouse; land-crocodiles of every kind; the newt, the green lizard, the red lizard, 30
 " the snail, and the chameleon: these, of all † ground-reptiles, are to you unclean: 31
 " whosoever toucheth their carcases shall be unclean until the evening: every thing, 32
 " also, on which their carcases may fall, shall be unclean; whether it be any wooden
 " utensil, or raiment, or skin, or sack; whatsoever utensil it be, that is employed in
 " any use, it must be put in water, and shall be unclean until the evening: so shall
 " it be clean. But if any of them fall into any earthen vessel, whatsoever is in it shall 33
 " be unclean; and itself ye shall break. Every sort of eatables, on which water is 34
 " poured out of any such vessel, and every drink that is drunken *out of it*, shall be
 " unclean. Every *such vessel*, on which any part of such carcases falleth, shall be un- 35
 " clean: as unclean, it shall be broken, whether oven, or kettle. Only wells and 36
 " water-cisterns shall be deemed clean: yet he who toucheth such carcases, *even in a*
 " *well or cistern*, shall be unclean. If any part of such carcases fall upon any sort of 37
 " seed that is sown, the seed shall be clean; unless, when the carcase fell on it, it 38
 " had been put into water; for then it shall, to you, be unclean. If any beast, of 39
 " which ye may eat, die, he who toucheth its carcase shall be unclean until the
 " evening. He who eateth of such a carcase shall wash his clothes, and be unclean 40
 " until the evening; and he who carrieth aught of it shall wash his clothes, and be
 " unclean until the evening. Every reptile that creepeth upon the earth shall, to 41
 " you, be detestable: it must not be eaten. Whichsoever (of all the reptiles that 42
 " creep upon the earth) goeth upon the belly, or crawleth on four feet, or hath more
 " than four, ye must not eat: they are abominable. With no reptile that creepeth 43
 " shall ye contaminate yourselves; nor become unclean and defiled thereby. For I, 44

VARIOUS READINGS.

V. 25. * *and rinse them in water*, SAM. and 1 MS.—V. 26. † SYR. Ib. || So SEP. and 7 MSS. The REST,
them.—V. 31. † SEP.

EXPLANATORY NOTES.

V. 29. *The mole, &c.* These and the following names are, for the most part, but probable conjectures. See c. x.

V. 33. *But if any of them fall into an earthen vessel, &c.* Why earthen ware was to be broken, and other utensils only washed, it is not easy to assign a reason. Were the Jewish earthen vessels unglazed, and more porous than ours; so as to be more apt to imbibe any impure tincture? Or were they

of so little value, that it was hardly worth the pains of making them undergo a legal purification?

V. 35. *Oven.* The ovens were portable earthen pots, such as are still used in many countries for baking.

V. 38. *Had been put into water.* Probably for the purpose of steeping it, to make it germinate the sooner.

“ the LORD, am your GOD; ye shall therefore make and keep yourselves holy; be-
 “ cause I * am holy: nor shall ye defile yourselves with any reptile that creepeth
 45 “ upon the earth. For I, the LORD, † am your GOD, | who have brought you out
 “ of the land of Egypt, to be a GOD to you: ye shall therefore be holy, because
 46 “ I * am holy.—Such is the law, with respect to beasts, and birds, and every ani-
 47 “ mal that swimmeth in the water, and every reptile that creepeth upon the earth;
 “ to make a distinction between the unclean and the clean; between animals that
 “ may be eaten, and animals that may not be eaten.”

§ 4. Of human Uncleanesses.

1 AGAIN the LORD spoke to Moses, saying: “ Speak thus to the children of
 “ Israel: ‘ If a woman conceive, and bear a male child, she shall be, seven days, un-
 “ clean: for the same number of days as in her menstrual separation, shall she be
 3 “ unclean. On the eighth day the foreskin of the child shall be circumcised. But
 4 “ she shall continue in a state of purification yet three-and-thirty days: she shall
 “ touch no hallowed thing, nor go into the holy place, until the days of her puri-
 5 “ fication be completed. If she bear a female child, she shall be two weeks unclean,
 “ as in her menstrual separation; and shall continue in a state of purification sixty-
 6 “ six days.—When the days of her purification, for a son, or for a daughter, are
 “ completed, she shall bring unto the door of the convention-tent, to the priest, a
 “ yearling lamb or kid for an holocaust, and a pigeon or turtle-dove for a sin-offering:
 7 “ which when the priest hath offered before the LORD, and made an atonement for
 “ her, she shall be cleansed from her child-bed uncleanness. Such is the law for
 8 “ her who beareth a male, or a female. But if she cannot afford to bring a lamb,
 “ or kid, let her bring two turtle doves or two pigeons, the one for an holocaust,
 “ the other for a sin-offering: and when the priest hath made an atonement for her,
 “ she shall be clean.’ ”

1 AGAIN the LORD spoke to Moses, saying: “ If a man have, in his skin, a pus-
 “ tule, scurf or spot, which looketh like the leprosy; let him be brought to Aaron

VARIOUS READINGS.

V. 44. * the LORD, some copies of SEP. and 2 MSS.—V. 45. † SAM. SYR. and 2 MSS. Ib. * the LORD, SEP. and 1 MS.

EXPLANATORY NOTES.

Ch. xii. v. 2. *She shall be seven days unclean.* Namely, during the whole time of the red lochia, which were supposed to continue as long as the ordinary monthly fluor (see ch. 15. 19). This regulation seems to have been calculated for the climate of Judæa, and the constitution of its inhabitants; and is one of many proofs that the Mosaic institutions were never meant to be universal.

V. 4. *She shall continue in a state of purification three and thirty days;* i. e. during the supposed flow of the lymphatic

or white lochia. She was not then absolutely unclean, but deemed unfit to approach to the sanctuary, or to touch any hallowed thing.

V. 5. *If she bear a female child, &c.* Did the birth of a girl, then, produce such a difference in the person of the mother?

Ch. xiii. v. 2. *A pustule, scurf, or spot.* In the beginning of a leprosy, these pustules are very small, and at first not easily distinguished from other cutaneous disorders.

“ the high-priest, or to one of his sons the priests; and let the priest inspect the af- 3
 “ fected part of the skin: if the hair on the affected part be turned white, and the
 “ infection appear to be deeper than the skin; it is the leprosy: the priest, who
 “ inspected him, shall pronounce him unclean. But if the spot in the skin, although 4
 “ it be white, appear not to be deeper than the skin, and if the hair on it be not
 “ turned white; the priest shall shut up the infected person for seven days. And on 5
 “ the seventh day let the priest again inspect him; when, if the infection appear to
 “ be at a stand, nor further spread in the skin, the priest shall shut him up yet other 6
 “ seven days. On the seventh day, again, let the priest inspect him; when, if the
 “ affected part be darker, and if the infection have not spread in the skin, the priest
 “ shall pronounce him clean: it is but a scurf: let him wash his clothes, and be
 “ clean. Yet if, after he hath been inspected by the priest for the purpose of being 7
 “ declared clean, the scurf really spread in the skin, he must be again inspected by
 “ the priest; and if the priest see clearly that the scurf hath spread in the skin, he 8
 “ shall pronounce him unclean: it is a leprosy.—If, when a man infected with leprosy 9
 “ is brought to the priest, the priest clearly see that the pustule on the skin and the 10
 “ hair on it are turned white, and that there is also raw flesh in the pustule; it is 11
 “ an inveterate leprosy in the skin; the priest, without shutting him up, shall pro-
 “ nounce him unclean; for unclean he is. But if the leprosy have so spread itself, 12
 “ as to cover from head to foot the whole skin of him that is affected (according to
 “ the best inspection of the priest); and if the priest see clearly that the leprosy hath 13
 “ covered the whole body of the affected, he shall pronounce him clean: seeing the
 “ whole of him is white, he is clean. But whenever raw flesh appeareth in the 14
 “ white, he is unclean: and when the priest seeth the raw flesh, he shall pronounce 15
 “ him unclean: for the raw flesh is a mark of an unclean leprosy. Yet, if the raw 16
 “ flesh be changed, and turned white, he shall again come to the priest; and if the 17
 “ priest clearly see that it is turned white, he shall pronounce him clean: for clean
 “ he is.—If one have had a boil in his skin, which hath been healed; but in the 18
 “ place of which there is a white pustule, or white and red spot; he must be in- 19
 “ spected by the priest: and if, on inspection, it clearly appear to the priest to be 20
 “ deeper than the skin, and if the hairs on it be turned white, the priest shall pro-
 “ nounce him unclean: it is a leprosy broken out of the boil: therefore, the priest
 “ shall pronounce him unclean: it is a leprosy. But if, when the priest inspecteth 21
 “ it, there be no white hairs on the spot, and if it be not deeper than the skin, and
 “ of a darkish colour, the priest shall shut him up for seven days: when, if the spot be 22

EXPLANATORY NOTES.

V. 3. *If the hair, &c.* It is the hairy parts of the body, the skin when he is inspected the second time by the priest, and if the that are generally affected by this horrible disease. priest, &c.

V. 7. I am not sure, but that this and v. 8. should be rendered thus: *But if, after his being first inspected by the priest, for the purpose of being declared clean, the scurf have spread in* V. 10. *That there is also raw flesh in the pustule;* i. e. beneath the white surface of it. It is sometimes less, sometimes bigger, than a mulberry; to which it also resembles in colour. See c. x.

- 23 " spread in the skin, the priest shall pronounce him unclean: it is a leprosy. But if the
 24 " spot remain as it was, without spreading *in the skin*, the priest shall pronounce him
 25 " clean: it is but the scar of the boil.—If one have his skin burned with fire, and there
 26 " remain a vivid mark of the burning of a white, or red and white colour, let the priest
 27 " inspect it; and if it appear to be deeper than the skin, and if the hairs on it be
 28 " turned white, it is a leprosy broken out of the burning; the priest shall pronounce
 29 " him unclean: it is a leprosy. But if, when the priest inspecteth it, there be no
 30 " white hairs on the spot, and itself be not deeper than the skin and of a darkish
 31 " colour, the priest shall shut him up for seven days; and on the seventh day let
 32 " the priest again inspect him: and if the priest, on inspecting him, shall clearly see
 33 " that *the spot* has greatly spread in the skin, he shall pronounce him unclean: it is
 34 " a leprosy. But if the spot remain as it was, without spreading in the skin, and be
 35 " of a darkish colour, the priest shall pronounce him clean: it is but the scar of the
 36 " burning.—If a man or a woman have a sore in the head or in the beard, let the priest
 37 " inspect the affected place; and if it clearly appear to be deeper than the skin, and
 38 " there be then yellowish hairs on it, the priest shall pronounce the person unclean:
 39 " it is a leprous scall, in the head or beard. But if, when the priest inspecteth the
 40 " scally sore, it clearly appear not to be deeper than the skin; yet if the hairs on it
 41 " be not black, the priest shall shut up the scally person for seven days: and, on the
 42 " seventh day, let the priest inspect the scall; when, if there be no yellowish hairs
 43 " on it, and it be not deeper than the skin, let the person be shaved; but let not the
 44 " scall be shaved: and the priest shall shut up the scally person for other seven days:
 45 " and, on the seventh day, let the priest inspect the scall; and if it appear not to be
 46 " spread in the skin, nor to be deeper than the skin, the priest shall pronounce him
 47 " clean: let him wash his clothes, and be clean. Yet if, after his being *declared* clean,
 48 " the scall spread much in the skin, let the priest inspect him: and, if the scall ap-
 49 " pear to be spread in the skin, the priest need not look for yellowish hairs: the
 50 " person is unclean. But if the scall appear to be at a stay, and there be black hairs
 51 " grown upon it, the scall is healed: he is clean; and clean the priest shall pronounce
 52 " him. If a man or a woman have spots in the skin, whitish spots; let the priest in-
 53 " spect them: and if the spots in the skin appear to be of an obscure white, it is but
 54 " a morpew in the skin: the person is clean. If the hair of a man's head fall off
 55 " behind, he is bald, but clean: and if it fall off before, he is forehead-bald, but clean.
 56 " But if in the bald place, whether behind or before, there be a white and red sore;
 57 " it is a leprosy breaking forth on his bald *hind*-head, or on his bald forehead. Let
 58 " the priest therefore inspect it; and if the sore tumour, whether in his bald *hind*-

EXPLANATORY NOTE.

V. 39. *A morpew*. A sort of scurfy eruption; called contagious, or dangerous; yet is accounted a species of le-
 in Hebrew *boah*; and by the Arabs *bah*. It is not deemed profuse.

"head or in his bald forehead, appear to be white and red, like as a leprosy appear-
"eth in the skin; he is a leprous man; he is unclean: unclean the priest shall pro- 41
"nounce him: there is a *leprous* fore in his head.

"Now the person who is smitten with the leprosy shall, with his clothes rent, 45
"his head dishevelled, and a bandage about his chin, cry out: 'Unclean! unclean!'
"During the whole time that he is infected, he shall consider himself as unclean: 46
"by himself he shall dwell; without the camp let his habitation be.

"If a garment be infected with leprosy; whether it be in a woollen garment, or 47
"in a linen garment; in the warp, or in the woof; or in any thing made of skin: and 48
"if the infected part of the garment, whether in the warp or in the woof, or of 49
"any thing made of skin, be greenish or reddish; it is a leprous infection, which
"must be shewn to the priest: and when the priest hath inspected the infected 50
"place, he shall shut up the infected garment seven days: and on the seventh day 51
"let him again inspect the infected place; and if the infection be spread in the gar-
"ment (either in the warp or in the woof), or in any thing made of skin; the
"infection is a fretting leprosy; and the garment is unclean, and must be burned: 52
"whether the infection be in a woollen or linen garment, in the warp or in the
"woof; or in any thing made of skin; it is a fretting leprosy, and the garment
"must be burned with fire. And if, when the priest inspecteth it, the infection 53
"(whether in the warp or in the woof) be not spread in the garment, or in the
"skin; the priest shall order the thing, in which the infection is, to be washed; 54
"and shall shut it up other seven days: and if, when the priest (after its being 55
"washed) inspecteth the infected place, it appear not to have changed its colour
"(although it have not spread), it is unclean, and must be burned with fire: it is a fret-
"ting *leprosy*; whether it be on the wrong side or the right side *of the cloth*. But if, when 56
"the priest inspecteth the infected place (after its having been washed), it appear to
"be paler; he shall tear it out of the garment (whether it were in the warp or in
"the woof), or out of the skin: and if the infection re-appear in either the warp 57
"or woof of the garment, or in any part of the skin, it is a spreading *leprosy*; and
"the thing infected by it must be burned with fire. But if the infection which was 58
"either in the warp or woof of the garment, or in any thing of skin, have departed
"from it on its being washed; let it be washed a second time, and it shall be clean.
"Such is the law, by which, when leprosy infecteth a garment (either in the warp 59
"or woof) or any thing of skin; it is to be pronounced clean, or unclean."

EXPLANATORY NOTES.

V. 45. *Upon his chin*; others, *upon his upper-lip*. See c. a.
Ib. *He shall cry out, Unclean! unclean!* To prevent others
from approaching him; who might thereby be infected.

V. 47. *If a garment be infected*, &c. What was the nature
of this sort of leprosy it is hard to conjecture: but it must
have been well known in Judea; and is probably still known
in Arabia. See c. a.

V. 48. *Of skin*; probably, *fur*.

V. 55. *Whether in the wrong side or the right side*; lit. *in the*
bald side or in the gibbous side; or, as the Greek translators equi-
valently render, *in the warp or in the woof*. In most sorts of
oriental cloths, the woof is made, in weaving, to rise above
the warp on the upper side of the web; so as to leave the
under side bare and bald.

2 AGAIN the LORD spöke to Moses, saying: "This shall be a law for the leper, at
 3 "what time he is to be pronounced clean. Let him be-brought to the priest, who shall
 "meet him without the camp, and inspect him: and, if the leprous infection be
 4 "healed in the leper, the priest shall order him to get, for his cleansing, two small
 5 "birds, alive, and clean; with cedar-wood, scarlet thread, and hyssop. Then the priest
 "shall order one of the small birds to be killed over spring water in an earthen vessel;
 6 "and shall take the living small bird, with the cedar-wood, scarlet thread, and hyssop;
 "and, dipping them altogether in the blood of the small bird which hath been killed
 7 "over the spring water, he shall besprinkle him who is to be cleansed, seven times;
 "and shall pronounce him clean; and the living bird he shall let loose into the open
 8 "fields. Then let him who is to be cleansed wash his clothes, and shave all his hair,
 "and bathe himself in water: so shall he be clean, and may return to the camp;
 9 "but must remain without his tent yet seven days. And, on the seventh day, he shall
 "again shave all the hair of his head, of his beard, and of his eye-brows; his whole
 "hair he shall shave: he shall then wash his clothes, and bathe his body in water,
 10 "and shall be clean. And, on the eighth day, let him take two male lambs without
 "blemish, † one year old; | and a female lamb without blemish, one year old: with
 "the tenth part of an epha of fine flour tempered with oil, for a donative; and a
 11 "log of oil besides. Let, then, the cleansing priest present him who is to be cleansed
 12 "and those offerings before the LORD, at the door of the convention-tent; and let
 "the priest take one of the male lambs for a guilt-offering, and wave it and the
 13 "log of oil as a wave-offering before the LORD. The lamb shall then be slaughtered
 "in the place where sin-offerings and holocausts are slaughtered, in the holy place:
 "for this guilt-offering, like a sin-offering, as a thing most holy, belongeth to the
 14 "priest. Of the blood of the guilt-offering the priest shall then take, and put on the
 "tip of the right ear, and on the thumb of the right hand, and on the great toe of
 15 "the right foot of the person to be cleansed; and some of the log of oil the priest
 16 "shall take, and pour into the palm of his own left hand; and in the oil, which is
 "in his left hand, he shall dip his right fore-finger; and shall, with his finger, sprin-
 17 "kle a part of the oil, seven times, before the LORD; and of the rest of the oil, which
 "is in the priest's hand, he shall put some on the tip of the right ear, on the thumb
 "of the right hand, and on the great toe of the right foot of the person to be
 18 "cleansed, † on the place | where the blood of the guilt-offering had been put; and
 "what still remaineth of the oil in the priest's hand, he shall put upon the head of the

VARIOUS READINGS.

CH. XIV. v. 10. † SAM. SEP.—V. 17. † SEP. SYR. and 2 MSS. with P. P. v. 28.

EXPLANATORY NOTES.

Ch. xiv. v. 4. *And clean*; i. e. such as it was lawful to handle to the asperatory, and the scarlet thread to tie the hyssop to it.

eat. Comp. ch. ii. 13—23.

1b. *Cedar-wood*, &c. The cedar-wood was to serve as a

" person to be cleansed ; and thus make an atonement for him, before the LORD.
 " Then the priest shall offer the sin-offering, again atoning for the person to be 19
 " cleansed from his uncleanness. The holocaust shall then be slaughtered; and the 20
 " priest shall offer up the holocaust and the donative upon the altar † before the LORD, |
 " and *once more* make an atonement for the person *to be cleansed*; who shall then be
 " clean.—But if the person be poor, and cannot afford all this ; let him bring one 21
 " lamb, for a guilt-offering, to be waved for his atonement ; and the tenth part of
 " *an epha* of flour, tempered with oil, for a donative ; and a log of oil : with two 22
 " turtle-doves, or two pigeons, such as he can afford ; the one for a sin-offering,
 " the other for an holocaust. These, on the eighth day of his cleansing, he shall 23
 " bring to the priest, unto the door of the convention-tent, before the LORD ; and 24
 " the priest shall take the lamb for the guilt-offering, and the log of oil, and shall
 " wave them as a wave-offering, before the LORD. The lamb for the guilt-offering 25
 " shall then be slaughtered ; and of the blood of the guilt-offering the priest shall
 " take, and put on the tip of the right ear, and on the thumb of the right hand, and
 " on the great toe of the right foot of the person to be cleansed ; and of the oil the 26
 " priest shall pour some into the palm of his own left hand : and shall, with his right 27
 " fore finger, sprinkle a part of the oil which is in his left hand, seven times, before
 " the LORD. Then the priest shall put some of the oil, which is in his left hand, 28
 " on the tip of the right ear, and on the thumb of the right hand, and on the great
 " toe of the right foot of the person to be cleansed ; on the place where the blood of
 " the guilt-offering *had been put* : and what remaineth of the oil in the priest's hand, 29
 " he shall put upon the head of the person to be cleansed, to make an atonement
 " for him before the LORD. He shall then offer up one of the turtle-doves or of 30
 " the pigeons (such as the person to be cleansed can afford), for a sin-offering, and 31
 " the other for an holocaust, with the donative : thus shall the priest make an
 " atonement for the person to be cleansed, before the LORD.—Such is the law, 32
 " for the cleansing of a person who hath been infected with leprosy, who cannot
 " afford more."

AGAIN the LORD spoke to Moses and to Aaron, saying: " If, when ye come to 33
 " the land of Chanaan, which I give to you for a possession, I let any house in the 34
 " land of your possession be infected with leprosy ; the owner of the house shall go 35
 " and tell the priest, saying: ' To me it seemeth, that the house is infected.' Then 36

VARIOUS READING.

V. 20. † SAM. SEP.

EXPLANATORY NOTE.

V. 34. *House ... infected with leprosy.* This seems to have been a nitrous or vitriolic exudation, proceeding from stones of a certain quality ; which bursting through the plaster, and spreading on it, became hurtful to the health of the inhabit-

ants. Such exudations are not at all unfrequent even in this country ; though they be not, perhaps, so dangerous. I have seen them get through the strongest lime-plaster ; and affect it much in the same manner as is here described.

“ the priest shall order the house to be emptied, before he go in to inspect the infection; for nothing that is in the house shall, *therefore*, be accounted unclean.
 37 “ After this, the priest shall go in to inspect the house; and if, on inspection, he observe, that the walls of the house are infected with exsudations of a greenish or
 38 “ reddish colour, which appear to be deeper than *the surface of* the wall; he shall go out to the door of the house, and shall cause the house to be shut up, seven days.
 39 “ And, on the seventh day, the priest shall return, and inspect; and if the infection
 40 “ appear to have spread in the walls of the house, he shall order the stones, in which the infection is, to be taken away, and to be thrown into an unclean place, without the city. He shall, then, cause the house to be scraped within, all around; and
 41 “ the dust, that hath been scraped off, shall be thrown into an unclean place, without the city. And other stones shall be taken, and put in the place of those stones;
 42 “ and the house shall be plaistered with other mortar. And, if after the stones have been taken away, and the house hath been scraped and replaistered; the infection
 43 “ return: then, the priest shall come and inspect it; and, if the infection appear to have spread in the house, there is an inveterate leprosy in the house: it is unclean.
 44 “ Let the house be broken down, and let the stones of it, the timbers of it, and the whole mortar of it, be carried out of the city, into an unclean place; and if any
 45 “ one have gone into the house, all the while it was shut up, he shall be unclean until the evening: whosoever hath lien, or eaten, in the house, must wash
 46 “ his clothes, † and shall be unclean until the evening. | But if, when the priest goeth in to inspect the house, the infection appear not to have spread in the house
 47 “ after it was replaistered, the priest shall pronounce the house clean; because the infection is healed. And, for the cleansing of the house, he shall provide two small
 48 “ birds; with cedar-wood, scarlet thread, and hyssop: and, one of the birds being killed over spring water in an earthen vessel, he shall take the cedar-wood, the
 49 “ hyssop, the scarlet thread, and the living bird; and, dipping them in the blood of the bird that hath been killed || over the spring water, he shall besprinkle the house
 50 “ seven times. And when with the blood of the † killed bird, and with the spring water, and with the living bird, and with the cedar-wood, and with the hyssop,
 51 “ and the scarlet thread, he hath cleansed the house; he shall let the living bird escape out of the city into the fields: thus shall he make an atonement for the house;
 52 “ and it shall be clean. Such is the law for all sorts of leprous infections and scalls;
 53 “ for the leprosy of garments and of houses; and for pustules, scurfa, and spots: to
 54 “

VARIOUS READINGS.

V. 47. † SEP.—V. 51. || SO SEP. THE REST, and in.—V. 52. † I MS.

EXPLANATORY NOTE.

V. 37. *Exsudations.* Others render, *cavities*, or *hollow streaks*. See c. x.

“ teach you, when a thing is to be pronounced clean, and when unclean. Such is 57
 “ the law, concerning leproſies.”

§ 6. *Uncleanneſs ariſing from ſeminal and other Iſſues.*

AGAIN the LORD ſpoke to Moſes and to Aaron, ſaying: “ Speak to the children 1
 “ of Iſrael, and ſay to them: ‘ Whoſoever hath a gonorrhea, is thereby unclean. And 2
 “ ſuch is the nature of this uncleanneſs; that whether his iſſue flow freely, or be in- 3
 “ terrupted in its courſe, he is unclean: † during the whole time of the flowing, or 4
 “ interruption of his iſſue, he ſhall be unclean: | every bed upon which he, who 5
 “ hath ſuch an iſſue, lieth, ſhall be unclean; and every thing on which he ſitteth 6
 “ ſhall be unclean. Whoſoever toucheth his bed, ſhall waſh his clothes, and bathe in 7
 “ water, and be unclean until the evening. And whoſoever ſitteth upon any thing 8
 “ on which he hath ſitten, ſhall waſh his clothes, and bathe in water, and be unclean 9
 “ until the evening: and whoſoever toucheth his fleſh, ſhall waſh his clothes, and 10
 “ bathe in water, and be unclean until the evening. And if he who hath the iſſue 11
 “ ſpit upon one who is clean, the latter ſhall waſh his clothes, and bathe in water, 12
 “ and be unclean until the evening. Every ſaddle, on which he who hath the iſſue 13
 “ rideth, ſhall be unclean * ; and whoſoever toucheth, or carrieth, any thing that 14
 “ hath been under him, ſhall waſh his clothes, bathe in water, and be unclean until 15
 “ the evening. Every one whom he, who hath the iſſue, toucheth with unwashed 16
 “ hands, ſhall waſh his clothes, bathe in water, and be unclean until the evening.
 “ If an earthen veſſel be touched by him, who hath the iſſue, it ſhall be broken; and
 “ every veſſel of wood, * *which he toucheth*, ſhall be riſed in water.—And, when
 “ ſuch a one is cured of his iſſue, let him reckon ſeven days for his purification;
 “ when, having waſhed his clothes and bathed himſelf in ſpring water, he ſhall be
 “ clean. On the eighth day, let him take two turtle-doves or two pigeons; || which
 “ he ſhall bring | before the LORD to the door of the convention-tent, and ſhall give
 “ them to the prieſt. And the prieſt ſhall offer them up, the one for a ſin-offering,
 “ and the other for an holocauſt: thus the prieſt ſhall make an atonement for him
 “ who had the iſſue.

“ If a man have a ſeminal emiſſion, he ſhall bathe his whole body in water, and 16

VARIOUS READINGS.

CH. XV. v. 3. † SAM. SEP.—V. 9. * *until the evening*, SEP.—V. 12. * *or of copper*, SYR.

V. 14. || *al. and he ſhall come*. See C. R.

EXPLANATORY NOTES.

Ch. xv. v. 2. *A gonorrhea*; or, unnatural diſcharge of the ſeminal matter, though not probably of the venereal kind. occasional ſtoppage, or perhaps coagulation, of the ſeminal matter, could not be called a radical cure.

See C. R.

V. 7. *His fleſh*. It is uncertain whether his whole body is here meant, or only the part affected.

- 17 " be unclean until the evening : every cloth or ſkin on which the feminal matter
 " may have fallen; ſhall alſo be waſhed with water, and be unclean until the
 " evening.
- 18 " WHEN a man hath carnally converſed with a woman; they ſhall both bathe in
 " water, and be unclean until the evening.
- 19 " WHEN a woman hath her menſtrual iſſue, ſhe ſhall ſequeſter herſelf ſeven days:
 20 " whoſoever toucheth her ſhall be unclean until the evening. Every thing, upon which,
 21 " during her ſequeſtration, ſhe lieth or ſitteth, is unclean. Whoſoever toucheth her
 22 " bed, ſhall waſh his clothes, and bathe in water, and be unclean until the evening. And
 " whoſoever toucheth any thing, upon which ſhe hath ſitten, ſhall waſh his clothes,
 23 " and bathe in water, and be unclean until the evening: whether it be her bed which
 " he toucheth; or any thing on which ſhe hath ſitten, he ſhall be unclean until the
 24 " evening. But if any one, lying by her, be contaminated by any part of her iſſue,
 " he ſhall be unclean ſeven days; and every bed, on which he lieth, ſhall be unclean.
- 25 " If a woman have a menſtrual iſſue of many days, either out of her ordinary pe-
 " riod, or beyond her ordinary period; during the whole time of the iſſue ſhe ſhall
 26 " be deemed equally unclean, as in the time of her ordinary ſequeſtration. Every
 " bed on which ſhe lieth, and whatſoever ſhe ſitteth upon, during the time of her
 27 " iſſue, ſhall be equally unclean, as in the time of her ordinary ſequeſtration: and
 " whoſoever toucheth || any of thoſe things, | ſhall be unclean; he ſhall waſh his
 28 " clothes, and bathe in water, and be unclean until the evening. When ſhe is cured
 29 " of her iſſue, let her reckon ſeven days; after which, ſhe ſhall be clean. And on
 " the eighth day, ſhe ſhall take two turtle-doves or two pigeons; and bring them
 30 " to the prieſt, unto the door of the convention-tent. And the prieſt ſhall offer up
 " the one for a ſin-offering, and the other for an holocaust, and ſo make an atone-
 31 " ment for her before the LORD, on account of her menſtrual uncleanneſs.—Thus
 " ſhall ye || warn the children of Iſrael to keep themſelves | from uncleanneſs; leſt,
 " in their uncleanneſs, they die; from their defiling my tabernacle which is among
 " them.
- 32 " SUCH is the law for him who is defiled by a gonorrhea, or by a feminal emiſ-
 33 " ſion; and for her who hath her menſtrual iſſue; (for man or woman, who hath
 " ſuch iſſues) and for him who lieth by a woman who is unclean."

VARIOUS READINGS.

V. 24. || *If her huſband lie with her, and be contaminated, &c.* SAM.—V. 27. || *her*, SEP. VULGS. ARAB. and
 12 MSS. See C. R.—V. 31. || *al. keep the children of Iſrael at a diſtance.* See C. R.

EXPLANATORY NOTES.

V. 23. The Greek tranſlator renders the verſe thus: *If, while ſhe is in bed, or on any ſeat, one touch her, he ſhall, &c.*

V. 24. *Lying by her*; not, *with her*; for that was puniſh-
 able with death. See C. R. and comp. ch. 20. 18.

V. 25. *Many days.* Hence it ſhould ſeem, that ſuch an
 accident happening but for a ſhort time, did not ſubject the
 perſon to this ſort of uncleanneſs.

§ 7. How the annual Atonement is to be made.

AFTER the death of the two sons of Aaron, who died while they were offering *profane fire* before the LORD; the LORD spoke to Moses, and said to him: "Warn thy brother Aaron, not to come, at all times, into the sanctuary, within the veil opposite to the lid of the † testimonial-ark; lest he die: for in the cloud, over the lid of the ark, I appear. Let not Aaron, therefore, come into the sanctuary, until he have offered a steer for a sin-offering, and a ram for an holocaust. In his official holy tunic he shall be clothed, and his peculiar drawers he shall have on: with his official girdle he shall be girded, and with his official mitre attired: these are holy garments; he shall bathe his † whole body in water, before he putteth them on. He shall then receive from the community of the children of Israel two goats for a sin-offering, and a ram for an holocaust. Then let Aaron offer the steer designed for his own sin-offering, and make an atonement for himself and for his household. Let him, next, take the two goats, and present them before the LORD, at the door of the convention-tent; and let him cast lots for the two goats; one lot *marked*, 'For the LORD;' the other, 'For the scape-goat.' The goat, to which the lot, 'For the LORD,' falleth, he shall reserve for a sin-offering: but the goat, to which the lot, 'For the scape-goat,' falleth, he shall present alive, before the LORD; and, when he hath made an atonement by him, he shall let him go free, as a scape-goat, into the wilderness. Then shall Aaron bring the steer designed for his own sin-offering, and having again made an atonement for himself and for his family, and the steer for his own sin-offering being slaughtered, he shall take a censer full of burning coals from the fire which is on the altar; with two handfuls of aromatic incense, pounded; and, bringing them within the veil, he shall put the incense upon the fire, before the LORD; so that the cloud of the incense may cover the lid of the testimonial-ark; lest he die. He shall then take some of the steer's blood, and with his finger sprinkle it *once* against the fore side of the lid of the ark, and seven times on the space before it. He shall, next, kill the goat that is for the people's sin-offering; and, bringing some of its blood within the veil, he shall do with it as he did with the blood of the steer; sprinkling it against and before the lid of the ark. Thus shall he make an atonement for the sanctuary, on account of the uncleannesses and all the sinful transgressions of the children of Israel; and

VARIOUS READING.

CH. XVI. v. 2. † SEP. and 1 MS.—V. 4. † SAM. SEP.

EXPLANATORY NOTES.

Ch. xvi. v. 1. *After the death*, &c. See ch. 10. 1, 2.
 V. 2. *In the cloud*, &c.; i. e. in the cloud of incense, mentioned v. 13. See c. 2.
 V. 4. Compare Exod. 28. 39—43.

V. 5. *Two goats*; probably, *male-goats*; or, *bucks*; for this word was originally not limited to the males of the deer-kind.
 V. 10. *He shall let him go free*; i. e. after an atonement hath been made for the sanctuary, &c. See v. 21.

“ the same he shall do for the convention-tent, as being placed among them, amidst
 17 “ their uncleanness. Let there be no one in the convention-tent, when *Aaron* goeth
 “ in to make an atonement in the sanctuary, until he come out; after having made
 “ an atonement for himself, and for his household, and for the whole community
 18 “ of Israel. He shall then go to the *sacrifice*-altar, which is before the LORD, to make
 “ an atonement for it; and, taking some of the blood of the steer and of the goat,
 19 “ he shall put it upon the horns of the altar, all around; and on itself he shall, with
 “ his finger, sprinkle of the blood, seven times; and so cleanse and hallow it from
 20 “ the uncleanness of the children of Israel. When he hath completed the purifi-
 “ cation of the sanctuary, convention-tent, and altar, let the living goat be brought,
 21 “ and let *Aaron* lay both his hands upon the head of the living goat; and, having
 “ confessed, over him, all the iniquities and sinful transgressions of the children of
 “ Israel, and laying them upon the head of the goat, he shall, by a person appointed,
 22 “ send away the goat into the wilderness. Thus shall the goat bear away all their
 26 “ iniquities to unfrequented ground; and shall be let go in the wilderness. † And
 “ he, who letteth go the goat (as a scape-goat), shall wash his clothes, and bathe
 23 “ his body in water, and then return to the camp. | *Aaron* shall, then, go into the
 “ convention-tent; and, putting off the official garments, which he had on when
 24 “ he went into the sanctuary, he shall leave them there: and, having bathed his body
 “ in water, in the holy place, he shall put on his *ordinary* garments, and come forth;
 “ and shall offer up his own holocaust, and the people’s holocaust; and make an
 25 “ atonement for himself, and for the people. The fat of the sin-offerings he shall also
 27 “ burn upon the altar: but the sin-offering steer and the sin-offering goat, whose
 “ blood had been brought into the sanctuary, to make an atonement, shall be car-
 28 “ ried out of the camp, and burned with fire; skin, carcase, and dung together: and
 “ he, who burneth them, shall wash his clothes, bathe himself in water, and then re-
 29 “ turn to the camp.—This shall be a perpetual statute for you. On the tenth day
 “ of the seventh month, ye shall humble yourselves; let no work be done, either
 30 “ by a citizen, or by a stranger, who may sojourn among you. And, on that day, let
 “ the *high*-priest make an atonement for your purification; that ye may be cleansed
 31 “ from all your sins, before the LORD. A sabbath of rest it shall be to you; on which,
 32 “ by a perpetual statute, ye shall humble yourselves; and the priest, who hath been
 “ anointed, and initiated, to perform the priestly function, in his father’s stead, shall
 33 “ make an atonement. Clothed in his official holy garments shall he make an atone-
 “ ment for the sanctuary, for the convention-tent, for the altar, for the priests, and
 34 “ for the whole community of the people. A perpetual statute let this be to you,
 “ that an atonement be made, once every year, for all the sins of the children of
 “ Israel.”—As the LORD commanded, so *Moses* did.

VARIOUS READING.

V. 26. † transposed hither, as to its proper place.

§ 8. Where Victims are to be slaughtered, &c.

AGAIN the LORD spoke to Moses, saying: "Speak to Aaron, and to his sons, and to all the children of Israel; and say to them: 'This is what the LORD hath commanded.—Whosoever of the || house of Israel, † or of those who sojourn among them, ‡ shall, either in the camp, or out of the camp, slaughter an ox, or a sheep, or a goat, † as an holocaust or eucharistic sacrifice (sweet-favoured and acceptable to the LORD), ‡ and shall not bring it to the door of the convention-tent, to make an offering of it to the LORD, before his tabernacle; to that man blood shall be imputed: let him, like one who hath shed blood, be cut off from among his people; to the end that the children of Israel may bring the sacrifices, which they are wont to slaughter in the open fields, unto the door of the convention-tent, to the priest; and slaughter them before the LORD, as eucharistic sacrifices: when the priest shall sprinkle the blood upon the altar of the LORD at the door of the convention-tent; and shall burn the fat, as a sweet-favoured oblation to the LORD: and let them no more slaughter their sacrifices to demons, after which they hanker. Let this be a perpetual statute to them, throughout all their generations. Whosoever he be (thalt thou say to them), either of the || house of Israel, or of those who sojourn among || them, who shall offer an holocaust or other sacrifice, without bringing it to the door of the convention-tent; that man shall be cut off from among his people. And whosoever he be, either of the || house of Israel or of those who sojourn among || them, who shall eat any sort of blood; against that person (who hath eaten blood) I will set my face; and will cut him off from among his people. For the life of † all flesh being in the blood, it is my will, that by it an atonement shall be made, at the altar, for your lives. Since, therefore, it is by blood that an atonement is made for the life of man; I say to the children of Israel, let no one, either of yourselves or of those who sojourn among you, eat blood. Whosoever, either of the || children of Israel, or of those who sojourn among || them, maketh a prey of any beast or bird that may be eaten, he shall pour out its blood, and cover it with earth: for

VARIOUS READINGS.

CH. XVII. v. 3. || al. children. Ib. † SEP. Ib. † SAM. SEP. See C. R.—V. 8. || al. children. Ib. || al. you, V. 10. || al. children. Ib. || al. you.—V. 11 † SEP. SYR. ARAB. and I MS.—V. 13. || al. house. Ib. || al. you.

EXPLANATORY NOTES.

Ch. xvii. v. 3. *As an holocaust, &c.* This addition makes the passage clear, and consistent with Deut. 12. 15. See C. 2.

V. 5. *As eucharistic sacrifices.* At least; if they did not choose to make holocausts of them. Comp. Deut. 12. 6.

V. 6. *Hanker.* The Hebrew term expresses that sort of hankering, which harlots have after sensual pleasure. See C. 2.

V. 7. *To demons.* The Hebrew word denotes more particularly that species of demons or genii, who were worshipped under the symbol of a goat; such as Pan, the Satyrs, and Fauns. To such the Israelites had most probably sacrificed in Egypt; and had still a strange inclination to that vile worship. Hence the rigour of this precept. See C. 2.

V. 11. *For the life, &c.* See Genesis, 9. 4.

- “ the life of all flesh is its blood ; and, therefore, I say to the children of Israel, ye
 “ shall not eat the blood of any sort of flesh, because the life of all flesh is its blood:
 15 “ whosoever eateth it, he shall be cut off.—And whosoever eateth any creature that
 “ hath died of itself, or been torn by beasts, whether he be a citizen or a sojourner,
 “ he shall wash his clothes, and bathe in water, and be unclean until the evening:
 16 “ || then shall he be clean : | but, if he wash not his clothes, and bathe not his body,
 “ he shall bear his iniquity.’ ”

§ 9. Various Chanaanite Usages prohibited, &c.

- 1 AGAIN the LORD spoke to Moses, saying : “ Speak to the children of Israel,
 3 “ and say to them, *in my name*: ‘ I, the LORD, am your GOD ! The customs of the
 “ land of Egypt in which ye have dwelled, or those of the land of Chanaan into
 “ which I bring you, ye shall not practise; nor shall ye be guided by their statutes.
 4 “ My decrees and my statutes ye shall observe, and by them be guided. I, the
 5 “ LORD, being your GOD, ye shall observe † all my statutes and † all my decrees;
 “ by observing which, a man shall live. I, the LORD, † am your GOD. |
 6 “ LET none of you approach to any near kinswoman, to uncover her nakedness:
 7 “ I, the LORD, *forbid it*.—The nakedness of thy father, that is, the nakedness of thy
 “ mother, thou shalt not uncover: she is thy mother; her nakedness thou must not
 8 “ uncover.—The nakedness of thy father’s wife thou shalt not uncover: it is thy
 9 “ father’s nakedness.—The nakedness of thy sister, by father or by mother, born
 10 “ at home or born abroad, thou shalt not uncover.—The nakedness of thy son’s
 “ daughter, or of thy daughter’s daughter, thou shalt not uncover: it is thine own
 11 “ nakedness.—The nakedness of thy step-mother’s daughter, begotten by thy father,
 “ thou shalt not uncover: she is thy sister; † her nakedness thou must not uncover. |
 12 “ —The nakedness of thy father’s sister thou shalt not uncover: she is thy father’s
 13 “ near kinswoman.—The nakedness of thy mother’s sister thou shalt not uncover:
 14 “ she is thy mother’s near kinswoman.—The nakedness of thy father’s brother thou
 15 “ shalt not uncover by approaching to his wife: she is thine aunt.—The nakedness
 “ of thy daughter-in-law thou shalt not uncover: she is thy son’s wife; her naked-
 16 “ ness thou must not uncover.—The nakedness of thy brother’s wife thou shalt not
 17 “ uncover: it is thy brother’s nakedness.—The nakedness of both a woman and her
 “ daughter thou shalt not uncover: nor shalt thou take her son’s daughter or her

VARIOUS READINGS.

V. 16. || wanting in SAM. CH. XVIII. v. 5. † SEP. and 1 MS. Ib. † SEP. and 1 MS. Ib. † SEP.
 V. 12. † SEP. SYR. See C. R.

EXPLANATORY NOTES.

Ch. xviii. v. 5. *Shall live*, long and happily. V. 6. *I, the Lord, forbid it*. Others, *I am the Lord*. I
 V. 6. *To uncover her nakedness*; i. e. to lie with her carnally; and so it is to be understood in all the following verses. C. R. think the former is more expressive of the original. See
 See C. R.

“ daughter’s daughter, to uncover the nakedness of either : they are near kinswo-
 “ men; it would be incest.—Thou shalt not take thy wife’s sister, to excite jealousy 18
 “ by uncovering her nakedness, whilst the other is alive.—Thou shalt not approach 19
 “ to a woman, during her menstrual uncleanness, to uncover her nakedness.—Thou 20
 “ shalt not pollute thyself, by lying carnally with thy neighbour’s wife.—Thou 21
 “ shalt not devote any of thy offspring to Moloch ; and so profane the name of
 “ * thy GOD. I, the LORD, *forbid it*.—Thou shalt not lie with mankind, as with 22
 “ womankind : it is an abomination.—Thou shalt not pollute thyself, by coupling 23
 “ with any beast ; nor to a beast shall a woman prostitute herself : it is a crime enor-
 “ mous.—By none of these *crimes* shall ye defile yourselves : for by all such are the 24
 “ nations defiled, whom I am about to drive out from before you. For, the land 25
 “ being defiled, I will animadvert upon its iniquity ; and it shall nauseate its inha-
 “ bitants.—Therefore, observe ye my statutes and decrees ; and let none, either of 26
 “ your own nation or of those who may sojourn among you, commit any of those
 “ abominations ; † that the land, when ye defile it, may not also nauseate you, as 28
 “ it nauseated the nations that were before you : [for all those abominations were 27
 “ done by the prior inhabitants of the land ; and the land was thereby defiled.
 “ Whosoever they be ; then, who commit any of those abominations, such persons 29
 “ shall be cut off from among their people. Ye shall, therefore, observe mine ordi- 30
 “ nances ; and practise none of those abominable customs, which were practised by
 “ those before you ; thereby defiling yourselves. I, the LORD, your GOD, *so com-*
 “ *mand.*”

§ 10. *Various Precepts enjoined.*

AGAIN the LORD spoke to Moses, saying : “ Speak to || the whole community 1
 “ of | the children of Israel, and say to them, *in my name* :
 “ † HOLY must ye be ; because I, the LORD, your GOD, am holy.
 “ EVERY one of you shall revere his father and his mother ; and shall observe my 3
 “ sabbaths. I, the LORD, your GOD, *so command.*
 “ TURN ye not aside to idols ; nor make to yourselves molten gods : I, the LORD, 4
 “ am your GOD.
 “ IF ye sacrifice to the LORD an eucharistic sacrifice, and wish it to be accept- 5
 “ able ; it must be eaten on the same day in which it is sacrificed, or on the next 6
 “ day : if aught of it remain until the third day, let it be burned with fire : for if 7
 “ any part of it be eaten on the third day, the sacrifice is profaned, and shall not
 “ be accepted : and he who eateth of it shall bear his iniquity, because he hath pro- 8
 “ faned what was hallowed to the LORD : such a person shall be cut off from among
 “ his people.

VARIOUS READINGS.

V. 21. * *the LORD*, 1 MS.—V. 28. † transposed. CH. XIX. v. 2. || wanting in SEP. ARAB. and 5 MSS.

- 9 "WHEN ye reap the harvest of your land, ye shall not reap your fields to the
 10 "very extremities: nor shall ye gather the gleanings of your harvest: nor shall ye
 "go a second time over your vine-yards and olive-yards, to glean them thoroughly:
 "ye shall leave them for the poor and for the sojourner: I, the LORD, your God,
 "so command.
- 11 "YE shall not steal; nor deal falsely and deceitfully, one with another.
- 12 "YE shall not swear by my name, with a purpose to deceive; and so profane
 "the name of † the LORD, | your GOD. I, the LORD, forbid it.
- 13 "YE shall not oppress, nor pillage your neighbour; nor let the wages of an hire-
 "ling remain with you until the next morning.
- 14 "YE shall not revile the deaf, nor put a stumbling-block before the blind: but
 "shall revere † the LORD | your GOD. I, the LORD, † your GOD, | so command.
- 15 "IN giving judgment, ye shall do no injustice: to a mean person ye shall not be
 "partial; by a great person ye shall not be overawed: according to justice let every
 "citizen be judged by you.
- 16 "YE shall not go about retailing calumny among your people: nor shall ye stand
 "up against your neighbour's blood.
- 17 "YE shall not, in your heart, hate your brother; yet fail not to reprove him, that
 18 "ye may not share in his sin: but, be not vindictive or insidious, with regard to
 19 "your fellow-citizens: as yourselves, love your neighbour. I, the LORD, so com-
 "mand: my statutes ye shall observe.
- "YOUR different kinds of cattle ye shall not let couple together: your fields ye
 "shall not sow with mingled seed: garments mixed of linen and woollen ye shall
 "not wear.
- 20 "IF any man lie carnally with a female slave, who, though used as a concubine
 "by another, hath not been redeemed and is not free; let scourging be || the
 "punishment: || they shall not be put to death, because the woman was not free.
- 21 "But the man shall bring a guilt-offering to the LORD, unto the door of the con-
 22 "vention-tent; a ram for a guilt-offering: and, with the guilt-offering ram, the
 "priest shall make an atonement for him before the LORD, for the sin which he
 "hath done; and the sin which he hath done shall be forgiven to him.
- 23 "WHEN ye come into the land, † which the LORD your God giveth to you, |
 "and shall have planted any sort of food-bearing tree; its first fruit ye shall count as

VARIOUS READINGS.

V. 12. † 2 MSS.—V. 14. † SEP. VULG. Ib. † SEP.—V. 20. || *his*, SAM. Ib. || *be*, SAM.—V. 23. † SEP.

EXPLANATORY NOTES.

Ch. xix. v. 10. *Vine-yards and olive-gards*. There is but one word in the Hebrew; but it signifies both. See c. r.

V. 16. *Stand up*, &c.; as a false accuser, in a case of death; by which innocent blood may be shed. Tyndal rendered, *Neither shalt thou help to shed the blood of thy neigh-*

V. 20. *Let scourging be the punishment*. This seems to have been done with thongs of a bull's hide; or perhaps with his pizzle. See c. r. —For the rest, I am in doubt whether the Samaritan reading be not the true one; which makes the man only liable to be scourged.

“uncircumcised: three years shall it be accounted by you uncircumcised; and shall
 “not be eaten. In the fourth year let all its fruit be, with thanksgiving, hallowed 24
 “to the LORD: and, in the fifth year, ye shall gather it in for your own eating. 25
 “I, the LORD, your GOD, *so command.*
 “YE shall not eat || upon the mountains; | nor shall ye practise divination, nor 26
 “augury.
 “THE hair of your heads ye shall not cut round, nor disfigure the form of your 27
 “beards.
 “FOR the dead ye shall not make incisions in your flesh; nor imprint on your- 28
 “selves any sort of marks. I, the LORD, your GOD, *forbid it.*
 “EXPOSE not your daughters to be harlots; lest the land be filled with harlotry 29
 “and lewdness.
 “YE shall observe my sabbaths, and reverence my sanctuary. I, the LORD, *so* 30
 “*command.*
 “YE shall not apply to necromancers, nor consult prognosticators; to be thereby 31
 “defiled. I, the LORD, your GOD, *forbid it.*
 “IN the presence of the hoary head ye shall rise up, and old age ye shall treat 32
 “with honour; out of reverence to your GOD. I, the LORD, *so command.*
 “IF a stranger sojourn with you in your land, ye must not oppress him: as one 33
 “of your own fellow-citizens shall the sojourning stranger be; and as yourselves 34
 “ye shall love him: for yourselves were sojourners in the land of Egypt. I, the
 “LORD, your GOD, *so command.*
 “IN the distribution of justice, in meting, in weighing, and in measuring, ye 35
 “shall commit no iniquity; but shall have just balances, just weights, a just epha 36
 “and a just hin.—I, the LORD, am your GOD, who brought you out of the land
 “of Egypt: therefore, ye shall observe all my statutes and my decrees, and act ac- 37
 “cording to them. I, the LORD, * *so command.*”

§ 11. *New Injunctions against Idolatry, &c.*

AGAIN the LORD spoke to Moses, saying: “To the children of Israel thou
 “shalt also say: ‘Whosoever he be, either of the || children of Israel or of the stran-

VARIOUS READINGS.

V. 26. || So SEP. The REST, *with blood.*—V. 37. * *your GOD*, some copies of SEP.

CH. XX. v. 2. || *al. banse.*

EXPLANATORY NOTES.

V. 26. *Ye shall not eat upon the mountains.* i. e. Ye shall not, as do the Chanaanites, &c. feast on idolatrous sacrifices; generally offered on the tops of mountains. See Ezek. 18. 6. The reading of the Septuagint has been preferred, for reasons given in c. x.

V. 27. *The hair, &c.* These superstitious rites were practised, by the Arabs and other neighbouring nations, in honour of Bacchus.

V. 28. *Incisions, &c.* These extravagances were, by the idolatrous nations, committed at funerals.

V. 31. *Necromancers.* Those who gave responses as from the dead. Others render, *venrilogists.* See c. x.

V. 35. I am not sure but this verse should be rendered: *In the regulation of measures and weights, ye shall commit, &c.* See c. x.

- gers who sojourn among them, who devoteth any of his seed to Moloch, let him be, surely, put to death: with stones let the people of the place overwhelm him.
- 3 "For against such a man I will set my face, and will cut him off from among his people; because, by devoting his seed to Moloch, he hath defiled my sanctuary,
- 4 "and profaned my holy name: so that, should the people of the place connive at
- 5 "such a man's giving his seed to Moloch, and not put him to death; I, myself, will set my face against that man and against his family, and will cut off, from
- 6 "among their people, both him and all those who, following his example, have gone astray after Moloch.—And if a person apply to necromancers or prognosticators, and go astray after them; against that person I will set my face, and will
- 7 "cut him off from among his people.—Be careful, therefore, to keep yourselves
- 8 "holy; because I, the LORD your GOD, † am holy. | † All my statutes ye shall observe and execute; I am the LORD, who have hallowed you.
- 9 "WHOSOEVER revileth his father or his mother, let him be, surely, put to death: his parent he hath reviled; on himself shall his blood lie.
- 10 "If any man commit adultery with his neighbour's wife, let *both* the adulterer
- 11 "and the adulteress be, surely, put to death.—And if any man lie with his father's wife (uncovering his father's nakedness), let both of them be, surely, put to death:
- 12 "on themselves shall their blood lie.—And if any man lie with his daughter-in-law, let both of them be, surely, put to death: incest they have committed; on
- 13 "themselves shall their blood lie.—And if any man lie with a male, as one lieth with a woman, let them † both, having committed an abominable thing, be,
- 14 "surely, put to death: on themselves shall their blood lie.—And if any man take *to his bed* both daughter and mother, it is an enormous incest: let both him
- 15 "and them be burned with fire; that there may be no such enormity among you.—And if any man couple with a beast, let him be, surely, put to death; and let
- 16 "the beast also be killed: and if a woman prostitute herself to any beast, let both
- 17 "the woman and the beast be killed: on themselves shall their blood lie.—And if any man take *to his bed* his own sister, whether by his father or his mother, and they uncover one another's nakedness; it is a shameless deed: let them † both be
- 18 "cut off from the sight of their people: he hath uncovered his sister's nakedness; let || him bear his | iniquity.—And if any man lie with a menstruous woman, and uncover her nakedness in that situation; she also consenting to be thus un-

VARIOUS READINGS.

V. 7. † SAM. SEP. ARAB. and 4 MSS.—V. 8. † SAM. COPT.—V. 13. † SAM. SYR. and 1 MS.

V. 17. † ARAB. and 2 MSS. Ib. || *them bear their*, SEP. SYR. VULG.

EXPLANATORY NOTE.

Ch. xx. v. 17. *From the sight of their people.* Perhaps the example: and so they are rendered in the Septuagint, words should be rendered, *in the sight of his people*; i. e. Syriac, and Latin Vulgate. openly and in public, to deter others from imitating such an

“covered: let both of them be cut off from among their people.—Nor shall any of
 “you uncover the nakedness of a father’s sister or of a mother’s sister: it is unco-
 “vering *the nakedness* of one’s near relation: let them bear the punishment of their
 “iniquity.—And if a man lie with his uncle’s wife, he uncovereth his uncle’s naked-
 “ness: let them bear the punishment of their sin: childless shall they || die.—And if
 “any man take to his bed his brother’s wife, it is an abomination: he hath unco-
 “vered his brother’s nakedness: childless they shall be.

“ALL my statutes, then, and all my decrees ye shall observe and execute; that
 “the land, which I bring you to inhabit, nauseate you not. Be not therefore guided
 “by the statutes of the nations, whom I am to expel from before you: for, because
 “they committed all those *abominations*, I abhor them; and say to you: ‘Their land
 “ye shall inherit; to you I will give it in possession; a land flowing with milk and
 “honey: I am the LORD, your GOD; who have distinguished you from all other
 “nations. Ye shall, therefore, make a distinction between beasts and birds that are
 “clean, and those that are unclean; and shall not render yourselves detestable by
 “beast, or bird, or any sort of animal that crawleth upon the ground; which I have
 “discriminated to you as unclean. || To me | shall ye be holy: because holy am I,
 “the LORD † your GOD; | who have distinguished you from other nations, to be
 “mine own. So, if any man or woman, *among you*, be a necromancer or prognos-
 “ticator, let them be, surely, put to death: with stones let them be overwhelmed:
 “on themselves shall their blood lie.’”

§ 12. Laws relating to the Priests, &c.

AGAIN the LORD || said to Moses: | “Speak to the priests, the sons of Aaron,
 “and say to them: ‘Let none of you incur uncleanness on account of the dead
 “among his people; unless they be his next relations; his father, his mother, his
 “son, his daughter, and his brother: for his sister german, also, who is an unmar-
 “ried virgin, he may incur uncleanness; but, if she have a husband among his peo-
 “ple, he shall not dishonour himself by incurring uncleanness on her account.—

VARIOUS READINGS.

V. 20. || *al. be.*—V. 26. || wanting in SYR, and 3 MSS. Ib. † SEP. CH. XXI, v. 1. || *spoke to Moses,*
saying, SEP.

EXPLANATORY NOTES.

V. 20. *Childless shall they die.* I have some doubt, whether this should not be rendered, *childless let them die*; and considered as an injunction to the judges, not as a prophetic condemnation. See c. x.

V. 21. *His brother's wife*; i. e. his widow; unless in the case where the brother had left no children. See Deut. 25. 5.

V. 27. *So, if any man, &c.* By rendering thus, the connexion of this verse with what precedeth is evident. *Necro-*

mancers and *prognosticators* pretended to a divine prerogative. To consult them was a species of idolatry.

Ch. xxi, v. 3. *For his sister german*; i. e. his sister by both father and mother; yet the meaning may be, for any sister who remains unmarried, in the same house with him.

V. 4. *But if she have a husband.* The present reading, which I think evidently corrupted, admits, or rather has been forced to bear, two translations. 1. *He shall not defile himself, being a chief, &c.* 2. *He shall not defile himself for a chief, &c.* See c. x.

5 “ * Their heads they must not make bald; their beards they must not deform; in-
 6 “ cisions in their flesh they must not cut. Being hallowed to their GOD, his name
 “ they shall not profane: for theirs it is to offer to the LORD, their GOD, his por-
 7 “ tion *of the sacrifices*, the burnt-offerings: therefore, holy must they be.—A woman
 “ who is an harlot, or hath been dishonoured, or divorced from her husband, they
 8 “ must not marry; for to their GOD they are hallowed; and hallowed ye shall ac-
 “ count them; because they offer to your GOD his portion *of your sacrifices*: let
 “ them be holy, therefore, because holy am I, the LORD, who have hallowed them
 9 “ to myself.—If the daughter of a priest give herself up to harlotry, she dishonour-
 10 “ eth her father; let her be burned with fire.—He who is the high-priest, among
 “ his brethren; upon whose head the anointing-oil hath been poured, and who hath
 “ been initiated *in his office*, and clothed with the holy garments; shall neither dis-
 11 “ array his head, nor rend his clothes: to no dead body shall he approach; nor for
 12 “ his father, even, or his mother, incur uncleanness. Out of the sanctuary he shall
 “ not go, lest he profane the sanctuary of his GOD; whilst the badge *of holiness and*
 13 “ the anointing-oil *of his GOD* are upon him: *I the LORD, so command.*—A virgin
 14 “ only he shall take for a wife: neither a widow, nor a divorced woman, nor one
 “ dishonoured, † nor an harlot may he take; but a virgin, of his own people, must
 15 “ he take for a wife: lest he dishonour his seed, among his people; for I, the LORD,
 “ have hallowed him.”

16 AGAIN the LORD spoke to Moses, saying: “ Speak thus to Aaron: ‘ Let none
 17 “ of thy seed, throughout their generations, in whom there is a blemish, approach
 18 “ to offer the portion of his GOD: for no man, in whom there is a blemish, may
 19 “ approach. Whether he be blind, or lame, or maimed; or have any thing super-
 20 “ fluous; or have a fracture in his leg or arm; or be humped, or extenuated, or
 21 “ pearl-eyed; or have a dry or purulent scab, or a rupture: whosoever, of the seed
 “ of Aaron the priest, hath any blemish, let him not approach to offer the burnt-
 “ offerings of the LORD: having a blemish, he must not approach to offer the por-
 22 “ tion of his GOD. * Of the holy, and of the most holy, *vizands* he may eat; but
 23 “ he must not go near the veil, nor approach the altar; because he hath a blemish;

VARIOUS READINGS.

V. 5. * *For the dead*, SEP.—V. 8. || SO SEP. VULG. THE REST, *you*. See C. R.—V. 14. † SAM. SEP. VULG. ARAB. and TARG. See C. R.—V. 22. * *The portion of his GOD*, ALL, except SAM. and 1 MS. See C. R.

EXPLANATORY NOTES.

V. 6. and 8. *The portion*; lit. *the bread*; which some understand of the *presence-bread*: but it more probably signifies burnt-offerings of whatever sort. See the note on ch. 2. 13. and comp. v. 18 and 21.

V. 12. *Whilst the badge of holiness, &c. are upon him*; i. e. during the whole time of his initiation; which lasted seven days.

Ibid. *The badge of holiness, &c.* See C. R. and compare Exod. 29. 6, 7.

V. 14. *Nor one dishonoured*. By which is meant, either deforation; or, perhaps, any other debasement that might bring disgrace on her husband.

V. 18. *Maimed*. Others, *flat-nosed*. See C. R.

V. 20. *Extenuated*. It seems to be here in contrast with *humped*; and to signify any unnatural vacuity or thinness. It is remarkable, that a *bump* is usually attended by some such vacuity.

V. 21. *A rupture*. Others, *his testicles bruised*. See C. R.

"left he profane my sanctuary; which I, the LORD, have hallowed."——This 24
Moses told to Aaron, and to his sons, and to all the children of Israel.

AGAIN the LORD spoke to Moses, saying: "Tell Aaron and his sons, *on what* 1
occasions they are to keep themselves at a distance from the holy things of the chil-
dren of Israel, lest they profane my holy name; for to me, who am the LORD,
are they hallowed. *Therefore* say to them: 'Whosoever of your seed, through- 3
out your generations, having his uncleanness upon him, shall approach to the
holy things which the children of Israel hallow to the LORD, that person shall
be cut off from before me: I, the LORD, *so command*.—Whosoever, of the seed of 4
Aaron, is leprous, or hath a gonorrhea; he must not eat of holy things, until he be
cleansed.—He who incurreth uncleanness by touching a dead body, or one who
hath a feminal emission; he who toucheth any † unclean reptile, or man who 5
hath any sort of uncleanness, by which he may be defiled: the person who hath
touched any such, shall be unclean until the evening; and must not eat of the 6
holy things, unless he have bathed himself in water: when the sun is down, he 7
shall be clean; and may, afterward, eat of the holy things: because they are his
portion.—They must not defile themselves by eating what hath died of itself, or 8
hath been torn by beasts: I, the LORD, *forbid it*. Let them, therefore, observe mine 9
ordinance; lest, if they profane it, they incur guilt, and die for it: I, the LORD,
have hallowed them.—Let no stranger eat of what is holy: neither he who so- 10
journeth with a priest, nor an hired servant, shall eat of it.—But the person whom 11
a priest hath purchased with his money, may eat of it; and those, also, who have
been born in his house may eat of his portion. If the daughter of a priest be 12
married to a stranger, she may not eat of his share of the holy things: but if she 13
be a widow, or divorced; and, having no seed, return to her father's house; she
may, as in her youth, eat of her father's portion: but let no stranger eat of it: 14
and if, unwittingly, one eat of holy things; let him restore it to the priest, with
the addition of a fifth part more.—Thus, let them not profane the holy things of 15
the children of Israel, which they offer to the LORD; nor load themselves with 16
guilty trespass, in the eating of their holy things: for I, the LORD, have hallowed
them."

AGAIN the LORD spoke to Moses, saying: "Speak to Aaron, and to his sons, 17
and to all the children of Israel; and say to them: 'Whosoever of the || children 18
of Israel, or of those who sojourn among them, will offer either a votive or free-
will oblation; and will offer it for an holocaust to the LORD; it must, to be ac- 19

VARIOUS READINGS.

CH. XXII. v. 5. † SAM. SEP.—V. 18. || al. *house*.

EXPLANATORY NOTE.

Ch. xxii. v. 10. *Let no stranger*. Not even an Israelite, who was not of the priestly race.

- “ceptable, be a male without blemish, from the herd, or from the sheep or goats.
- 20 “Whatsoever hath a blemish ye shall not offer; for acceptable it will not be.—And
21 “whosoever will offer a eucharistic sacrifice to the LORD, either in consequence
“of a vow, or as a free-will offering, either from the herd or from the flock; it
22 “must, to be acceptable, be without blemish; no blemish must be in it. Be it
“blind, or bruised, or lacerated; or have the rot, or the dry or purulent scab; let
“none such be offered to the LORD; nor aught of them be burned upon his altar.
- 23 “A steer, sheep or goat, which hath any superfluity or deficiency, may be offered
24 “as a free-will offering: but, for a vow, it will not be acceptable. But what hath
“been emasculated either by friction, or contusion, or evulsion, or excision,
“ye must not offer to the LORD. In your own land ye shall make none such:
25 “nor of any such, though received from a stranger, shall ye offer the portion of
“your GOD: for, having corruptions and blemishes, they will not be acceptable
“from you.”
- 26 AGAIN the LORD spoke to Moses, saying: “When a calf, or lamb or kid, is
27 “brought forth, let it remain seven days with its mother; but on the eighth day,
28 “and thenceforth, it will be an acceptable burnt-offering to the LORD. Neither
29 “cow, nor ewe, nor goat shall ye kill on the same day with her young.—
“When ye offer to the LORD a eucharistic sacrifice, it must, to be acceptable
30 “from you, be eaten on the same day on which it is slaughtered: ye must
31 “leave none of it until the morrow: I, the LORD, *forbid it*.—My command-
32 “ments ye shall observe and execute. * My holy name ye shall not profane;
“for holy will I be holden among the children of Israel; I, who have hallowed
33 “you; who brought you out of the land of Egypt, to be your GOD; I, the
“LORD!”

§ 13. *Of the various Festivals to be observed, &c.*

- 1 AGAIN the LORD spoke to Moses, saying: “Speak to the children of Israel,
“and say to them: ‘The festivals of the LORD, which ye shall celebrate by holy
3 “convocations, are these.—On six days may work be done: but on the seventh
“day, or sabbath of rest, let there be an holy convocation: no work shall ye do
4 “on it: let it be a sabbath, to the LORD, in all your dwellings.—And the other fes-
“tivals of the LORD, which ye shall, at their stated times, celebrate by holy con-
5 “vocations, are these.—On the fourteenth † day of the first month, in the twi-

VARIOUS READINGS.

- V. 31. * *I the LORD so command*, ALL, but SAM. SEP. and 1 MS. CH. XXIII. V. 5. † SAM. SEP. VULG.
BOTH ARABS. 15 HEB. and 4 CHALD. MSS.

EXPLANATORY NOTES.

V. 22. *Have the rot.* Others, *have warts.* See C. R.

V. 23. *Hath any superfluity or deficiency.* See C. R.

V. 24. *What hath been emasculated, &c.* That this is the genuine meaning of the text, see C. R.

"light, is *the festival of the LORD's ship-offering to be kept*: and, on the fifteenth 6
 "of the same month, *commences the LORD's festival of unleavened bread*: seven
 "days unleavened bread ye shall eat. On the first day, *of the seven*, ye shall have 7
 "an holy convocation: no servile work *on it* shall ye do: every day of the seven 8
 "ye shall offer burnt-offerings to the LORD; and on the seventh day there shall be
 "an holy convocation: no servile work *on it* shall ye do.'"—Again the LORD 9
 spoke to Moses, saying: "Speak to the children of Israel, and say to them: 'When 10
 "ye shall come into the land, which I give to you; and shall have reaped its har-
 "vest; ye shall then bring the first-reaped sheaf of your harvest to the priest; which, 11
 "to make acceptable from you, he must wave before the LORD: on the morrow
 "after the sabbath shall the priest wave it. And, on the day in which the sheaf is 12
 "waved, ye shall offer a sheep, *or goat*, of the first year, without blemish, for an
 "holocaust to the LORD; with its donative, of two tenths *of an epha* of fine flour 13
 "tempered with oil; for a sweet-savoured burnt-offering to the LORD; and the
 "fourth of an hin of wine for its libation. Neither bread, nor toasted grain *rubbed* 14
 "*out* of the full ear, may ye eat, until the very day on which ye shall have first
 "brought an offering *of them* to your God: throughout your generations, in all
 "your dwellings, this shall be a perpetual statute.—And from that morrow after 15
 "the sabbath (the day on which you bring the wave-offering sheaf) ye shall reckon
 "seven weeks complete, or fifty days, to the morrow after the seventh sabbath; 16
 "when ye shall again offer a donative to the LORD. From your dwellings ye shall 17
 "bring, for a wave-offering, two loaves of bread containing two tenths of an epha
 "of fine flour, baked with leaven, as first-fruits to the LORD. And, with the bread, 18
 "ye shall offer seven lambs of the first year, without blemish, and one steer and
 "two rams, † without blemish: | these shall be for an holocaust to the LORD; and,
 "with their donatives and libations, a sweet-savoured burnt-offering to the LORD
 "will they be. Ye shall then offer one goat for a sin-offering, and two lambs of the 19
 "first year for a eucharistic sacrifice: these, with the bread of the first-fruits (laid upon 20
 "the lambs), let the priest wave, for a wave-offering, before the LORD: hallowed
 "they shall be to the LORD, for the priest. And that day ye shall solemnize by an 21
 "holy convocation: no servile work shall ye do: in all your dwellings, throughout
 "your generations, this shall be a perpetual statute.—And, when ye reap the har- 22
 "vest of your land, ye must not completely reap the extremities of a field, nor ga-
 "ther the gleanings of your harvest: to the poor and to the stranger ye shall leave

VARIOUS READING.

V. 18. † SAM. SEP.

EXPLANATORY NOTES.

Ch. xxiii. v. 9. The whole of this verse, and a part of c. r. and compare ch. 2. 14.

the next, would be better omitted; and so, at v. 23, 26, and

33. See c. r.

V. 22. This verse seems to come in awkwardly. The same precept had before been more fully expressed, ch. 19.

V. 14. *Toasted grain rubbed out of the full ear.* See 9, 10.

- 23 "them: I, the LORD your GOD, so command."—Again the LORD spoke to
 24 Moses, saying: "Speak thus to the children of Israel: 'The first day of the seventh
 "month ye shall keep as a sabbath, to be commemorated by shouting, and by an
 25 "holy convocation. No servile work shall ye do on it; but shall offer burnt-offer-
 26 ings to the LORD.'"—Again the LORD spoke to Moses, saying: "Moreover,
 27 "the tenth day of the same seventh month shall be a day of atonement; on which
 "ye shall have an holy convocation, and humble yourselves, and offer burnt-offer-
 28 ings to the LORD: no work shall ye do in the course of that day; because it is a
 "day, in which an atonement shall be made for you, before the LORD your GOD.
 29 "Whosoever he be, who humbleth not himself during all that day, he shall be cut
 30 "off from among his people; and whosoever doeth any work in the course of that
 31 "day, that person || I will destroy | from among his people; † therefore, no work
 "shall ye do *on it*: in all your dwellings, throughout your generations, it shall, by
 32 "a perpetual statute, be to you a sabbath of rest, in which ye shall humble your-
 "selves: from the evening of the ninth day of the month until the next evening, from
 33 "even to even, shall ye keep your sabbath."—Again the LORD spoke to Moses;
 34 saying: "Speak thus to the children of Israel: 'On the fifteenth day of the same
 "seventh month, is the festival of booths *to be kept* to the LORD, during seven days.
 35 "On the first day of the seven there shall be an holy convocation: *on it* no work shall
 36 "ye do. During the seven days ye shall *daily* offer burnt-offerings to the LORD;
 "† and on the eighth day ye shall have an holy convocation, and shall offer burnt-
 "offerings to the LORD: it is an assembly-day; no servile work shall ye do *on it*.—
 37 "Such are the stated festivals of the LORD, which ye shall solemnize by holy con-
 "vocations; for the purpose of offering burnt-offerings to the LORD; whether ho-
 38 "locast or donative, sacrifice or libation; each on its proper day: beside the *ordi-*
 "nary sabbaths of the LORD, and beside † all your donatives, and all your votive
 39 "and voluntary oblations, which ye may offer to the LORD.—But, on the fifteenth
 "day of the seventh month, when ye gather in the product of the land, seven days
 40 "shall ye keep a festival to the LORD: the first day shall be a day of rest, and the
 "eighth day a day of rest. And, on the first day, ye shall take shoots of luxuriant

VARIOUS READINGS.

V. 30. || *al. shall be destroyed.*—V. 31. † SAM. SYR. VULG. ARAB. and 4 MSS.—V. 36. † SAM. SEP. SYR. VULG. ARAB. and 5 MSS.—V. 38. † SAM.

EXPLANATORY NOTES.

V. 24. *The first day of the seventh month.* Probably of *Nisan*, which, though the seventh month of the civil, was the first of the sacred or ecclesiastical year; which was ushered in with shouting, and with blowing of horns. See C. R.

V. 34. *The festival of booths.* See the origin below, v. 43. and comp. Exod. 23. 16.

V. 36. *It is an assembly-day.* See C. R.

V. 37. *Each on its proper day.* According to rules prescribed in the book of Numbers, ch. 28 and 29.

V. 39. *But on the fifteenth day, &c.* This is a more particular injunction concerning what had been ordered v. 34.

V. 40. *Shoots of luxuriant wood, &c.* Three things are here mentioned, as requisite to make a booth: palm-leaves for a covering, thick branches for stakes, and others for walling. Such, at least, I take to be the meaning of the original. See other renderings in C. R.

“ wood; palm-leaves, branches of any thick-leaved tree, and osiers; and, *having*
 “ *made booths of them*, ye shall be joyous for seven days, before the LORD your
 “ GOD. For seven days, yearly, shall ye keep this festival to the LORD; by a perpe- 41
 “ tual statute, throughout your generations: in the seventh month shall ye keep it:
 “ in booths ye shall dwell during the seven days: all native Israelites shall dwell in 42
 “ booths; that your posterity may know, how I made the children of Israel dwell 43
 “ in booths, when I brought them out of the land of Egypt.” — Those festivals 44
 of the LORD Moses announced to the children of Israel.

AGAIN the LORD spoke to Moses, saying: “ Command thou the children of 1
 “ Israel to bring to thee, for light, pure oil expressed from olives, for the perpetual
 “ entertainment of the lamps, without the veil of the testimonial-*ark* in the con- 3
 “ vention-tent. Aaron † and his sons | shall so order it, *that it may burn* from even
 “ to morn before the LORD: throughout your generations let this be a perpetual
 “ statute: on the chandelier of pure gold shall the lamps be perpetually arranged, 4
 “ *so as to burn all night* before the LORD.—And thou shalt take fine flour, and shalt 5
 “ bake of it twelve cakes, each containing the tenth *of an epha*. These thou shalt 6
 “ place upon the table of pure gold in two piles, six in each pile, before the LORD:
 “ and on each of the piles ye shall put pure incense † and salt, | which shall be 7
 “ burned, for a memorial-portion, to the LORD. On every sabbath-day, let the 8
 “ cakes be, for ever, thus arranged before the LORD, as a perpetual covenanted por-
 “ tion from the children of Israel. To Aaron and to his sons it shall belong; and 9
 “ in the holy place shall they eat it; because to them it is peculiarly hallowed, out
 “ of the LORD’s burnt-offerings, by a perpetual statute.”

§ 14. *Incidental History of a Blasphemer.*

NOW, the son of an Israelite woman, but of an Egyptian father, had come up 10
 among the children of Israel. And this son of the Israelite woman quarrelled, in
 the camp, with a man of Israel: when the son of the Israelite woman (whose name 11
 was Shelomith, a daughter of Dibri, of the tribe of Dan) having mentioned the 12
 name *of the LORD* with contumely, they brought him to Moses, and put him in
 custody, until the will of the LORD should be made known to them. And the LORD 13
 spoke to Moses, saying: “ Take the reviler out of the camp; and when those who 14
 “ heard him have laid their hands upon his head, let the whole assembly overwhelm

VARIOUS READINGS.

CH. XXIV. V. 3. † SAM. SEP. 13 HEB. and 3 CHALD. MSS.—V. 7. † SEP. See C. R.

EXPLANATORY NOTES.

V. 40. *Ye shall be joyous*; hold a merry-make; as we vul-
 early say.
 Ch. xxiv. v. 6. *In two piles*. Others, *in two rows*. See C. R.

V. 7. *Which shall be burned*, probably with one of the
 cakes of each pile. Comp. ch. 2. 4, 9, 13. and see C. R.

15 "him with stones. And to the children of Israel thou shalt speak, saying: 'Who-
 16 "soever revileth his GOD, let him bear his sin: but he who mentions the name of
 "the LORD with contumely shall, surely, be put to death: the whole assembly shall
 "overwhelm him: whether stranger or native, he who *contumeliously* mentions the
 17 "name of the LORD, shall die.—He also, who killeth any human person, shall,
 18 "surely, be put to death: but he who killeth a beast, shall *only* compensate it; beast
 19 "for beast. And if one be the cause of any blemish in his neighbour, the same shall
 20 "be retaliated on himself; fracture for fracture, eye for eye, tooth for tooth: what-
 "soever blemish he may have caused in another, let that be retaliated on himself.
 21 "He, who killeth a beast, must compensate it; but he, who killeth a man, shall be
 22 "put to death: for the stranger and for the native there shall be but one doom:
 23 "for so I, the LORD your GOD, ordain.' "—Then Moses bade the children of
 Israel take the reviler out of the camp, and overwhelm him with stones: and the
 children of Israel did as the LORD had given in command to Moses.

§ 15. *The Sabbatical and Jubilee Years to be observed, &c.*

1 AGAIN the LORD spoke to Moses, by mount Sinai, saying: "Speak to the
 "children of Israel, and say to them: 'When ye come into the land, which I give
 3 "to you; let the land *even* keep a sabbath to the LORD. Six years shall ye sow
 "your fields, and six years shall ye prune your vines; and their fruits ye shall
 4 "gather in: but in the seventh year let the land have a sabbath of rest, a sabbath
 5 "to the LORD: your fields ye shall not sow, your vines ye shall not prune: the
 "crop which groweth spontaneously ye shall not reap; the grapes that grow with-
 6 "out pruning ye shall not gather: let it be a year of rest to the land. And the
 "product of this year of the land's rest shall be food for you in common; for your-
 "selves, for your man-servants and maid-servants, for the hireling, and for the
 7 "stranger who sojourneth among you: for your cattle also, and for the wild-beasts
 8 "that are in your land, shall all its product be food.—Moreover, ye shall reckon
 "seven sabbatical years, or seven times seven years; so that the period of the sab-
 9 "batical years be forty-nine years. Then, on the tenth day of the seventh month,
 "the day of atonement, ye shall cause the jubilee-trumpet to be sounded: through-
 10 "out all your land shall ye cause the trumpet to be sounded; and shall hallow the
 "fiftieth year; and, through the land, proclaim liberty to all its inhabitants. It
 "shall be a year of jubilee to you; when ye shall return, every one to his own
 11 "possession, and every one into his own family. A year of jubilee shall the fiftieth
 "year be; in which ye shall neither sow, nor reap what groweth spontaneously,

EXPLANATORY NOTE.

Ch. xxv. v. 10. *It shall be a year of jubilee.* The meaning *trumpet*, and this from *Jubal* a son of Lamech, who invented of the word *jubiles* is not certain. I am inclined to think, musical instruments. See Gen. 4. 21. and c. 8, with *Mafius* and *Michaelis*, that it derives its name from the

“ nor gather the grapes from your unpruned vines: for, being *the year of jubilee*, 12
 “ it shall be accounted holy by you: its product ye shall eat *in common* from the
 “ fields.—In this year of jubilee, ye shall return, every one to his own possession: 13
 “ if, therefore, ye sell any possession to your neighbour, or buy any from your 14
 “ neighbour; ye must not over-reach one another. According to the number of 15
 “ years from the jubilee ye shall buy from your neighbour, and according to the
 “ number of harvest-years shall he sell to you: if the years be many, ye shall aug- 16
 “ ment the price; if the years be few, ye shall diminish it: for according to the
 “ number of || harvests is the sale to be made. Ye shall not, therefore, over-reach 17
 “ one another; but shall revere your GOD: for *so* I, the LORD your GOD, com-
 “ mand. My orders ye shall do, and my decrees ye shall observe and execute, that 18
 “ ye may dwell securely in the land: for the land will yield its fruits, and ye shall 19
 “ eat to the full, and inhabit it in security.—If ye ask: ‘What shall we eat 20
 “ during the seventh year, seeing that we must neither sow nor gather in what
 “ groweth to us?’ *I answer*, that I will ordain such blessings for you on the sixth 21
 “ year, that it shall yield the product of three years: for, although in the eighth 22
 “ year ye sow, yet must ye eat of the old product until the ninth year: until the
 “ *new* product come in ye shall eat the old.—Land, then, must not be sold in per- 23
 “ petuity: for mine is the land; and ye but dwell with me as sojourners: through- 24
 “ out all your territorial possessions, therefore, ye shall allow the land to be re-
 “ deemed. If a fellow-citizen become poor, and have sold any part of his posses- 25
 “ sion; if his next relation come to redeem it, he may redeem what his kinsman
 “ had sold: or if the man, having none to redeem it *for him*, acquire, himself, 26
 “ what is sufficient to redeem it; then let him compute for the years that have 27
 “ passed since the sale of his possession, and the overplus let him restore to the man
 “ to whom he had sold it; and so return to his own possession. But, if he cannot ac- 28
 “ quire enough to restore, then shall that which was sold remain in the possession
 “ of the buyer until the year of jubilee: for at the jubilee it must be vacated, and
 “ the other shall return to his own possession.—If a man sell a dwelling-house in a 29
 “ walled city, he must redeem it within a full year after it hath been sold: within
 “ a full year may he redeem it. But if an house that is in a walled city be not re- 30
 “ deemed in the space of a full year, it shall be established in perpetuity to him who
 “ bought it, throughout his generations: at the jubilee, even, it shall not be vacated.
 “ But the houses of villages, which are not surrounded with walls, shall be accounted 31
 “ as rural possessions: they may be redeemed, and shall be vacated at the jubilee.—
 “ With respect to cities in the possession of the Levites, the houses in them shall be 32
 “ always redeemable by Levites; and, if he be a Levite who hath the right of re- 33

VARIOUS READING.

CH. XXV. v. 16. || *harvest-years*, 3YR. and 2 MSS.

EXPLANATORY NOTE.

V. 33. This verse, in the original, is most probably corrupted. I think I have given the true meaning. See c. r.

demption, the house which had been sold (being in a Levitical city) must be va-
 cated at the jubilee: for the houses of the cities of the Levites are their possession,
 34 among the children of Israel. As to the suburb-fields of their cities, they may not
 at all be sold; as being their perpetual possession.
 35 IF a fellow-citizen become poor, and fail in his circumstances, ye shall succour
 36 him: let him dwell with you as a sojourner. Neither usury nor profit shall ye
 take from him; but ye shall revere your GOD, and shall let your brother live with
 37 you: your money ye shall not give him for usury, nor your victuals for profit.
 38 I, the LORD your GOD, (who brought you out of the land of Egypt, to give to
 39 you the land of Chanaan, and to be your GOD) *sa command.*—And if a fellow-
 citizen become so poor as to sell himself to you, ye shall not make him serve you
 40 as a slave: as an hired sojourner let him be with you; and let him serve you
 41 unto the year of jubilee; when he may depart from you, together with his chil-
 42 dren, and return to his own kindred and paternal possession. For they are my
 servants, whom I brought out of the land of Egypt: as slaves they must not be
 43 sold; nor shall ye rule over them with rigour; but shall revere your GOD. Your
 44 slaves, whether male or female, ye shall have from the nations around you: from
 45 these may ye buy a slave, male or female; as also from strangers who come to
 settle among you, and from their descendants born in your land: *such slaves shall*
 46 be a part of your possession; an heritable possession, which ye may transmit to
 your children after you: slaves for ever shall they be. But over your brethren,
 the children of Israel, ye must not domineer (one over another) with rigour.—
 47 If a sojourning stranger grow rich among you, and one of your brethren by him
 become so poor, as to sell himself to the sojourning stranger or to any of his race;
 48 he shall be redeemable, after he hath been sold: any of his kinsmen may redeem him:
 49 his uncle, or his uncle's son, or any next relation of his own kindred, may redeem
 50 him; or, if he can acquire so much, he may redeem himself. Let him compute
 with his buyer, from the year in which he was sold to him, unto the year of
 jubilee; and let the price of his sale be according to the number of years: like
 51 the days of a hireling shall his time be computed. If many years remain, accord-
 ing to them shall he restore the price of his redemption, out of the money for
 52 which he had been bought; and if few years remain unto the jubilee, according
 to them shall he compute with his buyer, and restore to him the price of his re-
 53 demption. As an hireling, let him be, year by year, with his master: and see that
 54 he be not ruled over with rigour. And, if he be not thus redeemed, he shall, in
 55 the year of jubilee, go out free, together with his children. For the children of
 Israel are my servants, whom I brought out of the land of Egypt; I, the LORD
 your GOD.

EXPLANATORY NOTE.

V. 34. *As to the suburb-fields.* These were a sort of common to all the inhabitants of the city; and consequently unalienable.

“YE shall not make to yourselves carved idols; nor shall ye erect to yourselves
“statues; nor shall ye place, in your lands, hieroglyphic stones, for the purpose of
“adoring at them: for I, the LORD your GOD, *forbid it.*—My sabbaths ye shall ob-
“serve, my sanctuary ye shall reverence: I, the LORD, *so command.*

“IF ye live according to my statutes, and observe and execute my command-
“ments; then will I give you seasonable showers, and the land shall yield its pro-
“duct, and the trees of the fields shall yield their fruits; your threshing-time shall
“reach to your vintage, and your vintage to your seed-time: and ye shall eat your
“bread to the full, and dwell securely in your land. For I will give peace in the
“land; * and when ye lie down, there shall be none to alarm you. Your land I
“will rid of evil beasts; and through it the sword shall not pass. Your enemies ye
“shall put to flight, and by the sword they shall, before you, fall: five of you shall
“chase an hundred, and an hundred of you shall chase a thousand: thus by the
“sword shall your enemies, before you, fall. But you I will favour, make fruitful,
“and multiply; and with you will I establish my covenant.—Of old stored-up vic-
“tuals so much ye shall have, that ye shall throw out the old, to make room for
“the new.—Amongst you I will place my tabernacle, and will not hold you in dis-
“dain: but will reside amongst you, and be your GOD; and my people ye shall
“be. *So promise I,* the LORD your GOD; who brought you out of the land of the
“Egyptians, that ye might not be their slaves; I, who broke the bands of your yoke,
“and made you to walk with upright necks.—But if ye will not hearken to me,
“and will not keep all these commandments: if ye despise my statutes, and nauseate
“my decrees, so as to make void my covenant by not doing all that I have com-
“manded; this, in my turn, will I do to you: I will afflict you with || diseases;
“with consumptions and fevers; which shall waste your eyes and wring your
“hearts. In vain ye shall sow your seed; for your enemies shall eat its produce.
“Against you I will set my face, and before your enemies ye shall fall: they who
“hate you shall rule over you: ye shall flee when there is none pursuing you.—
“And if, for all this, ye will not yet hearken to me; then will I superinfect on you,
“for your sins, a seven-fold chastisement, and will break your stubborn pride. Your

VARIOUS READINGS.

CH. XXVI. v. 6. * and the sword shall not pass through it, SEP. but not repeated at the end of next verse;
where all the rest have them.—V. 16. || So SAM. and probably SEP. The REST, either *panics*, or *suddenly*.

EXPLANATORY NOTES.

Ch. XXVI. v. 1. *For the purpose of adoring at them; or by them; not, of adoring them,* as the words are commonly rendered. See C. R.

V. 5. *Your threshing-time, &c.* i. e. Your crops shall be so plenteous, that ye shall be constantly occupied, either in threshing out the corn, or in gathering in the fruits, or in preparing for a new crop.

V. 13. *The bands of your yoke.* That is, bended pieces

of wood, by which the necks of oxen are bound to the yoke; called by Shakespeare *bows*. See C. R.

V. 16. *Diseases.* The Samaritan reading has been preferred; which is also that of SEP. See C. R.

1b. *Waste your eyes, &c.* The eye is evidently affected by a consumption; and the heart is affected by a fever. See C. R.

20 "sky I will make as iron, and your earth as brass; so that your toil and labour
 "shall be lost: for your land shall not yield its produce, nor the trees of the || field
 21 "their fruits.—If still ye will act perversely with me, and refuse to hearken to
 "me; I will make your chastisement, according to your sins, yet seven-fold greater.
 22 "For I will send wild beasts among you, which shall rob you of your children, and
 "destroy your cattle; and make you so few in number, that your highways will
 23 "be desolate.—And if, by all this, ye will not be reclaimed; but still continue to act
 24 "perversely with me; I, likewise, will act perversely with you, and will make your
 25 "chastisement, according to your sins, yet seven-fold greater: for I will bring upon
 "you a sword, that will avenge the violation of my covenant; and when ye shall
 "be crowded together in your cities, I will send a pestilence among you; and into
 26 "the hands of your enemies shall ye be delivered. On my breaking your staff of
 "bread, ten women shall bake for you in one oven, and shall return you your bread
 27 "by weight; which ye shall eat, without being satisfied.—And if, for all this,
 28 "ye will not hearken to me, but will still act perversely with me, then will I like-
 "wise, in anger, act perversely with you; and will, yet, make your chastisement,
 29 "according to your sins, seven-fold greater. For the flesh of your own sons, and
 30 "the flesh of your own daughters, ye shall eat. Your idol-hills I will destroy, your
 "tutelar statues I will cut down, and on the carcases of your idols I will accumu-
 31 "late your own carcases: my very soul shall nauseate you. Your cities I will lay
 "waste, your sanctuary I will make desolate, and your sweet-savoured *burnt-offer-*
 32 "*ings* I will not accept. The land itself I will make so desolate, that your enemies,
 33 "who dwell therein, shall be astonished at it. I will, moreover, disperse you among
 "the nations; and with a drawn sword will I pursue you: while your land shall
 34 "be desolate, and your cities waste. Then shall the land enjoy its sabbaths, during
 "the whole time of its desolation, and while ye remain in the land of your ene-
 35 "mies: then shall the land rest, and enjoy its sabbaths: during the whole time of
 "its desolation shall it have that rest, which, while ye inhabited it, it had not on
 36 "your sabbaths. And those of you, who shall remain, in the land of their enemies,
 "so faint-hearted will I make, that the sound of a rustling leaf shall make them
 "flee: they shall flee, as if fleeing from a sword; and shall fall, when none pur-
 37 "sueth: for they shall stumble, one upon another, as from before a sword, although

VARIOUS READING.

V. 20. || So SAM. SEP. ARAB. with 18 HEB. and 4 CHALD. MSS. The REST, *land*.

EXPLANATORY NOTES.

V. 22. *Which shall rob you of your children.* The original has a wider signification; and may include wives, servants, &c. The Greek translators and Jerom took it in another sense; and render, *which shall devour yourselves.* See c. x.

V. 26. *On my breaking your staff of bread;* i. e. on my withholding from you all means of sustenance. Some join this to the preceding verse.

V. 30. *Your idol-hills.* Commonly, but not properly, rendered, *high places.* They were not always high places, but eminences or hillocks, whether natural or artificial, on which the idolatrous nations built altars to their gods.

1b. *Tutelar statues.* Others render, *sun-statues;* as if they had been erected in honour of that luminary. See c. x.

“there be no pursuer. Before your enemies ye shall have no power to stand; but
 “ye shall perish among the nations, and the land of your enemies shall devour you.
 “In the land of your enemies shall the remainder of you pine away, in their own
 “and in || their fathers’ iniquities.—*But* if they will confess their own and their
 “fathers’ iniquity, in every transgression which they have committed against me;
 “and by which they have acted with me perversely (which made me, likewise,
 “act perversely with them, and bring them into the land of their enemies): and
 “if, then, their uncircumcised hearts be humbled, and they accept the punishment
 “of their iniquity; I will remember my covenant with Jacob, and my covenant
 “with Isaac, and my covenant with Abraham. The land itself I will remember;
 “the land which, being left by them, shall have enjoyed its sabbaths, during its de-
 “solation, without them; until they shall accept the punishment of their iniquity,
 “for their having rejected my decrees and nauseated my statutes: for in that case,
 “even while they are in the land of their enemies, I will neither reject nor nauseate
 “them; so as to utterly destroy them, and break my covenant with them: for I,
 “the LORD, am their GOD; and will remember my former covenant with them,
 “when, in the fight of the *neighbouring* nations, I brought them out of the land of
 “Egypt, to be a GOD to them; I, the LORD.”

SUCH were the statutes, decrees and laws which the LORD made between him-
 self and the children of Israel, at mount Sinai, through the mediation of Moses.

§ 16. Of various Vows, Tithes, &c.

AGAIN the LORD spoke to Moses, saying: “Speak to the children of Israel,
 “and say to them: ‘If any one will distinguish himself by vowing to the LORD
 “the value of his own person; let this be the valuation. If it be a male, from the
 “age of twenty years to the age of sixty years, he shall be valued at fifty shekels of
 “silver, according to the shekel of the sanctuary: but if it be a female, she shall be
 “valued at thirty shekels. From the age of five years to the age of twenty, the
 “valuation shall be, for a male twenty shekels, for a female ten shekels. From the
 “age of a month to the age of five years, the valuation shall be, for a male five
 “shekels, for a female three shekels. From the age of sixty years upward, the
 “valuation shall be, for a male fifteen shekels, for a female ten shekels. But if the

VARIOUS READING.

V. 39. || So SAM. and almost all the ANT. vv. with a great number of MSS. The present text has *your*.
 See c. R.

EXPLANATORY NOTES.

V. 40. In this whole paragraph the sense is strangely confounded in almost all versions. The Peric translator seems, however, to have perfectly understood it. See c. R.
 Ch. xxvii. v. 3. *Let this be the valuation, &c.* From this very curious passage we learn: 1st, what was the respective value of a male and female slave; 2dly, what was their proportionate value at different periods of their age; and, 3dly, we may hence nearly guess what was, then, the common term of human life. See c. R.

" person be too poor for this valuation, let him present himself to the priest, and
 " let the priest value him : according to the ability of him who made the vow, let
 " the priest value him.

9 " If *one vow* a beast, and it be one of those that may be offered up to the LORD;
 10 " every such beast shall be hallowed. He must not change it for a better, nor for a
 " worse ; or, if he will change it, both it and the exchanged shall be hallowed.—
 11 " But if the beast be unclean, such as may not be offered in sacrifice to the LORD ;
 12 " then let him present the beast to the priest, and let the priest value it, according
 13 " to its worth ; and, as the priest shall value it, so must it be. If he will redeem it,
 " he must then add a fifth part of the valuation-price.

14 " If one will hallow his house to the LORD, let the priest value it, according to
 15 " its worth ; and as the priest shall value it, so let it stand. If he, who hallowed the
 " house, will redeem it, he must add a fifth part of the valuation-price ; and it shall
 " be his.

16 " If one will hallow to the LORD any part of the fields of his own possession,
 " let the valuation be according to the seed that may be sown on it ; rating an
 17 " homer of barley-seed at fifty shekels of silver. If from the year of jubilee he
 18 " hallow his field, let the valuation be made accordingly : but if, after the jubilee,
 " he hallow his field, then let the priest compute with him ; and let the valuation-
 " price be diminished, according to the number of years that remain unto the *next*
 19 " jubilee. If he, who hallowed the field, will redeem it, he must then add a fifth
 20 " part of the valuation-price ; and *the field* shall remain with him. But if he will
 " not redeem it, and it have been sold to another ; it shall no more be redeemable ;
 21 " but, on coming out *of the possession of the buyer*, at the jubilee, shall be hallowed to
 22 " the LORD, as a devoted field : the property of the priest it shall be.—If † one
 " hallow to the LORD a field which he hath bought, and which is none of the fields
 23 " of his own possession ; then let the priest compute with him the sum of its value,
 " unto the year of jubilee ; which sum he shall, that day, give as a thing hallowed
 24 " to the LORD : † and, in the year of jubilee, the field shall return to him of whom
 25 " it had been bought, the right owner of the land.—Let all your valuations be made
 " according to the shekel of the sanctuary ; twenty gheras to a shekel.

26 " THE firstlings of cattle, whether of the herd or of the flock, which, as such,
 27 " belong to the LORD, may no one redeem ; they are the LORD'S : but of an unclean

VARIOUS READINGS.

CH. XXVII. v. 22. † SAM. SYR. and 1 MS.—V. 24. † SEP. SYR. VULG. ARAB.

EXPLANATORY NOTES.

V. 13. *But if he will redeem it, &c.* Hence it appears, that when such beasts were not redeemed, it was not their value in money that was given to the Lord, but their service ; which was estimated according to their worth. In the same sense is to be taken the hallowing of houses and fields, v. 14 and 16.

V. 16. *Of his own possession ;* i. e. of his paternal inheritance.

Ib. *Let the valuation be made, &c.* From this the value of corn-fields among the Hebrews may be nearly computed, by a curious calculator. See c. R.

"beast the firstling may be redeemed, by adding a fifth part to its valuation-price:
"and, if it be not redeemed, it may be sold according to its valuation.

"BUT no devoted thing may be either sold, or redeemed: whatsoever one shall 28
"have devoted to the LORD of all that belongeth to him, whether it be a man, or
"a beast, or any field of his possession; every thing so devoted shall be most sacred
"to the LORD: no man, even, who hath been so devoted, may be redeemed: he 29
"shall surely be put to death.

"THE tithe of all the land, of whatever is sown in the fields, or groweth upon 30
"the trees, is the LORD's; to the LORD it shall be hallowed: or if one will redeem 31
"any of his tithes, he must add a fifth of their value. As to the tithe of the herds 32
"and of the flocks, every tenth *beast* that passeth under the *tithing-rod* shall be hal-
"lowed to the LORD. No enquiry shall be made, whether it be good or bad, nor 33
"shall it be changed: or, if it be changed, both it and the exchanged shall be hal-
"lowed † to the LORD: | redeemed it may not be." 34

SUCH were the commandments, which the LORD gave in charge to Moses, for 34
the children of Israel, at mount Sinai.

VARIOUS READING.

V. 33. † VULG. ARAB. and I MS.

EXPLANATORY NOTES.

V. 28. *No devoted thing.* The word *devoted* but ill expresses the force of the original; which means to *devote* with *imprecation*, or *execration*, or both. The thing so devoted was either inalienably dedicated to the Lord, or utterly destroyed; and the person so devoted put to death. See the next note.

V. 29. *No man even, &c.* This injunction, which at first sight seems harsh and sanguinary, yet appears to have been made for the best of purposes; namely, to deter the Israelites from making rashly such execratory vows, from the impossibility of revoking them. See c. x.

V. 30. *The tithe of all the land.* This was but a small land-tax, compared to what they had seen in Egypt; where one-fifth of the product was paid to the king. The LORD was the king of the Israelites; and a whole tribe was to be maintained out of his tithes and other offerings.

V. 33. *Nor shall it be changed.* There was no fear that the owner would seek to change a bad one for a good; but he might fraudulently change a good one for a bad: in which case, if detected, he was obliged to give both to the priests.

END OF THE BOOK OF LEVITICUS.

THE BOOK OF NUMBERS.

A Muster of those fit

NUMBERS. I.

for War ordered to be made.

§ 1. *A general Muster ordered, &c.*

¹ **O**N the first day of the second month of the second year, from their coming
² out of the land of Egypt, the LORD spoke to Moses in the wilderness of
³ Sinai, in the convention-tent, saying: "Make a muster of the whole assembly of
⁴ "the children of Israel, according to their kinships and patriarchal houses; with a
⁵ "register of their names. All the males among them, from the age of twenty years
⁶ "upward, all who are fit for war, shall thou and Aaron muster, one by one, according to
⁷ "their hosts; having, to assist you, a man out of every tribe, each a patriarchal chief.
⁸ "And these are the names of the men who shall assist you: Of *the tribe of* Reuben,
⁹ "Elezur the son of Shedeur; of *the tribe of* Simeon, Shelumiel the son of Zuri-sha-
¹⁰ "dai; of *the tribe of* Judah, Nahashon the son of Aminadab; of *the tribe of* Issachar,
¹¹ "Nathanael the son of Zuar; of *the tribe of* Zebulun, Eliab the son of Helon;
¹² "of the children of Joseph, of *the tribe of* Ephraim, Elishamah the son of Amiud;
¹³ "of *the tribe of* Manasseh, Gamaliel the son of Phadazur; of *the tribe of* Benjamin,
¹⁴ "Abidan the son of Gideon; of *the tribe of* Dan, Abiezer the son of Amishadai;
¹⁵ "of *the tribe of* Asher, Phagiel the son of Ocran; of *the tribe of* Gad, Eliasaph the
¹⁶ "son of || Deuel; of *the tribe of* Naphthali, Ahirah the son of Enan."—These were
of the national council, patriarchal chiefs of tribes, and head-captains of Israel.

¹⁷ So Moses and Aaron, taking with them those men, by name appointed, on the
¹⁸ first day of the second month, called together the whole assembly; who gave in
their genealogies, according to their kinships, and patriarchal houses; with a register
¹⁹ of their names, one by one, from the age of twenty years upward; as the LORD
had given in command to Moses: in the wilderness of Sinai were they mustered.

VARIOUS READING.

CH. I. v. 14. || *al. Reuel.*

EXPLANATORY NOTES.

Ch. i. v. 2. *Make a muster, &c.* It is remarkable, that the whole number of persons, now mustered, is the same with that mentioned Exod. 38. 24—28. Hence some have thought it is the same muster, only now completed. I think it is totally different; and that the coincidence in number is

merely accidental—or providential. See c. 8.

V. 16. *These were of the national council; lit. the called of the assembly; i. e. who were consulted on matters of importance, and who received from Moses the orders which they were to communicate to the people.*

THE children of Reuben, the first-born of Israel, being mustered according to their genealogies, kinships and patriarchal houses; and the names of all the males being registered, one by one, from the age of twenty years upward, all that were fit for war; the whole of the mustered, of the tribe of Reuben, were forty-six thousand and five hundred.

THE children of Simeon being mustered according to their genealogies, kinships and patriarchal houses; and the names † of all the males | being registered, one by one, from the age of twenty years upward, all that were fit for war; the whole of the mustered, of the tribe of Simeon, were fifty-nine thousand and three hundred.

THE children of Gad being mustered according to their genealogies, kinships and patriarchal houses; and the names † of all the males | being registered, one by one, from the age of twenty years upward, all that were fit for war; the whole of the mustered, of the tribe of Gad, were forty-five thousand six hundred and fifty.

THE children of Judah being mustered according to their genealogies, kinships and patriarchal houses; and the names † of all the males | being registered, one by one, from the age of twenty years upward, all that were fit for war; the whole of the mustered, of the tribe of Judah, were seventy-four thousand and six hundred.

THE children of Issachar being mustered according to their genealogies, kinships and patriarchal houses; and the names † of all the males | being registered, one by one, from the age of twenty years upward, all that were fit for war; the whole of the mustered, of the tribe of Issachar, were fifty-four thousand and four hundred.

THE children of Zebulon being mustered according to their genealogies, kinships and patriarchal houses; and the names † of all the males | being registered, one by one, from the age of twenty years upward, all that were fit for war; the whole of the mustered, of the tribe of Zebulon, were fifty-seven thousand and four hundred.

OF the sons of Joseph; the children of Ephraim being mustered according to their genealogies, kinships and patriarchal houses; and the names † of all the males | being registered, one by one, from the age of twenty years upward; the whole of the mustered, of the tribe of Ephraim, were forty thousand and five hundred.

THE children of Manasseh being mustered according to their genealogies, kinships and patriarchal houses; and the names † of all the males | being registered, one by one, from the age of twenty years upward, all that were fit for war; the whole of the mustered, of the tribe of Manasseh, were thirty-two thousand and two hundred.

THE children of Benjamin being mustered according to their genealogies, kinships and patriarchal houses; and the names † of all the males | being registered, one by one, from the age of twenty years upward, all that were fit for war; the whole of the mustered, of the tribe of Benjamin, were thirty-five thousand and four hundred.

VARIOUS READINGS.

V. 22. † SEP. and so in v. 24. 26. 28. 30. 32. 34. 36. 38. 40. and 42.

38 THE children of Dan being mustered according to their genealogies, kinships and
 patriarchal houses; and the names † of all the males | being registered, one by one,
 39 from the age of twenty years upward, all that were fit for war; the whole of the
 mustered, of the tribe of Dan, were sixty-two thousand and seven hundred.

40 THE children of Asher being mustered according to their genealogies, kinships
 and patriarchal houses; and the names † of all the males | being registered, one by one,
 41 from the age of twenty years upward, all that were fit for war; the whole of the
 mustered, of the tribe of Asher, were forty-one thousand and five hundred.

42 THE children of Naphthali being mustered according to their genealogies, kin-
 ships and patriarchal houses; and the names † of all the males | being registered, one
 43 by one, from the age of twenty years upward, all that were fit for war; the whole of
 the mustered, of the tribe of Naphthali, were fifty-three thousand and four hundred.

44 SUCH was the muster made by Moses and Aaron, and the twelve patriarchal
 45 chiefs of Israel; † one for every tribe. | —Now the whole of the children of Israel,
 that were mustered, according to their || hosts, from the age of twenty years up-
 46 ward, every Israelite that was fit for war: the whole, that were mustered, were six
 hundred and three thousand five hundred and fifty.

47 BUT, among || these, the families of the tribe of Levi were not mustered. For
 48 the LORD had spoken to Moses, saying: “Thou shalt not muster the tribe of Levi,
 49 “nor take the poll of them, with the rest of the children of Israel. But the Levites
 “thou shalt appoint over the convention-tent, and over its utensils and every thing
 “belonging to it. Theirs it shall be to carry the tabernacle and all its utensils, theirs
 51 “to minister at it: they shall, therefore, encamp around the tabernacle. When the
 “tabernacle is to be removed, the Levites shall take it down; and when the taber-
 “nacle is to be pitched, the Levites shall set it up: any other person, who cometh
 52 “nigh to it, shall be put to death. The rest of the children of Israel shall encamp,
 “every one in his own camp, and by his own standard; according to their hosts:
 53 “but the Levites shall encamp around the convention-tent, and watch it carefully;
 54 “lest *the* LORD be incensed against the assembly of the children of Israel.” —Ac-
 cording to all that the LORD gave in command to Moses, so did the children of Israel.

1 AGAIN the LORD spoke to Moses and Aaron, saying: “Let the children of
 2 “Israel encamp under their patriarchal ensigns, every one by his own standard.
 3 “Over against, and around the convention-tent let them encamp.—On the east
 “side, toward the rising sun, shall those, who rank under the standard of Judah,
 “encamp, according to their hosts: and the captain of the children of Judah shall
 4 “be Nahashon, the son of Aminadab; whose host of mustered men are seventy-four
 5 “thousand and six hundred. By these, *on the one side*, shall encamp the tribe of Issa-

VARIOUS READINGS.

V. 44. † SAM. SEP.—V. 45. || So SAM. SEP. The REST, *patriarchal houses*.—V. 47. || *the children of*
Israel, SEP.

"char; and the captain of the children of Issachar shall be Nathanael the son of
 "Zuar; whose host of mustered men are fifty-four thousand and four hundred: 6
 "† and, *on the other side*, the tribe of Zebulun; and the captain of the children of 7
 "Zebulun shall be Eliab the son of Helon: whose host of mustered men are fifty- 8
 "seven thousand and four hundred. The whole of the mustered men in the camp 9
 "of Judah, being an hundred and eighty-six thousand and four hundred, shall march
 "the foremost; according to their hosts.—On the south side shall be the standard 10
 "of the camp of *the tribe of* Reuben, according to their hosts; and the captain of the
 "children of Reuben shall be Elizur the son of Shedeur; whose host of mustered 11
 "men are forty-six thousand five hundred. By these, *on the one side*, shall encamp 12
 "the tribe of Simeon; and the captain of the children of Simeon shall be Shelumiel
 "the son of Zurishadai; whose host of mustered men are fifty-nine thousand and 13
 "three hundred: and, *on the other side*, the tribe of Gad; and the captain of the chil- 14
 "dren of Gad shall be Eliasaph the son of ‖ Deuel; whose host of mustered men 15
 "are forty-five thousand six hundred and fifty. The whole of the mustered men 16
 "in the camp of Reuben, being an hundred and fifty-one thousand four hundred
 "and fifty, shall march in the second rank.—Then, in the middle of the other 17
 "camps, shall march the camp of the Levites, with the convention-tent: as they en-
 "camp, so shall they march every one in his own place, and under his own standard.—
 "On the north side shall be the standard of the camp of *the tribe of* Ephraim, accord- 18
 "ing to their hosts; and the captain of the children of Ephraim shall be Elishamah
 "the son of Amiud; whose host of mustered men are forty thousand and five hun- 19
 "dred. By these, *on the one side*, shall † encamp the tribe of Manasseh; and the cap- 20
 "tain of the children of Manasseh shall be Gamaliel the son of Phadazur; whose host 21
 "of mustered men are thirty-two thousand and two hundred: and, *on the other side*, 22
 "the tribe of Benjamin; and the captain of the children of Benjamin shall be Abi-
 "dan the son of Gideoni; whose host of mustered men are thirty-five thousand and 23
 "four hundred. The whole of the mustered men of the camp of Ephraim, being 24
 "an hundred and eight thousand and one hundred, shall march in the third rank,
 "according to their hosts.—On the north side shall be the standard of the camp of 25
 "*the tribe of* Dan; and the captain of the children of Dan shall be Ahiezer the son
 "of Mishadai; whose host of mustered men are sixty-two thousand and seven hun- 26
 "dred. By these, *on the one side*, shall encamp the tribe of Asher; and the captain of 27
 "the children of Asher shall be Phagiel the son of Ocran; whose host of mustered men 28
 "are forty-one thousand and five hundred: and, *on the other side*, the tribe of Naph- 29
 "thali; and the captain of the children of Naphtali shall be Ahirah the son of
 "Enan; whose host of mustered men are fifty-three thousand and four hundred. 30

VARIOUS READINGS.

CH. II. v. 7. † SAM. SEP. SYR. ARAB. and 5 MSS.—V. 14. ‖ al. *Reuel*.—V. 20. † SEP. SYR.
and 1 MS.

31 "The whole of the mustered men in the camp of Dan, being an hundred and
"fifty-seven thousand and six hundred, shall march the hindmost, according to
"their standards."

32 THESE are they of the children of Israel, who were mustered according to their
patriarchal houses: the whole of the mustered, in all the camps, according to their
33 hosts, were six hundred and three thousand five hundred and fifty. But the Levites
were not mustered among the other children of Israel; for so the LORD had given
34 in command to Moses.—Now, according to all that the LORD gave in com-
mand to Moses, the children of Israel did: so they encamped, and so they marched,
every one according to his own kinship and patriarchal house.

§ 2. *The Enumeration, and Charge of the Levites.*

1 AT what time the LORD first spoke to Moses, at mount Sinai, the progeny of
2 Aaron (and of Moses) were these. The names of Aaron's sons were, Nadab the
3 first-born, Abiu, Eleazar and Ithamar. These were the names of the sons of Aaron,
4 who were anointed and initiated to minister in the priests' office. But Nadab and
Abiu had died [before the LORD], while they were offering profane fire, before
the LORD, in the wilderness of Sinai; and had no sons: so Eleazar and Ithamar
ministered in the priests' office, under the direction of their father Aaron.

5 AND the LORD spoke to Moses, saying: "Bring the tribe of Levi, and present
7 "them to Aaron the priest, that to him they may minister. By the convention-
"tent, they shall attend to his charge, and that of the whole assembly; to do the
8 "service of the tabernacle. Of all the utensils of the convention-tent they shall have
"the care, and of every thing which the children of Israel shall charge them with,
9 "for doing the service of the tabernacle. Thus shalt thou give the Levites to Aaron
"and to his sons *: || my appropriated gift they are, from among * the children of
10 "Israel. But Aaron and his sons thou shalt appoint to attend to their priestly func-
"tions: whosoever else approacheth, he shall be put to death."

11 AGAIN the LORD spoke to Moses, saying: "Lo! now, have I myself taken the
12 "Levites from among the children of Israel, instead of all their male first-born
13 "(† who must be redeemed): mine, therefore, are the Levites, because mine are
"all the male first-born: on the day, in which I smote every male first-born in
"the land of Egypt, to myself I hallowed the male first-born in Israel; whether
"man or beast, mine they are: I the LORD *so will it.*"

14 AGAIN the LORD spoke to Moses, in the wilderness of Sinai, saying: "Num-
15 "ber the children of Levi, according to their families and patriarchal houses: every

VARIOUS READINGS.

CH. III. v. 9. * *the priests*, SEP. Ibid. || So SAM. SEP. with 12 HEB. and 3 CHALD. MSS. and P. P. C. 8. 16.
The REST, *his*. See C. R. lb. * *all*, SEP.—V. 12. † SAM. SEP.

EXPLANATORY NOTE.

CH. III. v. 1. *The progeny of Aaron and of Moses.* They were appointed to minister: for his own sons, being born of a stranger mother, are called the progeny of Moses, as being his representatives: were in some measure aliens.

“ male of them, from the age of one month upward, shalt thou number.” Moses, 16
 * at the word of the LORD, numbered them as he was commanded. Now, these 17
 were the sons of Levi, by their names : || Gershon, Koath and Merari. And these 18
 were the names of the sons of Gershon, according to their families : Libni and Shimei.
 The sons of Koath, according to their families, were Amram, Izcar, Hebron and 19
 Uziel. The sons of Merari, according to their families, were Mahali and Musfi. 20

THESE, then, were the families of the Levites, according to their patriarchal 21
 houses.—Of Gershon, the family of the Libnites, and the family of the Shimeites : 22
 these were the Gershonite families ; and the number that was numbered of them, 23
 reckoning all the males from the age of one month upward, were seven thousand 24
 and five hundred. The Gershonite families were to encamp behind the tabernacle 25
 westward ; and the patriarchal chief of the Gershonites was Eliafaph the son of Lael. 26
 And the charge of the Gershonites, with respect to the convention-tent, was the 27
 tabernacle itself ; namely, the pavilion and its cover, the hanging for the door of the 28
 convention-tent, the hangings and gate-curtain of the court, which surrounded the 29
 tabernacle and the altar, with all the cords belonging to this part of the service.— 30
 Of Koath were the family of the Amramites, the family of the Izcarites, the family 31
 of the Hebronites, and the family of the Uzielites : these were the Koathite families ; 32
 and † the number that was numbered of them, | reckoning all the males from the 33
 age of one month upward, were eight thousand and six hundred ; having the charge 34
 of the sanctuary. The Koathite families were to encamp on the south side of the 35
 tabernacle : and the patriarchal chief of the Koathites was Elizaphan the son of 36
 Uziel. Their charge was the ark, the table, the chandelier, the altars, the utensils 37
 for the service of the sanctuary, the veil, † the laver with its cover, and every thing 38
 belonging to || their service. And Eleazar, the son of Aaron the priest, the chief of 39
 the chiefs of the Levites, had the superintendency of those who had the charge of 40
 the sanctuary.—Of Merari were the family of the Mahalites, and the family of 41
 the Musfites : these were the Merarite families ; and the number that was numbered 42
 of them, reckoning all the males from the age of one month upward, were six thou- 43
 sand and two hundred. And the patriarchal chief of the Merarite families was Zuriel 44
 the son of Abihail : on the north side of the tabernacle they were to encamp. The 45
 charge, under the care of the Merarites, was the boards of the tabernacle, its bars, 46
 its pillars and bases, and all the utensils belonging to this part of its service ; the pil- 47
 lars, also, of the surrounding court, with their bases, pins and cords.—Fronting the 48
 east side of the tabernacle, and just before the convention-tent, was the encampment 49
 of Moses, and of Aaron and his sons ; who were charged with the care of the sanc- 50
 tuary, for the children of Israel : whosoever else should approach, he was to be put

VARIOUS READINGS.

V. 16. * and Aaron, SEP.—V. 18. || Geshon, SEP. and so always.—V. 28. † SYR. and 1 MS.—V. 31. † SAM.
 1b. || SO SAM. SEP. ARAB. The REST, *its*.

39 to death.—Now, the whole number of the Levites, whom, at the word of the LORD, Moses * numbered, according to their families, all the males from the age of one month upward, were twenty-two thousand.

40 THE LORD then said to Moses: “Number all the male first-born among the
41 “children of Israel, from the age of one month upward; and make a register of
42 “their names. And, instead of all the male first-born among the children of Israel,
43 “thou shalt take, for me, the Levites; and the cattle of the Levites, instead of all the
44 “male firstlings among the cattle of the children of Israel. I, the LORD, *so com-*
45 “*mand.*”—Moses, as the LORD had commanded him, numbered all the male first-
46 born among the children of Israel: and the whole of male first-born, that were
47 numbered according to a register of their names, from the age of one month up-
48 ward, were twenty-two thousand two hundred and seventy-three. And the LORD
49 spoke to Moses, saying: “Take the Levites instead of all the male first-born among
50 “the children of Israel, and, instead of *the firstlings* of their cattle, the cattle of the
51 “Levites; for mine shall be the Levites: I the LORD *so command.* And for the unre-
deemed two hundred and seventy-three, that are more than the Levites, thou shalt take
for every one five shekels according to the shekel of the sanctuary, rated at twenty
gheras. And the money, by which the superabundant number of them is redeemed,
thou shalt give to Aaron and to his sons.”—So Moses took the redemption-
money of those of the male first-born of the children of Israel, who were above
the number redeemed by the Levites; a thousand three hundred and sixty-five
shekels, according to the shekel of the sanctuary. And the price of those, who were
thus redeemed, Moses gave to Aaron and his sons, as the LORD had expressly com-
manded him.

1 AGAIN the LORD spoke to Moses || and to Aaron, | saying: “Take the sum of
2 “the Koathites, from among the children of Levi, according to their families and
3 “patriarchal houses, from the age of || twenty-five years upward to the age of fifty
4 “years, all who are fit for service; to do the service of the convention-tent. The
5 “service of the Koathites, at the convention-tent, shall be about the most holy
6 “things.—For, when the camp is to move, Aaron and his sons shall come and
7 “take down the hanging-veil, and cover with it the testimonial-ark; over which
“they shall spread a cloth entirely blue; and † above that | they shall put an upper
“cover of seals’ skins; and shall put-to its poles.—Over the presence-bread table

VARIOUS READINGS.

V. 39. * and Aaron, ALL, except SAM. SYR. and 12 MSS. See C. R. CH. IV. v. 1. || wanting in 12 MSS.
See C. R.—V. 3. || So SEP. The REST, thirty. And so v. 23. 30. 35. 39. 43. 47. See C. R. and compare
C. 8. 25.—V. 6. † SAM. SEP. TARG. and 2 MSS.

EXPLANATORY NOTES.

Ch. iv. v. 6. *Over which, &c.* A flagrant instance of from the very nature of the thing, as well as from the whole
early transposition in the text occurs here. In all the copies context.
and versions, the cover of blue cloth is put on after that of V. 6. *Put-to its poles; i. e.* replace them in the staples.
seals’ skins; yet it is evident that this could not be the case, Compare Exod. 25. 13—15.

“ they shall also spread a cloth of blue, on which they shall put the platters and incense-pots, and the cans and cups for libation: the continual *presence*-bread remaining also on the table. Over || these they shall spread a † covering of | scarlet-cloth, and shall cover that with a covering of seals’ skins; and shall put-to its poles.—And they shall take a cloth of blue, and cover the chandelier, and its lamps, and its snuffers, and its snuffing-dishes; with all its oil-vessels which are used in its service: and shall put it and all its utensils in a covering of seals’ skins, and put it on a bearer.—And they shall spread a cloth of blue upon the golden altar, and shall cover it with a cover of seals’ skins; and shall put-to its poles.—And they shall take all the other utensils, which are used in service of the sanctuary, and shall put them in a cloth of blue, and shall cover them with a covering of seals’ skins, and shall put them on a bearer.—And they shall take away the ashes from the *sacrifice*-altar, and shall spread on it a cloth of purple; on which they shall put all the utensils that are used in its service; the censers, the forks, the shovels and the sprinkling-basins; all the utensils of the altar: and they shall spread over it a covering of seals’ skins; and shall put-to its poles.— † And they shall take a cloth of purple, and cover the laver and its cover; and they shall put over them a cover of seals’ skins, and shall put them on a bearer. |—And when Aaron and his sons have made an end of covering the sanctuary and all its utensils, on the moving of the camp; then shall the Koathites come to carry them; but let them touch nothing hallowed, lest they die.—These are the burthens of the Koathites, with respect to the convention-tent.—But Eleazar, the son of Aaron the priest, shall have the charge of the illumination-oil, of the aromatic incense, of the daily donative, and of the anointing-oil; the charge of the whole tabernacle and of every thing in it, relative to the sanctuary and its utensils.—Therefore, (said the LORD to Moses and Aaron) that the Koathite families be not cut off from among the Levites; that they may live and not die, when they approach to the most holy things; thus ye shall do to them: Let Aaron and his sons go in and appoint them, every one to his own service and burthen: but let them not go in to look, when the hallowed things are covered, lest they die.”

AGAIN the LORD spoke to Moses, saying: “ Take also the sum of the Gershonites, according to their families and patriarchal houses: from the age of twenty-five years upward to the age of fifty years, shalt thou number them; all who are fit for the service and work to be done about the convention-tent. This shall be the service, and these the burthens, of the Gershonite families: they shall carry the curtains of the tabernacle or convention-tent, its *inner* covering, and its uppermost

VARIOUS READINGS.

V. 8. || *it*, SEP. SYR. ARAB. and several MSS. Ib. † SAM.—V. 14. † SAM. SEP.

EXPLANATORY NOTE.

V. 9. *On a bearer.* To be carried between two or more men; as our porters carry casks. See c. 2.

- 26 "covering of seals' skins; the door-hangings of the convention-tent; the hangings
 "of the court, and the door-hangings of the gate of the court, which surroundeth
 "the convention-tent and the sacrifice-altar; with their cords, and all the utensils
 27 "to be used, and all the work to be done about their service. At the appointment
 "of Aaron and of his sons shall be the whole service of the Gershonites, with re-
 "gard to all their burthens, and all their employments: with all their burthens
 28 "shall they be charged by appointment.—Such is the charge of the Gershonite
 "|| families about the convention-tent; which they shall execute under the direc-
 "tion of Ithamar, the son of Aaron the priest.
- 29 "THE Merarites thou shalt also number, according to their families and patri-
 30 "archal houses: from the age of twenty-five years upward to the age of fifty years shalt
 "thou number them; all who are fit for the service and work to be done about
 31 "the convention-tent. And this shall be their burthen-charge, according to their
 "respective services about the convention-tent: the boards of the tabernacle, its
 32 "bars, its pillars and its bases; the pillars of the surrounding court and their bases;
 "the pins, and their cords, and all the utensils used in their service: by name shall
 33 "† all the utensils of their burthen-charge be assigned to them.—Such is the charge
 "of the Merarite families, according to their respective services, about the conven-
 "tion-tent; under the direction of Ithamar, the son of Aaron the priest."
- 34 So Moses and Aaron and the chiefs of the assembly numbered the Koathites
 35 according to their families and patriarchal houses, from the age of twenty-five years
 upward to the age of fifty years; all who were fit for the service and work to be
 36 done about the convention-tent: and those who were thus numbered, according to
 37 their families, were two thousand seven hundred and fifty. These were they that
 were numbered of the Koathite families, all who were fit for the service of the
 convention-tent; whom Moses and Aaron numbered, according to the order of the
 38 LORD, through the mediation of Moses.—Those who were numbered of the Ger-
 39 shonites, according to their families and patriarchal houses, from the age of twenty-five
 years upward to the age of fifty years; all who were fit for the service and work
 40 to be done about the convention-tent: all that were numbered of them, according
 to their families and patriarchal houses, were two thousand six hundred and thirty.
 41 These were they who were numbered of the Gershonite families; all who were fit
 for the service of the convention-tent; whom Moses and Aaron numbered accord-
 42 ing to the order of the LORD, † through the mediation of Moses. |—And those
 who were numbered of the Merarites, according to their families and patriarchal
 43 houses, from the age of twenty-five years upward to the age of fifty years; all who were
 44 fit for the service and work to be done about the convention-tent: those that were

VARIOUS READINGS.

V. 28. || al. *family*. See C. R.—V. 32. † SAM. SEP. ARAB. VULG. 2 HEB. and 2 CHALD. MSS.

V. 41. † SEP. TARG. and 2 MSS.

numbered of them, according to their families, were three thousand and two hundred. These were they who were numbered of the Merarite families; whom Moses and Aaron numbered, according to the order of the LORD through the mediation of Moses.—All those who were numbered of the Levites, whom Moses and Aaron and the chiefs of Israel numbered, according to their families and patriarchal houses, from the age of twenty-five years upward to the age of fifty years; all who were fit to do the ministerial and burthen-service of the convention-tent: those who were numbered of them were eight thousand five hundred and eighty. According to the order of the LORD, through the mediation of Moses, were they numbered; every one according to his service and according to his burthen. Thus were they numbered by Moses, as the LORD had given him in command.

§ 3. *Laws concerning Leprosy, Restitution, Adultery, &c.*

AGAIN the LORD spoke to Moses, saying: "Command the children of Israel to put out of the camp every leper, and every one who hath a gonorrhea, and every one who is defiled on account of the dead: whether males or females, out without the camp ye shall put them; that they may not contaminate their camps, in the midst of which I reside."—The children of Israel did so, and put all such persons out, without the camp: as the LORD gave in command to Moses, so did the children of Israel.

AGAIN the LORD spoke to Moses, saying: "Speak thus to the children of Israel: 'If a man or woman, prevaricating with the LORD, have committed any of those sinful frauds, which mankind are liable to commit; and the person have thereby incurred guilt; let him confess the sin which he hath committed, and compensate his guilt by a restitution of the principal, with the addition of a fifth part more, to him whom he had injured: but if there be no one to claim the compensation of the injury, let the compensation be made to the LORD; that is, to the priest: beside the atonement-ram, by which an atonement must be made for him.—And every heave-offering of all the holy oblations of the children of Israel, which they bring to any priest, shall be his: and whatsoever one will hallow or give to any priest, his it shall be.'"

AGAIN the LORD spoke to Moses, saying: "Speak to the children of Israel, and say to them: 'If any man's wife have gone astray and transgressed against him, and have been defiled by lying carnally with another man, and the thing be hidden and concealed from the eyes of her husband (there being no witness against

EXPLANATORY NOTES.

Ch. v. ver. 6. *If a man or woman, &c.* This is the same case mentioned Levit. 5. 30. (al. 6. 1.) and must be explained by it. It is here repeated for the purpose of adding a clause; namely, that if there be no claimant, the restora-

tion is to be made to the priest. See c. x.

V. 6. *Prevaricating with the Lord*—by swearing that he had not committed the fraud imputed to him.

14 " her, nor herself taken in the fact); or if the spirit of jealousy come upon him,
 15 " and make him jealous of his wife; whether she be defiled, or be not defiled: let
 " him bring her to the priest, and offer for her donative the tenth part of an epha
 " of barley-meal: no oil shall he pour on it, nor incense shall he add to it; because
 16 " it is a jealousy-donative, the memorial and memorandum of a crime. This the
 17 " priest shall present, and place before the LORD; and shall take, in an earthen
 " vessel, some hallowed water; and in the water he shall put some dust taken from
 18 " the floor of the tabernacle: and, having placed the woman before the LORD, he
 " shall disarray her head, and put into her hands the memorandum jealousy-dona-
 19 " tive: and, having in his own hand the || corrosive execration-water, he shall ad-
 " jure the woman, and say to her: ' If thou have not gone astray from thy husband,
 " and been defiled by lying with another man; be thou unhurt by this corrosive
 20 " execration-water: but if thou have gone astray from thy husband, and been de-
 21 " filed by lying with any other man beside thy husband'—Here the priest shall
 " adjure the woman by the execration-oath, and shall say to her—' May the LORD
 " (*in that case*) make thee an object of execration among thy people, by causing
 22 " thy thigh to fall down, and thy womb to be inflamed; and may this execration-
 " water, going into thy bowels, enflame the womb and make the thigh fall down.'
 23 " And the woman shall say: ' So be it, so be it!' Then the priest shall write these
 24 " adjurations in a book, and efface them with the corrosive execration-water; which
 " he is to give to the woman to drink; that, going into her, it may be corrosive.
 25 " But, *first*, he shall take the jealousy-donative out of her hands, and shall wave it
 26 " before the LORD; and, having offered it at the altar, he shall take an handful of
 " it, for a memorial, and burn it upon the altar; and shall then make the woman
 27 " drink the water. And when he hath made her drink the water, if she be defiled,
 " and have committed a transgression against her husband, the execration-water
 " shall, then, on entering into her, be corrosive; and her womb shall be inflamed,
 " and her thigh shall fall down; and she shall be an object of execration among
 28 " her people. But if the woman be not defiled, but clean; then shall she be unhurt,
 29 " and capable of conceiving.—Such is the law with respect to jealousies; when a
 30 " wife goeth astray from her own husband, and is defiled; or when the spirit of
 " jealousy cometh upon one, and maketh him jealous of his wife. *In either case* he
 " must bring the woman before the priest; and, when the priest hath executed all

VARIOUS READINGS.

CH. V. v. 18. || *al. bitter, al. probatory.* See C. R.

EXPLANATORY NOTES.

V. 16. *This*; i. e. the donative: not the woman; who is presented only v. 18. See C. R.
 V. 22. *Causing the thigh to fall down.* The word *thigh* is here used as a more decent term for the parts of genera-
 tion. The malady threatened is evidently a falling down of those parts, attended with an inflammation. See C. R.
 V. 23. *In a book.* Perhaps on a stone tablet; for the original means any thing that one may write on.

"this law in her regard, the husband shall be guiltless of iniquity; and the woman shall bear her own iniquity."

§ 4. Laws respecting Nazarites, &c.

AGAIN the LORD spake to Moses, saying: "Speak to the children of Israel, and say to them: 'If any man, or woman, will distinguish himself, by making the vow of a Nazarite, for the purpose of dedicating himself to the LORD, he must abstain from wine and from every thing inebriating: vinegar of any kind he must not drink, nor any thing that is expressed from grapes: grapes themselves, whether moist or dry, he must not eat: during the whole time of his Nazariteship he must eat nothing which is the produce of the vine, from the stones to the rind: during the whole time of his Nazarite-vow a razor must not come upon his head; until the time of his Nazariteship be completed, to the LORD he shall be hallowed, and shall let the hair of his head grow long: during the whole time of his dedication to the LORD, he shall not come near to a dead person: be it his father, or his mother, or his brother, or his sister; he must not, when they die, make himself unclean on their account; because the badge of his GOD is upon his head: during the whole time of his Nazariteship he is hallowed to the LORD. If any one die by him suddenly, his Nazariteship is thereby profaned, and he must shave his head: on the day of his purification, on the seventh day, shall he shave it. And, on the eighth day, he shall bring two turtle-doves, or two pigeons, to the priest, unto the door of the convention-tent: and the priest shall offer one for a sin-offering, and the other for an holocaust; and having thus atoned for the sin which the person had contracted by the dead, he shall re-hallow his head, that same day: and, having brought a lamb of the first year for a guilt-offering, he shall dedicate anew to the LORD the whole time of his Nazariteship; the foregoing days being void, from his having profaned it.—And this is the law with respect to a Nazarite, when the days of his Nazariteship are completed. He shall present himself at the door of the convention-tent; and shall bring, for his oblation to the LORD, one he-lamb of the first year, without blemish, for an holocaust; one she-lamb of the first year, without blemish, for a sin-offering; and one ram, without blemish, for a eucharistic sacrifice: with a basket of unleavened bread, namely cakes of fine

EXPLANATORY NOTES.

Ch. vi. v. 2. *The vow of a Nazarite.* A Nazarite was one who distinguished or separated himself from his fellow-citizens by living more retiredly, rigidly, and holily; either for a certain determined time, or for life. Almost every eastern nation has yet such Nazarites. See c. 2.

V. 3. *Vinegar of any sort.* The vinegar here mentioned was not such as we use at our tables; but, probably, a mixture of acid wine and oil: or perhaps it was only wine, or

other beverage, become old and stale. Comp. Ruth 2. 14. and see c. 2.

V. 3. *Expressed from the grapes;* or, perhaps, in which grapes have been macerated. See c. 2.

V. 7. *Because the badge of his God is upon him.* This was his long loose hair; which was to be allowed to grow, without cropping or controul, during the whole time of his Nazariteship.

“flour tempered with oil, and wafers of fine flour anointed with oil, for a donative;
 16 “and their libation of wine. These the priest shall present to the LORD; and shall
 17 “first offer the sin-offering and the holocaust. He shall then offer the ram for a
 “eucharistic sacrifice to the LORD, with the basket of unleavened bread as its dona-
 18 “tive, and with its libation of wine: when the Nazarite, having shaved his dedi-
 “cated head at the door of the convention-tent, shall take the dedicated hair, and
 19 “put it in the fire under the eucharistic sacrifice. The priest shall next take the
 “boiled shoulder of the ram, with one unleavened cake and one unleavened wafer
 “out of the basket, and shall put them upon the hands of the Nazarite (after his
 20 “dedicated hair hath been shaved), and shall then wave them for a wave-offering
 “before the LORD: this, with the wave-breast and heave-haunch, shall be the
 21 “priest’s sacred portion. After that, the Nazarite may drink wine.—Such is the
 “legal offering to be made to the LORD by him who hath made the vow of a Naza-
 “rite; beside what else he may bind himself to give. According to the purport of
 “the vow which he made, so shall he do; above what the Nazaritic law obligeth
 “him to.”

22 AGAIN the LORD spoke to Moses, saying: “Speak to Aaron and to his sons,
 23 “|| and say to them: | ‘After these forms shall ye bless the children of Israel:—May
 24 “the LORD bless you, and preserve you!—May the LORD make his countenance
 25 “shine upon you, and be merciful to you!—May the LORD look favourably on
 26 “you, and crown you with prosperity!’—For if thus they invoke my name over
 27 “the children of Israel, I will bless them.”

§ 5. The Offering of the Chiefs of the Tribes.

1 NOW, on the day in which Moses had completely erected the tabernacle and
 2 the altar, and had anointed and hallowed them, with all their utensils; the patri-
 archal chiefs of the tribes of Israel, who had the command of those who were mus-
 3 tered, made their offering. And their offering which they brought to the LORD,
 before the tabernacle, was six covered waggons and twelve oxen; a waggon for
 4 every two of the chiefs, and an ox for each of them. And the LORD spoke to
 5 Moses, saying: “Accept them, and let them be employed in the service of the con-

VARIOUS READING.

V. 23. || SO SYR. ARAB. THE REST, *saying*.

EXPLANATORY NOTES.

V. 19. *The boiled shoulder.* The Hebrew word is *arm*; and occurs, in this sense, only here and Deut. 18. 3. And it was only in the eucharistic sacrifice of a Nazarite that it was added to the breast and haunch, allotted to the offering priest. See Levit. 7. 34.

V. 25. *May the Lord make his countenance shine upon you*; i. e. look upon you with a serene countenance; instead of frowning. The metaphor is readily understood, and I have therefore retained it.

V. 26. *May the Lord look favourably.* This is not quite synonymous with the former. It implies more. It implies a disposition not only to be merciful, but indulgent. These forms of benediction are frequently used throughout the Hebrew writings, though not always in the same order of words. See Pl. 4. 6; 67. 1, 2.

Ch. vii. This chapter is a retrospective history of what must have happened immediately after the erection of the tabernacle; and may be referred to the end of Exodus.

“vention-tent: to the Levites thou ſhalt give them, according to their reſpective
“ ſervices.” So Moſes took the waggons and the oxen, and gave them to the Levites. 6
Two of the waggons and four of the oxen he gave to the Gerſhonites, according 7
to what their ſervice required; and the other four waggons and eight oxen he gave 8
to the Merarites; according to what their ſervice required; both under the direction
of Ithamar the ſon of Aaron: but he gave none to the Koathites, becauſe to them 9
belonged the ſervice of the ſanctuary, which they were to carry upon their ſhoul-
ders.—It was alſo when the altar was anointed, that the chiefs brought their 10
handſel-offerings, and offered them before the altar. Now the LORD had ſaid to 11
Moſes: “Let them bring their offerings for the handſelling of the altar, each chief
“ on his own day.”—And he, who offered his offering on the firſt day, was Naha- 12
thon the ſon of Aminadab, † chief of the tribe of Judah. His offering was one ſilver 13
platter of the weight of an hundred and thirty ſhekels, and one ſilver ſprinkling-
baſin of ſeventy ſhekels; according to the ſhekel of the ſanctuary; both full of fine
flour tempered with oil, for a donative: one golden incenſe-pot of ten ſhekels, full 14
of incenſe: one ſteer, one ram, and one lamb of the firſt year, for an holocauſt: 15
one kid, for a ſin-offering: and, for a euchariftic ſacrifice, two oxen, five rams, five 16
he-goats and five lambs of the firſt year. Such was the offering of Nahathon, the
ſon of Aminadab.—On the ſecond day, Nathanael the ſon of Zuar, chief of the 18
tribe of Iſſachar, offered, for his offering, one ſilver platter of the weight of an 19
hundred and thirty ſhekels, and one ſilver ſprinkling-baſin of ſeventy ſhekels; ac-
cording to the ſhekel of the ſanctuary; both full of fine flour tempered with oil, for
a donative: one golden incenſe-pot of ten ſhekels, full of incenſe: one ſteer, one 20
ram, and one lamb of the firſt year, for an holocauſt; one kid, for a ſin-offering; 21
and, for a euchariftic ſacrifice, two oxen, five rams, five he-goats, and five lambs of 22
the firſt year. Such was the offering of Nathanael, the ſon of Zuar.—On the 24
third day, Eliab the ſon of Helon, chief of the tribe of Reuben, offered, for his 25
offering, one ſilver platter of the weight of an hundred and thirty ſhekels, and one
ſilver ſprinkling-baſin of ſeventy ſhekels; according to the ſhekel of the ſanctuary;
both full of fine flour tempered with oil, for a donative: one golden incenſe-pot of 26
ten ſhekels, full of incenſe: one ſteer, one ram, and one lamb of the firſt year, for 27
an holocauſt; one kid, for a ſin-offering; and, for a euchariftic ſacrifice, two oxen, 28
five rams, five he-goats, and five lambs of the firſt year. Such was the offering of 29
Eliab, the ſon of Helon.—On the fourth day, Elizur the ſon of Shedeur, chief 30

VARIOUS READING.

CH. VII. V. 12. † SAM. SYR.

EXPLANATORY NOTES.

V. 7. *According to what their ſervice required*; which was the carrying of the curtains, cover and hangings of the convention-tent. See ch. 4. 25. The Merarites, who had the care of the boards, bars, pillars, &c. needed a greater num-

ber of waggons. See ch. 4. 31.

V. 10. *Their handſel-offerings*. I have ventured to uſe the word *handſel*, which is not yet become obſolete, as the only equivalent to the original, in our language. See c. r.

31 of the tribe of Reuben, offered, for his offering, one silver platter of the weight of
an hundred and thirty shekels, and one silver sprinkling-basin of seventy shekels;
according to the shekel of the sanctuary; both full of fine flour tempered with oil,
32 for a donative: one golden incense-pot of ten shekels, full of incense: one steer, one
33 ram, and one lamb of the first year, for an holocaust; one kid, for a sin-offering;
34 and, for a eucharistic sacrifice, two oxen, five rams, five he-goats, and five lambs of
35 the first year. Such was the offering of Elizur, the son of Shedeur.—On the fifth
36 day, Shelumiel the son of Zurishadai, chief of the tribe of Simeon, offered, for his
37 offering, one silver platter of the weight of an hundred and thirty shekels, and one
silver sprinkling-basin of seventy shekels; according to the shekel of the sanctuary;
38 both full of fine flour tempered with oil, for a donative: one golden incense-pot of
39 ten shekels, full of incense: one steer, one ram, and one lamb of the first year, for
40 an holocaust; one kid, for a sin-offering; and, for a eucharistic sacrifice, two oxen,
41 five rams, five he-goats, and five lambs of the first year. Such was the offering of
42 Shelumiel, the son of Zurishadai.—On the sixth day, Eliafaph the son of Deuel,
43 chief of the tribe of Gad, offered, for his offering, one silver platter of the weight
of an hundred and thirty shekels, and one silver sprinkling-basin of seventy shekels;
according to the shekel of the sanctuary; both full of fine flour tempered with oil,
44 for a donative: one golden incense-pot of ten shekels, full of incense: one steer,
45 one ram, and one lamb of the first year, for an holocaust; one kid, for a sin-offer-
46 ing; and, for a eucharistic sacrifice, two oxen, five rams, five he-goats, and five
47 lambs of the first year. Such was the offering of Eliafaph, the son of Deuel.
48 —On the seventh day, Elishamah the son of Amiud, chief of the tribe of Ephraim,
49 offered, for his offering, one silver platter of the weight of an hundred and thirty
shekels, and one silver sprinkling-basin of seventy shekels; according to the shekel
50 of the sanctuary; both full of fine flour tempered with oil, for a donative: one
51 golden incense-pot of ten shekels, full of incense: one steer, one ram, and one lamb
52 of the first year for an holocaust; one kid, for a sin-offering; and, for a eucharistic
53 sacrifice, two oxen, five rams, five he-goats, and five lambs of the first year. Such
54 was the offering of Elishamah, the son of Amiud.—On the eighth day, Gamaliel
55 the son of Phadazur, chief of the tribe of Manasseh, offered, for his offering, one
silver platter of the weight of an hundred and thirty shekels, and one silver sprink-
ling-basin of seventy shekels; according to the shekel of the sanctuary; both full of
56 fine flour tempered with oil, for a donative: one golden incense-pot of ten shekels,
57 full of incense: one steer, one ram, and one lamb of the first year, for an holocaust;
58 one kid, for a sin-offering; and, for a eucharistic sacrifice, two oxen, five rams, five
59 he-goats, and five lambs of the first year. Such was the offering of Gamaliel, the
60 son of Phadazur.—On the ninth day, Abidan the son of Gideon, chief of the
61 tribe of Benjamin, offered, for his offering, one silver platter of the weight of an

hundred and thirty shekels, and one silver sprinkling-basin of seventy shekels; according to the shekel of the sanctuary; both full of fine flour tempered with oil, for a donative: one golden incense-pot of ten shekels, full of incense: one steer, one ram, and one lamb of the first year, for an holocaust; one kid, for a sin-offering; and, for a eucharistic sacrifice, two oxen, five rams, five he-goats, and five lambs of the first year. Such was the offering of Abidan, the son of Gideon.—On the tenth day, Abiezer the son of Amishadai, chief of the tribe of Dan, offered, for his offering, one silver platter of the weight of an hundred and thirty shekels, and one silver sprinkling-basin of seventy shekels; according to the shekel of the sanctuary; both full of fine flour tempered with oil, for a donative: one golden incense-pot of ten shekels, full of incense: one steer, one ram, and one lamb of the first year, for an holocaust; one kid, for a sin-offering; and, for a eucharistic sacrifice, two oxen, five rams, five he-goats, and five lambs of the first year. Such was the offering of Abiezer, the son of Amishadai.—On the eleventh day, Phagiel the son of Ocran, chief of the tribe of Asher, offered, for his offering, one silver platter of the weight of an hundred and thirty shekels, and one silver sprinkling-basin of seventy shekels; according to the shekel of the sanctuary; both full of fine flour tempered with oil, for a donative: one golden incense-pot of ten shekels, full of incense: one steer, one ram, and one lamb of the first year, for an holocaust; one kid, for a sin-offering; and, for a eucharistic sacrifice, two oxen, five rams, five he-goats, and five lambs of the first year. Such was the offering of Phagiel, the son of Ocran.—On the twelfth day, Ahirah the son of Enan, chief of the tribe of Naphthali, offered, for his offering, one silver platter of the weight of an hundred and thirty shekels, and one silver sprinkling-basin of seventy shekels; according to the shekel of the sanctuary; both full of fine flour tempered with oil, for a donative: one golden incense-pot of ten shekels, full of incense: one steer, one ram, and one lamb of the first year, for an holocaust; one kid, for a sin-offering; and, for a eucharistic sacrifice, two oxen, five rams, five he-goats, and five lambs of the first year. Such was the offering of Ahirah, the son of Enan.—Thus the whole of the handsel-offerings of the chiefs of Israel, at what time the altar was anointed, was: twelve silver platters, twelve silver sprinkling-basins, and twelve golden incense-pots. Each of the silver platters weighed an hundred and thirty shekels, and each sprinkling-basin seventy shekels; so that the whole weight of the silver vessels was two thousand and four hundred shekels, according to the shekel of the sanctuary. The twelve golden incense-pots (full of incense) weighing, each ten shekels; according to the shekel of the sanctuary; the whole weight of the golden incense-pots was one hundred and twenty shekels. For the holocaust, the whole number of the steers was twelve; of the rams, twelve; and of the lambs of the first year, twelve: with their donatives. The kids for the sin-offering were twelve; and, for the eucharistic sacrifice, the

whole number of the oxen was twenty-four; of the rams, sixty; of the he-goats, sixty; and of the lambs of the first year, sixty.—In this manner was the altar handfelled, after its being anointed.

89 Now, whenever Moses went into the convention-tent to speak with the LORD, there was heard the voice of one speaking to him from off the lid of the testimonial-ark, from between the two cherubs: for *there* he spoke with him.

§ 6. *Injunctions to Aaron; and concerning the Levites.*

1 AGAIN the LORD spoke to Moses, saying: "Speak to Aaron, and say to him:
2 " 'When thou placest the lamps, let the whole seven shine foreward from the chan-
3 " delier.' " So Aaron did: on the front of the chandelier he placed its lamps; as
4 the LORD had given in command to Moses. Now this chandelier was made of
solid gold; from its shaft to its flowers, it was one solid piece: according to the
pattern which the LORD had shown to Moses, was the chandelier made.

5 AGAIN the LORD spoke to Moses, saying: "Take the Levites from among the
6 " children of Israel, and purify them. And this shalt thou do, for purifying them:
7 " sprinkle on them the water of purification; and let them shave their whole body,
8 " and wash their clothes, and so be purified. Let them, then, take a steer, *for an*
9 " *holocaust*, with fine flour tempered with oil for its donative; and another steer for
10 " a sin-offering. And thou shalt bring the Levites before the convention-tent, and
11 " shalt call together the whole assembly of the children of Israel: and, the Levites
12 " being brought before the LORD, let the children of Israel lay their hands upon
13 " them; and let Aaron offer them, before the LORD, as an oblation from the chil-
14 " dren of Israel; that they may perform the service of the LORD. Then, let the
15 " Levites lay their hands upon the heads of the steers; of which one shall be offered
16 " for a sin-offering, and the other for an holocaust, to the LORD; to make an
17 " atonement for the Levites. And thou shalt present the Levites to Aaron and to
18 " his sons, and offer them, as an oblation to the LORD. Thus shalt thou separate
the Levites from among the children of Israel, that they may be mine: and after
thou hast thus purified them, and offered them as an oblation, they may approach
to do the service of the convention-tent: for to me they are wholly given, from
among the children of Israel: to myself I have taken them, instead of the male
first-born of all the children of Israel. For all the male first-born of the children of
Israel, whether man or beast, are mine: to myself I hallowed them, at what time
I smote every male first-born in the land of Egypt: so, for all the male first-born

EXPLANATORY NOTES.

Ch. viii. v. 2. *Let the whole seven shine foreward, &c.* V. 4. *To its flowers.* These were the summits of the i. e. toward the table. See Exod. 25. 37. and correct the branches; and consequently comprehend them.
note on it.

“ of the children of Israel, I take the Levites, and give them, as a gift from among 19
 “ the children of Israel, to Aaron and his sons; to do the service of the children of
 “ Israel about the convention-tent, and to make an atonement for them; that there
 “ may be no plague among the children of Israel, when they approach to the sanc- 20
 “ tuary.” And Moses and Aaron and the whole assembly of the children of Israel 21
 did punctually with the Levites, according to all that the LORD had given in com-
 mand to Moses. For the Levites were purified, and washed their clothes; and Aaron 22
 offered them as an oblation to the LORD, and made for them a purification-atonement;
 after which they approached to do the service of the convention-tent, under 23
 the inspection of Aaron and his sons: as the LORD had given in command to Moses
 concerning the Levites, so it was done to them. Now the LORD had spoken to 24
 Moses, saying: “ This is the office of the Levites: From the age of twenty-five 25
 “ years upward they shall attend to the service of the convention-tent; but from 26
 “ the age of fifty years they shall cease to attend it, and shall serve no more: with
 “ their brethren they shall share the charge of watching at the convention-tent; but
 “ no other service shall they do: thus shalt thou regulate the charge of the Levites.”

§ 7. *The second Celebration of the Skip-Offering Festival.*

AGAIN the LORD spoke to Moses in the wilderness of Sinai, in the first month 1
 of the second year after their coming out of the land of Egypt, saying: “ Let the 2
 “ children of Israel keep the skip-offering festival, at its appointed time. At its 3
 “ appointed time, on the fourteenth day of the month, in the evening twilight,
 “ shall || ye keep it: according to all its rites and all its ordinances shall ye keep 4
 “ it.” And Moses gave orders to the children of Israel for their keeping the skip- 5
 offering festival: and they kept it, in the wilderness of Sinai, on the fourteenth day
 of the first month, in the evening twilight. According to all that the LORD gave 6
 in command to Moses; so did the children of Israel.—But there were cer-
 tain men who, being defiled on account of the dead, could not keep the skip-offer- 7
 ing festival on that day. These men, on that day, presented themselves to Moses
 and Aaron, and said to them: “ Although we are defiled on account of the dead,
 “ shall we therefore be prohibited from offering an oblation to the LORD, at the time 8
 “ appointed, among the children of Israel?” Moses said to them: “ Wait ye, until 9
 “ I learn what the LORD may order concerning you.” And the LORD spoke to 10
 Moses, saying: “ Speak to the children of Israel, and say † to them: | ‘ Should any 11
 “ of yourselves, or of your posterity, happen to be defiled on account of the dead;
 “ or be journeying at a distance from home; yet still they must keep the skip-off-
 “ ing festival to the LORD. On the fourteenth day of the second month, in the

“evening twilight, shall they keep it. With unleavened bread and bitter herbs shall
 12 “they eat the *skip-offering* lamb: they shall let none of it remain until the next
 “morning; and a bone of it they shall not break: according to all the ordinances
 13 “shall they keep the skip-offering festival.—But if a man, who is clean and not on
 “a journey, omit keeping the skip-offering festival *in due time*; that person shall be
 “cut off from among his people, because he brought not the *LORD’s* oblation at
 14 “the time appointed: such a man shall bear his own sin.—And if a stranger,
 “sojourning among you, will keep the skip-offering festival, to the *LORD*, he must
 “do it according to its ordinances and its rites: for the stranger, and for the native
 “of the land, ye shall have but one statute.”

§ 8. *The Method and Order of marching, &c.*

15 ON the day in which the tabernacle, or convention-tent, was erected, it was *in-*
stantly covered by the cloud; which, at even, took the appearance of fire, over the
 16 tabernacle, until the morning. And so it continued to do: † by day, | it was a cloud
 17 over the tabernacle; by night, it appeared to be fire.—Now, whenever this cloud
 removed from over the tabernacle, immediately after marched the children of
 Israel: and in whatever place the cloud settled, there the children of Israel en-
 18 camped: at the command of the *LORD* they marched, at the command of the *LORD*
 they encamped. As long as the cloud rested upon the tabernacle, they remained
 19 encamped: if the cloud rested for a length of many days over the tabernacle, the
 20 children of Israel waited for the order of the *LORD*, and marched not: and so like-
 wise, if the cloud were but a few days over the tabernacle: at the command of the
LORD they remained encamped; and at the command of the *LORD* they marched.
 21 Did the cloud rest but one night, and remove in the morning, then they marched:
 22 whether it were by day or by night, when the cloud removed, they marched: but
 when the cloud rested and remained over the tabernacle, were it for days, or for a
 month, || or for a year; | however long the cloud rested over the tabernacle, the
 children of Israel remained encamped, and marched not; but on its removing they
 23 marched. At the command of the *LORD* they encamped, and at the command of
 the *LORD* they marched; carefully attending to whatever the *LORD* should com-
 mand, through the mediation of Moses.

1 AND the *LORD* spoke to Moses, saying: “Cause to be made two trumpets of
 “solid silver; which shall be used for the convoking of the assembly, and for the
 2 “marching of the camps. When both are blown, the whole assembly shall con-

VARIOUS READINGS.

V. 16. † SEP. SYR. VULG. ARAB.—V. 22. || wanting in SEP. and 6 MSS. See C. R.

EXPLANATORY NOTE.

Ch. x. v. 3. *The whole assembly*; i. e. a deputation from the whole assembly; and so every where.

“vene about thee, at the door of the convention-tent: when but one is blown, the
 “chief captains of Israel, only, shall convene about thee. When an alarm is blown,
 “the camps that lie on the east side shall march. When a second alarm is blown,
 “the camps that lie on the south side shall march. † When a third alarm is blown,
 “the camps that lie on the west side shall march: and when a fourth alarm is
 “blown, the camps that lie on the north side shall march. | For their marchings an
 “alarm shall be blown; but when the assembly is to be convened, there shall be a
 “blowing, but no alarm. The sons of Aaron, the priests, shall blow the trumpets:
 “and the ordinance concerning them shall be perpetual, throughout your genera-
 “tions.—If, when ye go to war, in your land, with an enemy that overpowereth
 “you, ye blow an alarm with these trumpets, ye shall be remembered by the LORD
 “your GOD, and rescued from your enemies.—If, on your days of rejoicing,
 “your stated solemnities, and the first days of your months, ye blow with these
 “trumpets, when ye offer your holocausts and eucharistic sacrifices, it will bring
 “you to the remembrance of your GOD. I, the LORD, your GOD, *so promise.*”

† THE LORD then spoke to Moses, saying: “Your residence by this mountain
 “has been long: shape now your course to the mountainous country of the Amo-
 “rites, and to all the adjacent places, whether in plain, or hill, or dale; to the south
 “and to the north: the land of the Chanaanites and of Lebanon, as far as the great
 “river Euphrates. Lo! I place the land before you; go in and possess it; the land
 “which, to your forefathers, Abraham, Isaac and Jacob, I swore I would give to
 “their posterity.” |

It was on the twentieth day of the second month, of the second year, when, the
 cloud removing from over the testimonial-tabernacle, the children of Israel began
 their marches from the wilderness of Sinai: and the cloud settled in the wilderness
 of Pharan. This was the first time, they marched according to the order of the
 LORD, through the mediation of Moses.—In the front went the standard of the
 camp of the tribe of Judah, according to their hosts; over the host of which *tribe*
 was Nahashon the son of Aminadab: over the host of the tribe of Issachar, Natha-
 nael the son of Zuar; and over the host of the tribe of Zebulun, Eliab the son of
 Helon.—Then was the tabernacle taken down, and the Gershonites and Merarites
 marched, carrying its parts.—Next went the standard of the camp of the tribe of
 Reuben, according to their hosts; over the host of which *tribe* was Elizur the son
 of Shedeur: over the host of the tribe of Simeon, Shelumiel the son of Zurishadai;
 and over the host of the tribe of Gad, Eliafaph the son of Deuel.—Then marched

VARIOUS READINGS.

CH. X. v. 6. † SEP. See C. R.—V. 10. † SAM.

EXPLANATORY NOTES.

V. 4. *The chief captains*; i. e. the twelve patriarchal sound of the trumpets; as the Hebrew word imports. See
 chiefs. C. R.

V. 5. *An alarm.* This was effected by prolonging the

22 the Koathites, carrying the parts of the sanctuary.—Next went the standard of the
camp of the tribe of Ephraim, according to their hosts; over the host of which tribe
23 was Elishamah the son of Amiud: over the host of the tribe of Manasseh, Gama-
24 liel the son of Phedazur; and over the host of the tribe of Benjamin, Abidan the
25 son of Gideoni.—In the rear of all the camps went the standard of the camp of the
tribe of Dan, according to their hosts; over the host of which tribe was Ahiezer the
26 son of Amishadai: over the host of the tribe of Asher, Phagiel the son of Ocran;
27 and over the host of the tribe of Naphthali, Ahirah the son of Enan.—After this
28 order, according to their hosts, marched the children of Israel.

29 AND Moses said to Hobab, the son of Reuel the Midianite and Moses' relation:
“We are marching to the place, which the LORD hath promised to give us: come
“thou with us, and we will be good to thee; for the LORD hath promised good
30 “things to Israel.” He answered: “I will not go, but will return to my own land
31 “and kindred.” “Leave us not, I pray thee,” said Moses; “for knowing, as thou
“doest, how we should encamp in the wilderness, thou mayest be to us instead of
32 “eyes. If therefore thou wilt go with us, be assured, that thou shalt share with us
“in all the good things which the LORD shall give us.”

33 So, departing from the great mountain, they marched three days: and during
the three days' march the ark of the covenant of the LORD preceded them, to ex-
34 plore a proper place for their encampment: while the cloud || of the LORD | hovered
35 over them, by day, whenever they marched out of the camp. Now, whenever the
ark set forward, Moses said: “Arise, O LORD! be thine enemies dispersed; and
36 “may those who hate thee flee before thee.” And when it rested, he said: “Give
“repose, O LORD! to the myriads of Israel.”

§ 9. *The Murmurings of the People, &c.*

1 MEANWHILE, the people began to mutter evil, in the || hearing of the LORD:
and when the LORD heard it, he was incensed against them, and sent fire among
2 them; which consumed a part of the camp. And the people cried to Moses: and
3 at Moses' request to the LORD, the fire was restrained. The name of the place was

VARIOUS READINGS.

V. 34. || wanting in SEP. and 1 MS. CH. XI. V. 1. || *fight*, SEP. SYR. ONK. TARG. ARAB. PERS.
and 20 MSS.

EXPLANATORY NOTES.

V. 29. *Hobab*. He is supposed to be the same with *Jethro*: for what reason I see not. Jethro had long before this gone to his own country (Exod. 18. 27.); nor is it said that he ever returned. I suspect *Hobab* rather to be Jethro's son, and grandson to Reuel; who had hitherto remained with his sister and his brother-in-law; and who is

now, with some reluctance, prevailed upon to accompany the Israelites unto the land of Chanaan. See c. x.

V. 34. In the Greek version this verse is after v. 35.

V. 35. *Give repose, O Lord, &c.* That this is the meaning, see c. x.

Ch. xi. v. 1. *Sent fire*; probably lightning.

thence called Thabera [*the burning place*], because, there, a fire from the LORD had burned among them.

YET again, when the mixt multitude of *strangers*, who were among them, expressed a longing for *flesh*; even the children of Israel also wept, and said: "Oh! that we had flesh to eat! We remember how freely, in Egypt, we ate fish, cucumbers, melons, leeks, onions and garlic: but now we are starved, having nothing but that manna before our eyes."—Now the manna resembled, in size, a coriander-seed; but its colour was that of a pearl. The people went about and gathered it; and, having first grinded it with a mill, or beaten it in a mortar, they baked it in a pan, or made hearth-cakes of it. Its taste was like that of an oiled cake. When the dew fell upon the camp, in the night, the manna fell with it.

WHEN Moses heard that the people, throughout their families, were weeping, each at the door of his own tent, and had thereby greatly incensed the LORD; he was grieved, and said to the LORD: "Why aggrievest thou thy servant? and why have I not found more favour in thine eyes, than to have the burthen of all this people laid upon me? Have I conceived or begotten all this people, that thou shouldest say to me: 'Carry them in thy bosom, as a nursing father carrieth the sucking child, unto the land which to their fathers thou swore to give them?' Whence should I have flesh to give to all this people, who, weeping about me, say: 'Give us flesh to eat?' The burthen of all this people I am, alone, unable to bear; it is too heavy for me: and if thus thou wilt deal with me, rather kill me instantly (if I have found favour in thine eyes), that I may not see || my misery."—The LORD then said to Moses: "Call together seventy of the elders of Israel, whom thou knowest to be elders and scribes of the people, and bring them to the convention-tent; where let them attend, with thee: and I will descend and talk with thee there; and will communicate to them a share of the spirit which directeth thee; that, with thee, they may bear the burthen of the people; and that thou may not bear it, alone. Meanwhile, thou shalt say to the people: 'Dispose yourselves against to-morrow for the eating of flesh: for, since ye have, in the hearing of the LORD, wept, saying: 'Oh! that we had flesh to eat! well was it with us in Egypt:' therefore will the LORD give you flesh to eat. Neither one day, nor two days, nor five days, nor ten days, nor twenty

VARIOUS READING.

V. 15. [*their*, TARGJ. and 2 MSS. See C. R.

EXPLANATORY NOTES.

V. 4. *The mixt multitude*. Comp. Exod. 12, 38.

V. 8. *With a mill*; namely, a hand-mill, or quern.

Ibid. *An oiled cake*. See C. R. In Exod. 16, 31. it is said to taste like *honeyed wafers*.

V. 16. *Seventy of the elders*. The same, probably, who are

mentioned Exod. 24, 1. They are here denominated also *scribes*; but the Hebrew word implies more than the English word. The Mosaic *scribes* were also judges; and seem to have had a power similar to that of the present Mahometan *cadis*. See C. R.

20 "days; but a whole month shall ye eat it; until it regorge, and become loath-
 "some to you: because ye have despised the LORD, who is among you; and have
 21 "wept before him, saying: 'Why came we out of Egypt?'" Moses replied:
 "The people who are with me are six hundred thousand men; and sayest thou: 'I
 22 "will give them flesh to eat, for a whole month?' Were the flocks and herds to
 "be entirely slaughtered for them, would that suffice? Were all the fish of the sea
 23 "to be collected for them, would that suffice?" But the LORD said to Moses: "Is
 "the power of the LORD abridged? Thou shalt soon see whether what I have said
 "will happen or not."

24 Moses went out, and reported to the people the words of the LORD. He then
 called together seventy of the elders of the people, and placed them around the
 25 convention-tent: and the LORD descended in the cloud and talked with him; and
 communicated a share of the spirit, that directed him, to the seventy elders; who,
 26 as soon as they received it, began to prophesy. Now, there were two men, who,
 though enrolled, had not gone, together with the rest, to the convention-tent; but
 had remained in the camp: the one named Eldad, the other Medad. Yet to these
 27 also was the spirit communicated: and they began to prophesy, in the camp. And
 a young man ran to tell this to Moses; and said: "Eldad and Medad prophesy, in
 28 "the camp!" And Joshuah the son of Nun, Moses' select attendant, interfered,
 29 and said: "Moses! my lord, prohibit them." But Moses said to him: "Art thou
 "jealous on my account? Would GOD that all the LORD's people were prophets,
 30 "and that the LORD would communicate his spirit to them!"—Then Moses and
 the elders returned to their respective camps.

31 THE LORD now sent a wind, which brought a flight of quails from the sea and
 scattered them around the camp, to the distance of a day's journey on every side;
 32 and at the height of about two cubits above the ground. And the people went out,
 and gathered the quails all that day and night, and all the next day: he, who
 gathered the least, gathered ten homers: and they || spread them out to dry | for
 33 themselves around the camp.—The flesh was yet, unchewed, between their teeth,

VARIOUS READING.

V. 31. || *slaughtered them in abundance*, SAM. See C. R.

EXPLANATORY NOTES.

V. 25. *Began to prophesy*; i. e. appeared to be inspired with a supernatural degree of knowledge and prudence necessary for their functions. For prediction is here out of the question.

V. 26. I have, with Houbigant and Dathe, disjoined a word from the preceding verse, which I think belongeth to this, on the authority of the Samaritan copy. See C. 2.—That word, if the Hebrew reading be genuine, and the present division just, may be rendered, *and ceased not to prophesy* afterward.

V. 31. *A flight of quails from the sea*. They are said to come from the sea, because they came from that quarter; namely, from the African side of it; whence at this day

they often fly in great bodies: and are so weak after their passage, and fly so near the ground, that they may be easily picked up in considerable quantities.

V. 31. *At the height of about two cubits above the ground*. Not heaped up on the ground to the height of two cubits; as the passage is commonly rendered. See C. 2.

V. 32. I am not sure but the Samaritan has preserved alone the true reading; according to which, the people are described as so voraciously inclined, that they would not wait returning to their tents to dress the quails in a proper manner; but slaughtered them without the camp, and probably ate them with their blood in them.

when the wrath of the LORD was kindled against the people: and the LORD smote the people with a great mortality. Hence the name of the place was called Kibroth-aathava [*the sepulchres-of-longing*], because there the people had longed for flesh. 34

FROM Kibroth-aathava the people marched to Hazeroth. And while they were at Hazeroth, Mary and Aaron spoke against Moses, on account of his marrying a Chushite woman (for a Chushite woman he had married), and said: "Hath the LORD, indeed, spoken by Moses only? Hath he not spoken also by us?" Now Moses was the mildest of all men, which were then upon the face of the earth: but the LORD, on hearing this, instantly said to Moses, Aaron and Mary: "Come, ye three, unto the convention-tent." And when they three were come, the LORD descended in the pillar of cloud; and, placing himself at the door of the tent, he called for Aaron and Mary: who both coming forward, he said: "Hear ye, now, my words! If, at any time, either of you divinely prophesy; am I not wont to make myself known to you in a vision, and to speak to you in a dream? Not so my servant Moses; the confidential *servant* of all my household! with him I speak mouth to mouth: evidently, and not through obscure emblems, he beholdeth the LORD! How, then, were ye not afraid to speak against my servant Moses?"—Here the LORD, incensed against them, departed; and the cloud removed from over the convention-tent: when, lo! Mary was smitten with a snow-white leprosy! When Aaron saw that Mary was leprous, he said to Moses: "Ah! my lord, I pray thee, place not to our account the sin which we have so foolishly committed: let her not be like a dead abortive, who cometh from the womb of his mother with his flesh half consumed." Moses invoked the LORD, saying: "Nay; I beseech thee, heal her." But the LORD said to Moses: "If her father had spitten in her face, would she not consider herself in a state of shame for seven days? Let her be seven days excluded from the camp; after which, she shall recover."—So Mary was excluded from the camp seven days; and the people marched not, until she was recovered: after which they removed from Hazeroth, and encamped in the wilderness of Pharan. 35 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

§ 10. Spies sent to explore the Land of Chanaan, &c.

† MOSES now said to the children of Israel: "Ye are arrived at the mountainous country of the Amorites, which the LORD our GOD hath given to us. 1

VARIOUS READING.

CH. XIII. v. 1. † SAM. See C. R. and comp. Deut. i. 20—23.

EXPLANATORY NOTES.

Ch. xii. v. 1. *A Chushite woman.* Others, *an Ethiopian.* See C. R. By some interpreters this is supposed to be the same with *Ziphora*. I am inclined to think, with Michaelis, that it was a different person; and an Arab.

V. 2. *Hath the Lord spoken, indeed, to Moses only, &c.* Are not we prophets as well as he? and have we not, as

such, a right to censure him for this matrimonial union with a stranger?

V. 13. *Nay.* The Hebrew word here so rendered, is by others translated, *O God.* See C. R.

V. 14. *After which she shall recover*—from her leprosy and not *shall be received in again*, the usual rendering. See C. R.

“Lo! the LORD hath placed the land before you; go up and take possession of it, as the LORD, the GOD of your fathers, hath ordered you: fear not, nor be discouraged.” But they, approaching to Moses, said: “Let us send men before us, to explore the land, and bring us word, by what way we should go up, and into what cities we must come.”—The proposal was well pleasing to Moses: | for the LORD had spoken to Moses, saying: “Send men to explore the land of Chanaan; which I give to the children of Israel: out of every patriarchal tribe thou shalt send one man, a leading man among them.” These, at the command of the LORD, Moses sent from the wilderness of Pharan; all of them chief men among the children of Israel. These were their names: Of the tribe of Reuben, Shamual the son of Zachur; of the tribe of Simeon, Shaphat the son of Hori; of the tribe of Judah, Chaleb the son of Jephunch; of the tribe of Issachar, Igal the son of Joseph; of the tribe of Ephraim, Oshuah the son of Nun; of the tribe of Benjamin, Phalti the son of Rephu; of the tribe of Zebulon, Gadiel the son of Sadi; of the tribe of Joseph (that is, the tribe of Manasseh), Gadi the son of Suli; of the tribe of Dan, Amiel the son of Gemali; of the tribe of Asher, Sethur the son of Michael; of the tribe of Naphthali, Nabi the son of Vophsi; of the tribe of Gad, Geuel the son of Machi. Such were the names of the men, whom Moses sent to explore the land.—Now, Oshuah, the son of Nun, Moses had named Joshua.—

THOSE, then, Moses sent to explore the land of Chanaan, and said to them: “Go up through that hilly, south side of the country, and spy what sort of country it is; whether the people who inhabit it be strong or weak, few or many; whether the land be good or bad; whether the inhabitants dwell in || open or in walled cities; whether the soil be fertile or barren, woody or not woody;—and, as now is the season of early grapes, be bold enough to bring with you some of the fruit of the land.”

So they went up, and explored the land from the wilderness of Zin unto Rehob, in the way to Hamath.—On going up by the south side, and coming to Hebron (which Hebron was builded seven years before Zoan in Egypt), they found there Ahiman, Shefhai and Thalmi of the race of Anak.—And when they came to the vale of Eschol, * they cut down, and brought thence, a vine-branch with one

VARIOUS READINGS.

V. 19. || So SAM. and, probably, all the ant. translators. The present TEXT, *camp*. See C. R.

V. 23. * and had seen it, SEP. but not in all the copies. See C. R.

EXPLANATORY NOTES.

Ch. xiii. v. 21. *Rehob, in the way to Hamath.* Rehob is, perhaps, here an appellative; and might be rendered, the suburb, or open space leading to Hamath. This latter is, with some degree of probability, supposed to be the same with Epiphania. Others would make it Antioch; and others, Emclā. See C. R.

V. 22. *The race of Anak.* These were a fierce gigantic

race, who commonly lived in dens and caves. See C. R. and compare v. 33, and Deut. 9. 2.

V. 23. *When they came to the vale of Eschol, &c.* This seems to have been on their returning from Rehob. For it is hardly probable, that they would carry about the cluster of grapes through the whole country northward. See the map.

cluster of grapes on it (which was carried, between two of them, on a pole); as also some of the pomegranates and figs.—The place was, afterward, called the vale of Eshchol [*cluster-vale*]; because of the cluster of grapes, which the Israelite spies there cut down.

AFTER forty days they returned from exploring the land, and came back to Moses and Aaron, and the whole assembly of the children of Israel, to Kadesh-barnea, in the wilderness of Pharan; and made their report to the whole assembly, and shewed them the fruits of the land. “We went (said they to Moses) into the land whither thou sentest us; which, indeed, floweth with milk and honey; for these are of its fruits. But strong are the people who inhabit it; and very large and well fortified are its cities: there, too, we saw men of the race of Anak! The south part of the land is inhabited by the Amalekites; the Hethites, † Hevites, Jebusites and Amorites dwell among the mountains; and the Chanaanites dwell by the sea, and along the Jordan.”—Here a murmur arising among the people against Moses, Chaleb tried to soothe them, and said † to them: | “Let us not fail to go up, and take possession of the land; for we are certainly able to subdue it.” But the men, who had gone up with him, said: * “We are not able to go up against that people; for they are stronger than we.”—They, moreover, spread about, among the children of Israel, an evil report of the land which they had explored; saying: “The land which we went over, to explore it, is a land that devoureth its own inhabitants. Besides, all the people, whom we saw, are men of a great stature: there we saw the giants, of the gigantic race of Anak; compared with whom we were, even in our own eyes, but as so many grasshoppers.”—† Hence, the children of Israel murmured, in their tents, and said: “Because the LORD hateth us, he hath brought us out of the land of Egypt, to deliver us into the hands of the Amorites; to destroy us. How should we go up to that land; when our own brethren discourage us, saying: ‘The people are greater and more powerful than we; the cities are large, and walled up to the heavens; and, moreover, we saw, there, men of the race of Anak?’”—But Moses said to the children of Israel: “The LORD, your GOD, who conducteth you, will himself fight for you; according to all that he did for you in Egypt, under your own eyes; and as he hath done in this wilderness; where ye have seen, how the LORD, your GOD, hath carried you about as a man carrieth his own son, through the whole way ye have come, until ye arrived at this place! And are ye, in this instance,

VARIOUS READINGS.

V. 29. † SAM. SEP.—V. 30. † SAM. SEP.—V. 31. * Let us not go up, for, SEP.—V. 33. † SAM.

EXPLANATORY NOTES.

V. 29. *By the sea.* It is uncertain whether the *sea* means here the Mediterranean or the Dead Sea—or both. See c. r. V. 31. *A land that devoureth its own inhabitants.* By this they seem to hint, that, though it was fruitful, it was not salubrious.

“ distrustful of the LORD, your GOD; who, in a fire by night and in a cloud by
 “ day, goeth before you on the way, to seek out, for you, a place for your encamp-
 1 “ ment; and to shew you what route ye should take?” |——But the whole assem-
 2 bly of the children of Israel raised a loud lamentation; and the people wept *all that*
 3 night. And against Moses and Aaron the whole assembly of *all the children of*
 4 Israel murmured, and ~~said~~ to them: “ Oh! that we had died in the land of Egypt!
 5 “ or, in this wilderness, oh! that we might die! Why should the LORD bring us
 “ into that land, to fall by the sword; our wives and little ones to become a prey?
 6 “ Were it not better for us to return into Egypt?” —And they said, one to another:
 7 “ Let us appoint a chief; and let us return into Egypt.” —Then Moses and Aaron
 8 fell on their faces, before the whole assembled community of the children of Israel:
 9 while Joshua the son of Nun, and Chaleb the son of Jephuneh (*two of those who*
 10 had explored the land), rent their garments; and spoke to the whole assembly of
 11 the children of Israel; saying: “ The land which we went over, to explore it, is an
 12 “ excellent land; a land flowing with milk and honey; into which, if the LORD
 13 “ be pleased with us, he will bring us; and give it to us: only, rebel not against
 “ the LORD. Of the people of the land be ye not afraid; they will be but a morsel
 “ for us: they are left without protection; and the LORD is with us: be not afraid
 14 “ of them.” —But the whole assembly were proposing to overwhelm them with
 15 stones; when the glory of the LORD appeared, † in the cloud | over the conven-
 16 tion-tent, in the sight of all the children of Israel. And the LORD said to Moses:
 17 “ How long will this people provoke me? and how long will they continue to dis-
 “ trust me, in spite of all the wonders which I have displayed among them? I will
 “ smite them with pestilence, and extirpate them: and of thee † and thy father’s
 “ house | I will make a nation, greater and mightier than they.” —But Moses said
 to the LORD: “ When the Egyptians, from among whom thou hast, in thy might,
 “ brought up this people, shall hear this; they will say, with the inhabitants of that
 “ land,—(who have heard, that thou, O LORD! art among this people; that
 “ thou, O LORD! art ocularily visible; that thy cloud resteth over them; and that
 “ thou goest before them, by day, in a pillar of cloud; and, by night, in a pillar of
 15 “ fire)—if now thou kill, to a man, † all this people; † all those nations, who shall
 16 “ hear this report of thee, will say: ‘ Because the LORD was not able to bring that
 “ people into the land which he had sworn to give them, therefore hath he slain
 17 “ them in the wilderness!’ —Let, then, thy power be now magnified, I beseech

VARIOUS READINGS.

CH. XIV. v. 10. † SEP. SYR.—V. 12. † SAM. SEP.—V. 15. † ARAB. and 2 MSS. 1b. † SEP. ARAB.
 and 2 MSS.

EXPLANATORY NOTE.

Ch. xiv. v. 14. *They will say, with the inhabitants, &c.* voured to make a meaning out of the present reading;
 That is, they will join with them in saying. I have endeavoured which, however, I suspect to be corrupted. See c. r.

“thee, O LORD! agreeably to what thou hast spoken *of thyself*, saying: ‘The LORD 18
 “is slow to anger, but abounding in mercy † and truth; | pardoning iniquity, trans-
 “gression † and sin; | acquitting even him who is not innocent; and punishing,
 “on children, the iniquity of fathers but to the third or fourth generation!’ Par- 19
 “don, I beseech thee, this people, according to the greatness of thy mercy; and as
 “thou hast hitherto forgiven them, from *their leaving* Egypt until now.”—The 20
 LORD then said: “I pardon them, according to thy request: but, as sure as I live, 21
 “and as my glory filleth the whole earth! not one of these men, who though they 22
 “have seen my glory, and the wonders which I have done, in Egypt and in the
 “wilderness; have yet, these ten times now, provoked me, and been disobedient to
 “my voice; shall ever see that land which, to their fathers I swore, † I would give 23
 “them: | none of those who have despised me shall see it. But my servant Chaleb, 24
 “because, guided by a different spirit, he hath fully obeyed me, I will bring into
 “that land, in which he hath been; and which his seed shall inherit.—As, then, 25
 “the Amalekites and Chanaanites are posted in the *next* vale; face about, to-mor-
 “row, and march into the wilderness, along the red-sea.”

AGAIN the LORD spoke to Moses and Aaron, saying: “How long will this per- 26
 “verse people continue their murmurings against me? The murmurings of the 27
 “children of Israel, which they utter against me, I have heard. Say to them: Thus 28
 “saith the LORD: ‘As sure as I live, as ye have spoken, in my hearing, so will I
 “do to you. In this wilderness shall your carcases lie; and the whole number of 29
 “you that were mustered, from the age of twenty years upward, who have mur-
 “mured against me, shall never arrive at that land, which I swore to make you 30
 “inhabit: except Chaleb the son of Jephuneh and Joshua the son of Nun. But 31
 “these, your little ones, who, ye said, would become a prey; † your children, who
 “as yet know not good nor evil, | shall enter into that land: them will I bring in;
 “and they shall see, what a land ye have depreiated. As for you, your carcases 32
 “shall lie in this wilderness: and in the wilderness shall your children wander 33
 “during forty years, suffering for your rebellions; until your carcases lie consumed
 “in the wilderness. For forty years, according to the number of days ye were in 34
 “exploring the land; a year for every day: for forty years shall ye bear your ini-

VARIOUS READINGS.

V. 18. † SAM. SEP. ONK. and 6 MSS. Ib. † SAM. SEP. ONK. and 2 MSS.—V. 23. † SAM.—V. 31. † SEP.
 SYR. See C. R.

EXPLANATORY NOTES.

V. 18. *The Lord, &c.* These are the Lord's own words; Exod. 34. 5. which see.

V. 21. *And as my glory, &c.* I consider this, with the Arabic translator, as a part of the oath. Others take it for a part of the menace. See C. R.

V. 25. *The Amalekites and Chanaanites are posted in the next vale.* No doubt to oppose the passage of the Israelites. God warns them of this; and, as he is resolved not to

succour them in an immediate attempt against the enemy, he desires them to avoid the encounter. See v. 43. and C. R.

V. 33. *In the wilderness shall your children wander.* The Hebrew word for *wander*, expresses that sort of wandering life that shepherds lead; who have no fixed residence, but who remove from place to place for the convenience of pasture. The scimitar Arabs, or Bedouins of this day, lead such a life.

35 "quities; and shall experience my aversion. I, the LORD, protest, that this I will
 "do to all this perverse people, who have conspired against me: in this wilderness
 36 "shall they waste, and therein shall they die."—Now those men, whom Moses
 had sent to explore the land; and who, on their return, had excited the whole
 37 assembly to murmur against him, by bringing an evil report of the land; those men,
 who had brought such an evil report of the land, were struck dead, before the LORD:
 38 but Joshua the son of Nun, and Chaleb the son of Jephunch, *two* of those who
 had gone to explore the land, remained alive.
 39 WHEN Moses told † all these things to the children of Israel, the people
 40 mourned exceedingly. But, rising early next morning, they would go up to the
 top of the mountain, saying: "Lo! here we are, ready to go up to the place,
 "which the LORD hath mentioned: for we have sinned." † But the LORD said to
 Moses: "Say to them: 'Go not up, nor fight, lest ye be smitten by your enemies;
 41 "for the LORD is not among you.'" And Moses said † to them: | "Why will ye
 "now transgress the command of the LORD? Your attempt cannot be prosperous,
 42 "seeing the LORD is not among you: go not up therefore, lest ye be smitten by
 43 "your enemies. For the Amalekites and Chanaanites are there before you, and by
 "the sword ye shall fall: because ye have revolted from the LORD, the LORD will
 44 "not be with you."—But they presumptuously insisted on going up to the top of
 the mountain: although the testimonial-ark of the LORD, and Moses, moved not from
 45 the middle of the camp. So the Amalekites and Chanaanites, who were posted on
 that mountain † to meet them, | came down, † and routed them, according to what
 had been told them; | and smote and slaughtered them as far as Horma. † So they
 returned to the camp. |

§ 11. *New Injunctions concerning Sacrifices, &c.*

1 AGAIN the LORD spoke to Moses, saying: "Speak to the children of Israel, and
 "say to them: 'When ye come into the land, which I give you for your habita-
 3 "tion; and will offer a burnt-offering to the LORD; whether it be an holocaust, or
 "other sacrifice; a votive, or a free-will offering; or made at your stated festivals;
 "from the herd, or from the flock; to make a sweet-favoured oblation to the
 4 "LORD—if *from the flock*, let him who offereth his oblation bring, for a donative,
 5 "the tenth of an epha of fine flour, tempered with the third of an hin of oil; and,
 "for a libation, let him bring the fourth of an hin of wine, for every lamb; whe-

VARIOUS READINGS.

V. 39. † SEP. VULG. and 7 MSS.—V. 40. † SAM.—V. 41. † SYR. and 1 MS.—V. 45. † SAM. Ib. † SAM.
 Ib. † SAM. SEP.

EXPLANATORY NOTE.

V. 45. *As far as Horma.* So called, afterward, from the utter destruction of the Chanaanite army there. See ch. 21. 3.

“ther for an holocaust, or other sacrifice: but for a ram, the donative shall consist 6
 “of two tenths of an epha of flour, tempered with the third of an hin of oil; and, 7
 “for a libation, the third of an hin of wine shall be offered: for a sweet-favoured 8
 “oblation to the LORD.—But if a steer be sacrificed, either as an holocaust, or 9
 “other victim; as a votive, or eucharistic sacrifice to the LORD; let there be 10
 “brought, with the steer, a donative of three tenths of an epha of fine flour, tem- 11
 “pered with half an hin of oil; and, for a libation, half an hin of wine: for a 12
 “sweet-favoured burnt-offering to the LORD.—Thus shall every steer, every ram, 13
 “and every lamb or kid be offered: according to the number of victims to be 14
 “offered; thus shall ye offer every one, whatever be their number.—After this 15
 “manner, shall all the natives of the land do these things; when they offer a sweet- 16
 “favoured burnt-offering to the LORD.—And if a stranger, sojourning among you; 17
 “or whosoever else, living among you, throughout your generations; will offer a 18
 “sweet-favoured burnt-offering to the LORD; as ye do, so shall he do: there shall 19
 “be but one common statute: a perpetual statute, throughout your generations, 20
 “both for you and for the stranger who sojourneth among you: before the LORD, 21
 “ye and the stranger shall be deemed the same: for you, and for the stranger who 22
 “sojourneth among you, there shall be but one law and one rite.”

AGAIN the LORD spoke to Moses, saying: “Speak to the children of Israel, and 23
 “say to them: ‘When, on your coming into the land, whither I bring you, ye are 24
 “about to eat of the bread of the land, ye shall first make an heave-offering to the 25
 “LORD: a cake of the first of your dough ye shall offer for an heave-offering: in 26
 “the same manner shall ye heave it, as the threshing-floor heave-offering. Of the 27
 “first of your dough, ye shall offer an heave-offering to the LORD, throughout 28
 “your generations.

“If, through mistake, ye shall not have observed all these commandments which 29
 “I give to Moses (whatsoever it be that I may have commanded you to do through 30
 “the mediation of Moses), from the day in which the commandment was given, 31
 “thenceforward throughout your generations: and if the error happen to be com- 32
 “mitted without the knowledge of the community; then the whole community 33
 “shall offer one steer † without blemish, for a sweet-favoured holocaust to the 34
 “LORD; with its donative and libation, according to the rite; and one kid, for a 35
 “sin-offering. And the priest shall make an atonement for the whole community 36
 “of the children of Israel; and they shall be forgiven; as their fault was but an

VARIOUS READING.

CH. XV. v. 24. † SEP.

EXPLANATORY NOTE.

Ch. xv. v. 15. *Before the Lord*; i. e. in every thing that not only the first year of their possessing the land, but every regards his worship. year; as is clear from v. 21.

V. 19. *And are about to eat, &c.* This was to be done,

“inadvertency; and as they have brought, for their inadvertency, an holocaust,
 26 “with their sin-offering, as an oblation to the LORD. Thus shall the whole com-
 “munity of the children of Israel, and the strangers who sojourn among them, be
 27 “forgiven; when the whole people have sinned through inadvertence.—But if it
 “be a single person who hath sinned inadvertently, let him bring a she-goat, of
 28 “the first year, for a sin-offering; and when the priest hath, before the LORD,
 “made an atonement for the person who hath sinned inadvertently (to atone for
 29 “his inadvertency), he shall be forgiven.—For native Israelites, and for strangers
 “sojourning among them, ye shall have but one law, with respect to what is done
 30 “through inadvertency.—But if any person, whether a native or a stranger, act
 “audaciously; such a person insulteth the LORD, and shall be cut off from among
 31 “his people: because he hath despised the word of the LORD, and violated his
 “|| commandments, that person shall be utterly cut off: on himself lie his ini-
 “quity!”

32 Now, while the children of Israel were in the wilderness, a man was found
 33 gathering sticks, on the sabbath-day: and they, who found him gathering sticks,
 34 brought him to Moses and Aaron and to the whole assembly: and they put him in
 35 custody, until it should be declared what was to be done to him. And the LORD
 said to Moses: “Let the man be, surely, put to death: let the whole assembly over-
 36 “whelm him with stones, without the camp.” So the whole assembly brought him
 out of the camp, and * overwhelmed him with stones, until he died; as the LORD
 had given in command to Moses.

37 AGAIN the LORD spoke to Moses, saying: “Speak to the children of Israel,
 “and bid them make, throughout their generations, fringes on the borders of their
 39 “upper garments; and on the fringe, on each border, put a ribband of blue: so
 “that, by having these fringes to look at, ye may remember and execute all the
 “commandments of the LORD; and not follow your own hearts and eyes, by
 40 “which ye are wont to be seduced! that ye may remember and execute all || my
 41 “commandments, | and be holy to your GOD. I, the LORD, your GOD, who brought
 “you out of the land of Egypt, to be a GOD to you—I, the LORD, your GOD, *for*
 “command.”

VARIOUS READINGS.

V. 36. * and the whole assembly, SEP. and 1 MS.—V. 40. || the commandments of the LORD, VULG. and 2 MSS.

EXPLANATORY NOTES.

V. 30. *Act audaciously*; lit. with a high hand: i. e. the garment: for I think it plain, from the context, that
 transgress voluntarily and deliberately. there were but two fringes, one on each side.

V. 38. *Fringes*. Although I have retained this word, I V. 39. *Your own hearts and eyes*: i. e. your own appet-
 suspect that the original term denotes rather a flower-knot. ites and inclinations. The Hebrew is sufficiently intelli-
 lb. *Borders*; lit. wings: i. e. the two side-extremities of gible.

§ 12. The Sedition of Korah, &c.

ANOTHER insurrection was raised against Moses by Korah the son of Izaar 1
the son of Koath the son of Levi, Dathan and Abiran the sons of Eliab, and On the 2
son of Pheleth, Reubenites: for two hundred and fifty men of the children of Israel, 3
chiefs of the assembly, members of the council, personages of note, combined against 4
Moses and Aaron, and said to them: "Too much ye take upon you: since all, and 5
"every one, of the assembly are holy; the LORD being among them: why then 6
"raise ye yourselves above the people of the LORD?"—When Moses heard this, 7
he fell upon his face. Then to Korah and his associates he spoke thus: "To-mor- 8
"row will the LORD make known who is his, and who is holy, and who ought to 9
"approach to him; himself will choose the man, whom he willeth to approach him. 10
"This do ye: take censers (Korah and all his associates), and put fire and incense 11
"in them to-morrow, before the LORD; and, then, let that man, whom the LORD 12
"shall choose, be deemed holy: too much ye take upon you, ye sons of Levi!"— 13
To Korah, moreover, Moses said: "Listen, I beseech you, ye sons of Levi: do ye 14
"account it a small thing, that the GOD of Israel hath separated you from the as- 15
"ssembly of Israel, to bring you near to himself to do the service of his tabernacle, 16
"and to minister instead of the assembly? Thee and all thy brethren, the sons of 17
"Levi, he hath brought near to himself: yet ye, moreover, seek the priesthood;
"and are, on that account, thou and thine associates, combined against the LORD!
"for what is Aaron, that against him ye should murmur?"—Moses then sent for
Dathan and Abiram the sons of Eliab: but they said: "We will not come: dost
"thou think it a small thing to have brought us out of a land, that floweth with
"milk and honey, to cause us to die in a wilderness; that thou wouldest make thy-
"self an absolute prince over us? Yet thou hast not brought us into a land flowing
"with milk and honey, nor put us in the possession of fields and vineyards! Wilt
"thou put out the eyes of this people? We will not come." At this Moses was
much incensed, and said to the LORD: "Respect not their oblations! a single || as
"I have not taken from any of them; none of them have I ever injured!"—
Then Moses sent word to Korah: "Be thou and all thine associates before the
"LORD, to-morrow: thou and they, and Aaron. Take, every man of you, cen-
"sers, and put incense in them; and bring ye, before the LORD, two hundred and
"fifty censers; every man his own censer: and have, thou and Aaron, each his

VARIOUS READING.

CH. XVI. v. 15. || *gift, or desirable thing*, SAM. SEP.

EXPLANATORY NOTE.

Ch. xvi. v. 11. *For what is Aaron? or, what has Aaron done?* All that has been ordained with respect to the priesthood has been ordained by God himself.

18 "censer."—So they all took their censers, and put fire in them, and laid incense
 19 on them. At the door of the convention-tent stood Moses and Aaron; against whom
 when Korah had called together the whole assembly, to the door of the conven-
 20 tion-tent; the glory of the LORD appeared to the whole assembly: and to Moses
 21 and Aaron the LORD spoke, saying: "Separate yourselves from this assembly; and
 22 "in a moment I will consume them." But they fell upon their faces, and said:
 "O GOD, the God of all breathing flesh! shall the sin of one man incense thee
 23 "against the whole assembly?" The LORD then spoke to Moses, saying: "Speak
 "to the assembly, and say: 'Depart from about the abode of Korah, Dathan and
 25 "Abiram.'" And Moses went to Dathan and Abiram; and the elders of Israel
 26 followed him. And he spoke to the assembly, saying: "Depart, I beseech you,
 "from about the tents of these wicked men, and touch nothing that belongeth to
 27 "them; lest ye be involved in all their sins." So they departed, on every side, from
 about the abodes of Korah, Dathan and Abiram. And Dathan and Abiram came
 28 out, and stood, with their wives and families, at the doors of their own tents. And
 Moses said: "By this shall ye know, that not of mine own mind, but commissioned
 29 "by the LORD, I have done all that hath been done. If these men die as other
 "men die, and be punished with ordinary punishment; then the LORD hath not
 30 "commissioned me: but if the LORD devise a new thing; if the earth open its
 "mouth and swallow them up, with all that belongeth to them; and they descend
 "alive into the gulf: then shall ye know that these men have despised the
 31 "LORD."—Scarcely had he made an end of speaking all these words, when the
 32 ground under them burst asunder; and the earth, opening its mouth, swallowed
 them up, with their families; all the men who had joined Korah, with all their sub-
 33 stance: they, and all that belonged to them, descended alive into the gulf; and, the
 34 earth closing upon them, they perished from among the people: and all the Israel-
 ites, who were round about them, fled at their cries; and said: "Us too the earth
 "may swallow up!"

35 Now, as a fire, emitted from the LORD, had devoured the two hundred and fifty
 36 men who had offered incense, the LORD spoke to Moses, saying: "Bid Eleazar
 "the son of Aaron, the priest, take up the censers from amidst the conflagration,
 38 "since they have been hallowed; and scatter about the fire that is in them: the
 "censers of those men, who, by sinning, have lost their lives!—and let them be

EXPLANATORY NOTES.

V. 18. *At the door, &c.* A conjunctive particle has here
 stolen into the text, which spoils the sense. See c. 2.

V. 22. *The sin of one man*; i. e. of a few men, accord-
 ing to the idiom of the Hebrew tongue.

V. 28. *All that hath been done.* Namely, with respect to
 the elevation of Aaron and his sons; which was the cause
 of this sedition.

V. 32. *All the men who had joined Korah.* Others render,

all the household of Korah: but it is plain that his sons were
 not included. See ch. 26. 11. and c. 2.

V. 35. *The two hundred and fifty men*—at the head of
 whom was Korah himself: hence he is not mentioned
 v. 24. but only his household.

V. 36. In the Masoretic division of the Bible, chap. xvii.
 begins with this verse.

“made into broad plates, for a covering to the altar (for, having been offered to
“the LORD, they were thereby hallowed): that they may be a memorandum to
“the children of Israel.” So Eleazar † the son of Aaron | the priest took the brazen 39
censers, with which the burned persons had offered fire; and caused them to be
made into plates, for a covering to the altar: to be a memorandum for the children 40
of Israel: that none but such as were of the seed of Aaron should approach to burn
incense before the LORD; lest it should happen to him as it had happened to Korah
and his associates, † whom the earth, opening its mouth, swallowed up; | as the
LORD, through the mediation of Moses, had said to him.

YET, on the morrow, the whole assembly of the children of Israel murmured 41
against Moses and Aaron, saying: “Ye have killed the people of the LORD.” But 42
when they had already assembled together against Moses and Aaron, and were turn-
ing toward the convention-tent; lo! the cloud covered it, and the glory of the LORD
appeared. And, Moses and Aaron being come before the convention-tent, the LORD 43
spoke to || them, saying: “Remove ye from among this assembly; and in a moment 45
“I will consume them.”—But they fell upon their faces: and Moses said to Aaron: 46
“Take a censer and put fire from the altar in it, and put on incense; and, going
“quickly into the assembly, make an atonement for them: for from the LORD is
“wrath gone forth; *already* is the plague begun.” And Aaron took a censer, as 47
Moses commanded; and ran into the midst of the assembly; when, lo! the plague had
begun among them. So he put incense *on the censer*, and, standing between the dead 48
and the living, made an atonement for the people; and the plague was stopped.—
Now they who died, by this plague, were fourteen thousand and seven hundred: 49
beside those who died in the affair of Korah.—And, when the plague was stopped, 50
Aaron returned to Moses, unto the door of the convention-tent.

§ 13. *The Priesthood confirmed to Aaron, &c.*

AGAIN the LORD spoke to Moses, saying: “Bid the children of Israel bring 1
“to thee twelve rods, according to their patriarchal houses; a rod for every patri-
“archal chief: whose name thou shalt write on his own rod: and, on the rod for 3
“Levi, thou shalt write the name of Aaron; each of the rods representing a patri-
“archal house. Thou shalt then deposit them in the convention-tent, before the 4
“testimonial-ark; where I am wont to manifest myself to || thee: and the rod of 5
“the man, whom I choose *for my priest*, shall be found to have budded; that
“I may put an end to those murmurings, which the children of Israel mutter
“against you.”—When Moses told this to the children of Israel, their chiefs gave 6

VARIOUS READINGS.

V. 39. † SAM. SEP.—V. 40. † SYR. See C. R.—V. 44. || SO SEP. SYR. ARAB. The REST, *Moses*. See C. R.
CH. XVII. v. 4. || SO SAM. SEP. VULG. ARAB. and 4 MSS. The REST, *you*.

EXPLANATORY NOTE.

V. 38. *For a covering, &c.* They were probably affixed to it all around. See C. R.

him twelve rods, according to their patriarchal houses; a rod for every chief: and among their rods was the rod of Aaron placed. And Moses deposited the rods before the LORD, in the testimonial-tent. And on the morrow, when Moses went into the testimonial-tent; lo! the rod of Aaron, for the house of Levi, had not only budded, but produced blossoms, and ripe almonds. And Moses brought out all the rods, from before the LORD, unto all the children of Israel; when each man saw, and received his own rod. Then the LORD said to Moses: "Replace the rod of Aaron before the testimonial-ark, to be kept as a memorandum to these rebellious men: that their murmurings may cease to provoke me, and that they die not *therefore*."—And Moses did punctually as the LORD had commanded him.

THE children of Israel now spake to Moses, saying: "Lo! we expire, we perish, we all perish: every one who but approacheth to the tabernacle of the LORD is sure to die! must we altogether expire?"—Then the LORD said to Aaron: "Thou, and thy sons, and thy father's house shall be responsible for every profanation of the sanctuary, and of your own priesthood. Thy brethren of the tribe of Levi, thy paternal tribe, thou shalt also take and associate to thyself, to be thy ministers; and, while thou and thy sons *only officiate* before the testimonial-tent, let them have the charge of whatsoever thou shalt entrust them with, about the *convention-tent*: only they must not approach to the hallowed utensils of the sanctuary, nor to the altar; lest both ye and they die. To thee shall they be associated, and shall have the charge of the convention-tent, and do every service about it: and let none else approach to you. But yourselves shall have the charge of the sanctuary and of the altar; that there may be no more wrath against the children of Israel. For, lo! I have taken your brethren, the Levites, from among the children of Israel; and given them to you (as a donation made to the LORD), to do the service of the convention-tent. But thou and thy sons shall attend to your priestly functions, and do every sort of service about the altar, and within the veil: your priesthood I give entirely to you; whoever else approacheth, he shall die."

To Aaron, moreover, the LORD said: "To thee I also give the charge of mine heave-offerings, out of all hallowed offerings of the children of Israel: as an honorary *portion* I give them to thee and thy sons, by a perpetual statute: thine shall be this *portion* out of all their most holy burnt-offerings: of every donative, of every sin-offering, and of every guilt-offering which they bring to me, this *portion* shall be sacred to thee and to thy sons. In the most holy place it must be eaten: every male may eat of it: to thee it shall be sacred.—Thine, also, are these: every wave-offering gift of the children of Israel I give, by a perpetual

EXPLANATORY NOTES.

Ch. xvii. v. 7. *The testimonial-tent*; i. e. the inner part of the convention-tent, which contained the ark and the testimonials; and which was separated from the rest of the convention-tent by a veil. See c. 2.

Ch. xviii. v. 8. *Mine heave-offerings, &c.* See ch. 5. and Levit. ch. 6. and 7.

V. 11. Compare Exod. 29. 26, 27, 28. and Levit. 7. 32—34.

"statute, to thee, and to thy sons and to thy daughters; all of thy house, who are
 "clean, may eat of it.—The choicest of the oil, wine and corn, which are to be
 "offered to the LORD, I give to thee: the first-fruits of whatever groweth in the
 "land, which are to be brought to the LORD, shall be thine: all of thy house, who
 "are clean, may eat of them.—Every thing devoted to the LORD, in Israel, shall be
 "thine.—Every male first-born, whether of the human or brute kind, which is to
 "be offered to the LORD, shall be thine: only the first-born of men, and of beasts
 "that are unclean, thou must allow to be redeemed: the redemption-price of a
 "man, from the age of one month, thou shalt estimate at five shekels, according to
 "the shekel of the sanctuary; which is of twenty gheras: but the male firstlings of
 "a cow, sheep or goat may not be redeemed; they are hallowed: their blood thou
 "shalt sprinkle upon the altar, and their fat thou shalt burn, for a sweet-savoured
 "burnt-offering to the LORD: but the flesh of them shall be thine; like as the breast
 "of a wave-offering and the right shoulder of a eucharistic sacrifice are thine.—
 "Every heave-portion of the holy oblations, which the children of Israel offer to
 "the LORD, I give, by a perpetual statute, to thee, and to thy sons and daughters:
 "it is a stated salary, assigned for ever by the LORD to thee and thy feed."

To Aaron the LORD, moreover, said: "In the land of the Israelites thou shalt
 "have no inheritance, nor among them shalt thou have any share: I am thy share
 "and thine inheritance, among the children of Israel: and, lo! to the children of
 "Levi I give, in lieu of inheritance, all the tithes of Israel; for the services which
 "they are to do about the convention-tent: for the children of Israel must not,
 "henceforth, approach the convention-tent; lest they incur guilt, and die. The
 "Levites alone shall do the service of the convention-tent; and, by a perpetual
 "statute throughout their generations, be responsible for their transgressions: but
 "among the children of Israel they shall have no inheritance: the tithes of
 "the children of Israel, which they are to offer as heave-offerings to the
 "LORD, I give to the Levites for an inheritance: therefore I say of them: they
 "shall have no inheritance among the children of Israel."—And to Moses the
 LORD spoke, saying: "Speak thou to the Levites, and say to them: 'When ye
 "receive, from the children of Israel, the tithes which I give you, from among
 "them, for your inheritance; ye shall offer the tenth of the tithe, for an heave-
 "offering to the LORD: and this heave-offering shall be accounted to you, as if it
 "were corn from the threshing-floor, or the handful of the wine-press: thus shall
 "ye, too, offer an heave-offering to the LORD, out of all the tithes which ye shall
 "receive from the children of Israel; and this, the LORD's heave-offering, ye shall

EXPLANATORY NOTES.

V. 14. *Every thing devoted, &c.* See Levit. ch. 27.

V. 18. Compare Exod. 27. 28. and Levit. 7. 29, 30.

V. 19. *It is a stated salary, &c.* Compare Levit. 2. 13. and see c. 2.

V. 27. *This heave-offering shall be accounted to you, &c.*

Since ye have neither corn nor wine to offer, this shall be
 reputed as their substitute. See c. 2.

29 "give to Aaron the priest. || Every heave-offering which ye offer to the LORD,
 "out of all the gifts which ye receive, shall be the choicest and most hallowable
 30 "part of them; which part (thou shalt say to the Levites) when ye have offered
 "out of them, it shall be accounted to you as if it came from the threshing-floor,
 31 "or from the wine-press. The rest ye, and your households, may eat in any
 "place: for it is a recompense for your service about the convention-tent: and, if
 32 "ye make an heave-offering of the choicest of it, ye shall thereby incur no guilt,
 "nor die for having profaned the hallowed things of the children of Israel."

§ 14. *The Composition of a special Purification-Water, &c.*

1 AGAIN the LORD spoke to Moses and Aaron, saying: "This is a statute-law,
 "which I command to be observed. Bid the children of Israel bring a red heifer
 3 "without defect or blemish, and which hath never borne the yoke; and give her
 "to Eleazar the priest: who shall bring her out without the camp, and cause her
 4 "to be slaughtered in his presence. Then let Eleazar the priest take, with his finger,
 "some of her blood, and sprinkle it, seven times, directly toward the convention-
 5 "tent. Let the heifer, then, be burned in his presence: her skin, her flesh, her
 6 "blood and her dung shall be burned together. And the priest shall take cedar-
 "wood and hyssop and scarlet thread, and throw them into the fire that burneth
 7 "the heifer: and, after washing his clothes, and bathing his body in water, he shall
 8 "return to the camp, and be unclean until the evening. He who burneth the heifer
 "shall, also, wash his clothes || in water, | and bathe his body in water, and be un-
 9 "clean until the evening. Some one, who is clean, shall then gather up the ashes
 "of the heifer, and deposit them in a clean place, without the camp; to be kept for
 "making a special purification-water for the community of the children of Israel:
 10 "and he who gathereth the ashes of the heifer shall wash his clothes, and be un-
 "clean until the evening.—And let this be a perpetual statute, both to the children
 11 "of Israel, and to strangers who sojourn among them; that whosoever, by touch-
 12 "ing the body of any dead person, hath incurred a seven-days uncleanness; if, on
 "the third day and on the seventh day, he be purified || with this mixture, | he shall

VARIOUS READINGS.

CH. XVIII. v. 29. || wanting in SEP. VULG. ARAB. and 10 MSS. See C. R. CH. XIX. v. 8. || wanting
 in some copies of SEP. SYR. VULG. and 4 MSS. See C. R.—V. 12. || wanting in SEP. and 2 MSS.

EXPLANATORY NOTES.

V. 31. *The rest, &c.* That this is the meaning seems plain from v. 27. and so Jerom very properly renders. See C. R.

Ch. xix. v. 2. *Bid the children of Israel, &c.* This seems to be a new regulation, calculated to keep the people at a distance from the tabernacle; by the appointment of a

readier method of expiating the more common uncleanness, than by applying to the priests. Any person, who was clean, might here be the purifier. See v. 18.

V. 9. *A special purification-water.* Others, a sprinkling-water of purification. See C. R.

"be clean: but if he be not purified on the third and on the seventh day, he shall
 "not be clean. Whosoever toucheth the dead body of any person, and is not puri- 13
 "fied, he defileth the tabernacle of the LORD; that person shall be cut off from
 "Israel: as the purification-water was not sprinkled upon him, he is still unclean;
 "his uncleanness is upon him.—When one dieth in a tent, this is the law: All that 14
 "go into the tent, and all that are in the tent, shall be seven days unclean; and 15
 "every open vessel (which hath no covering bound about it) shall be unclean.—
 "And whosoever, in the open fields, toucheth one slain by a sword, or *any other* 16
 "dead person, or human bones, or a sepulchre, he shall be seven days unclean.—
 "To remove such uncleanness, let some of the ashes of what was burned for the 17
 "purpose of purifying be taken; upon which let spring water be poured into a
 "vessel: and let one, who is clean, take hyssop, and dip it in the water, and be- 18
 "sprinkle the tent and || the vessels, and † all the persons who have been there: or
 "him who hath touched † human bones, or a person slain or dead, or a sepulchre:
 "on the third day, and on the seventh day, shall the clean person besprinkle the 19
 "unclean person; who, being thus purified on the seventh day, shall wash his
 "clothes, and bathe himself in water; and, in the evening, shall be clean. But if 20
 "any one, who is unclean, will not be purified; that person shall be cut off from
 "the community, because he hath defiled the sanctuary of the LORD: as the spe-
 "cial water hath not been sprinkled on him, he is still unclean.—It shall, also, be 21
 "a perpetual statute to || you; that he, who sprinkleth the special water, or he who
 "but toucheth it, shall wash his clothes, and be unclean until the evening. And 22
 "whatsoever an unclean person toucheth shall be unclean; and the person who
 "toucheth it shall also be unclean, until the evening."

§ 15. What happened at Kadesh.

IN the first month, of the fortieth year, the whole assembly of the children of 1
 Israel came to the wilderness of Zin, and settled at Kadesh: where Mary died, and
 was buried.—But as there was no water for the people, they assembled against Moses 2
 and Aaron, and reproached || them, saying: "Oh! that we had expired, when our 3

VARIOUS READINGS.

V. 18. || SO SAM. SEP. SYR. and 4 MSS. The REST, *all the*. See C. R. Ib. † SEP. SYR. with 5 HEB. and
 2 CHALD. MSS. Ib. † SEP.—V. 21. || SO SAM. SEP. SYR. TARG. with 19 HEB. and 6 CHALD. MSS. The
 REST, *them*. CH. XX. v. 3. || SO SYR. and 1 MS. The REST, *bim*. See C. R.

EXPLANATORY NOTES.

V. 14. *In a tent*—or house of any sort.

V. 15. *No covering bound about it*. A cloth tied round about the lips of it.

Ch. xx. v. 1. *In the first month*, of the fortieth year, &c. There is here a strange chasm in the history of the Israel-

ites; no less than thirty-seven years: during which they wandered in the great wilderness, until the whole generation of grown men who came out of Egypt died, except Caleb and Joshua.

- 4 "brethren expired, before the LORD! Why have ye brought the people of the LORD
5 "into this wilderness, where both ourselves and our cattle must die? Why made
"ye us come out of Egypt, to bring us into this vile place? a place without grain,
"fig-trees, vines or pomegranates; and where there is no water to drink."——
6 Moses and Aaron went, from the presence of the assembly, to the door of the con-
vention-tent; and fell upon their faces: and the glory of the LORD appeared to
7 them: and the LORD spoke to Moses, saying: "Take the rod; and thou and thy
"brother Aaron having assembled the people, ye shall before their eyes bid that
"rock yield its water: for out of that rock shalt thou bring water to them, and give
9 "drink to themselves and to their beasts."——And Moses took the rod from before
10 the LORD, as he was commanded: and, he and Aaron having assembled the people
before the rock, he said to them: "Hear now, ye mutineers! out of that rock can
11 "we bring you water?" Then Moses raised his arm, and with his rod twice smote
the rock; and water came out abundantly, and the people and their beasts drank.—
12 But the LORD said to Moses and Aaron: "Because ye believed me not, nor glori-
"fied me in the presence of the children of Israel, ye shall not bring this people
13 "into the land which I give them."——These were the waters of Meriba [*contention*],
by which the LORD glorified himself, when the children of Israel contended with
him. *

† AGAIN the LORD spoke to Moses, saying: "Ye have long been compassing
"this mountain; turn ye toward the north. And give thou to the people this
"charge: 'Ye have to pass through the country of your brethren, the children of
"Esau; who inhabit mount Seir, and who will be afraid of you. Beware of med-
"dling with them; for of their land I will not give you so much as a foot-breadth:
"because to Esau I gave mount Seir for his possession. With money ye shall buy
"from them what ye eat: and with money ye shall buy from them what ye
"drink.'"

- 14 So Moses sent, from Kadesh, messengers to the king of Edom, *with this request*:
"Thus say thy brethren the Israelites: 'Thou knowest all the calamity which we
15 "have encountered: how our forefathers went down to Egypt; how there we re-
16 "sided many years; and how the Egyptians afflicted us and our forefathers: but
"when we cried to the LORD, he heard our voice; and sent an angel, who hath
"brought

VARIOUS READINGS.

V. 13. * The addition here in SAM. will be found in ch. 27. after ver. 14. which I take to be its proper place. Ib. † SAM. Comp. Deut. 2. 2—6.

EXPLANATORY NOTES.

V. 12. *Because ye believed me not, &c.* There seems to have been a distrust in the minds of Moses and Aaron; which could not but be criminal, after what they had seen.

V. 13. *By which*—i. e. by the waters; for so I understand the original. Others refer it to the people; and render, *he was glorified in them, or among them.* See C. R.

V. 13. *Ye have long been compassing this mountain.* The mountainous country of Edom.

V. 16. *An angel.* I am not sure but Moses may be here designed: in that case, *messenger* or *legate* might be the better word: but as it may denote the invisible agent who, as the representative of God, attended the Israelites, and di-

"brought us out of Egypt: and, lo! we are now at Kadesh, a frontier-town of thy
country: let us pass, we pray thee, through thy land: we will not pass through
fields or vineyards; nor will we drink water out of the wells: in the king's way
will we march: nor will we turn aside, to the right or to the left, until we have
passed through thy country."—But the Edomites answered: "Ye shall not pass
through us; else we will, with swords, come out against you."—The children of
Israel replied: "In the high way will we march: if we or our cattle drink any of
your water, we will give the worth of it: let us only pass through as travellers."
But the Edomites answered: "Ye shall not pass through:" and came forth, in
great numbers, to oppose them by force.

THE Edomites thus refusing a passage through their country to the children of
Israel, they turned another way; and the whole assembly marched from Kadesh, and
came to mount Hor. And at mount Hor, on the border of Edom, the LORD spoke
to Moses and Aaron, saying: "Aaron must here be united to his people; for || he
shall not enter into the land which I give to the children of Israel; because || ye
were disobedient to me at the waters of Meriba. Take Aaron and his son Elea-
zar up to mount Hor; and strip Aaron of his *priestly* garments, and put them
upon his son Eleazar: and let Aaron die there, and be united to his people."—
As the LORD commanded, Moses did: they went up to mount Hor, in the sight
of the whole assembly; and Moses stripped Aaron of his *priestly* garments, and put
them upon his son Eleazar: and Aaron died there, on the top of the mountain:
and when, on the coming down of Moses and Eleazar from the mountain, the
whole assembly learned that Aaron was dead, the whole house of Israel mourned
for Aaron thirty days.

Now the Chanaanite king of Arad, who dwelled in the south part of *Chanaan*,
hearing that the Israelites were coming by the way of Atharim, attacked them, and
captived some of them. On this the Israelites made a vow to the LORD; and said:
"If thou wilt deliver this people unto our hands, we will devote their cities to de-
struction." The LORD hearkened to the voice of the Israelites, and delivered † into
their hands | the Chanaanites; whom, with their cities, they devoted to *destruction*.
Hence the place was called Horma [*the-devoted-place*].

VARIOUS READINGS.

V. 24. || ye, SEP. Ib. || he, VULO. CH. XXI. v. 3, † SAM. SEP. SYR. ARAB.

EXPLANATORY NOTES.

rected even Moses; I have retained the common appellation.
Comp. Exod. 14. 19: 23. 20: 33. 2.

V. 17. *The king's way.* The great public road.

V. 19. *In the high way.* The Greek translators followed
another reading, which is still that of 2 or 3 Sam. mss. and
was that which is followed in the Sam. version. If this be

the true reading, the translation might run thus: *Let us, at
last, march on in the rocky mountainous path, &c.* See c. x.

Ch. xxi. v. 1. *By the way of Atharim.* I have followed
the Greek translator, who makes it a proper name. Others,
by the way of the spies—an improbable reading. See c. x.

§ 16. *Journey from Mount Hor to the Arnon.*

4 FROM mount Hor they marched toward the red-sea, that they might compass
5 the land of Edom. But the people, tiring on the way, spoke against God, and
against Moses: "Why (*said they*) brought ye us out of Egypt to die in a wilderness;
6 "where there is neither bread nor water? This very light food we loath." On this
the LORD sent among them fiery serpents, which bit them; and many of the people
7 died. They, therefore, came to Moses, and said: "We have sinned, by speaking
"against the LORD, and against thee: pray thou to the LORD, that he may remove
8 "from us these serpents." And Moses prayed to the LORD: and the LORD said to
Moses: "Make the figure of a fiery serpent; and put it on a banner-staff: and who-
9 "soever, on being bitten, shall look on it, he shall be healed." So Moses made a
brazen serpent, and put it upon a banner-staff: and when any one happened to be
bitten, he looked on the brazen serpent, and was healed.

10 THE children of Israel marched from Phunon, and encamped at Oboth: and from
11 Oboth they marched, and encamped at Eji-Abarim, in the wilderness which is on
the sun-rising side of Moab. † Here the LORD said to Moses: "Trouble not the
"Moabites, nor meddle with them: no part of their land will I give you for an
"inheritance: for to the children of Lot have I given Ar for an inheritance." —
12 Thence, therefore, they marched, and encamped in the vale of Zared: † where,
again, the LORD spoke to Moses, saying: "Ye are, this day, to pass by Ar, which
"is the border-town of Moab; and to approach to the children of Ammon: trou-
"ble not these, nor meddle with them: no part of their land will I give you for
"an inheritance: for to the children of Lot I have given it, too, for an inher-
13 "ance." —Thence, therefore, they marched, and encamped on the wilderness-side
of the Arnon, which floweth along the border of the Amorites: for the Arnon is
14 the boundary between Moab and the Amorites.—Hence, in a narrative of the wars,
it is said: "The LORD came in a tempest, and poured forth the streams of Arnon:
15 "streams that extended to Shebeth-Ar, and reclined on the border of Moab: and
16

VARIOUS READINGS.

V. 11. † SAM. and 1 copy of SEP. Comp. Deut. 2. 9.—V. 12. † SAM. and 1 copy of SEP.
Comp. Deut. 2. 17—19.

EXPLANATORY NOTES.

V. 5. *This very light food.* The manna.

V. 6. *Fiery serpents.* So called, probably, from the consequence of their bite. Others would retain the Hebrew term; and render; *saraph-serpents*; or that species of serpents called *saraph*; which is thought to be the *basilisk*, or *regulus*. See c. 2.

V. 10. *From Phunon.* For so we learn from the more complete journal ch. 33. 43. where we also find, that they had another encampment not mentioned here, between *Hor* and *Phunon*; namely, at *Zalmana*.

V. 13. *On the wilderness-side of the Arnon*; namely, where

it touched on the wilderness of Moab. This pretty nearly ascertains the place of encampment: famous for the plenty of water which they found there; and the song which they sang in consequence. See v. 16—18. and c. 2.

V. 14. *Hence, in a narrative of the wars, &c.* This is evidently a reference to some historical piece of poetry, now lost. The quotation has been considered as one of the most difficult passages in the Pentateuch. I trust it will henceforth appear to be cleared up, without vexing the text. See c. 2.

“thence *was obtained* a well.”—This is the well, of which the LORD said to Moses:
 “Assemble the people, and I will give them water.”—Then sang the Israelites 17
 this song: “|| A well hath sprung up! | Resound applause! A well, which the chiefs 18
 “discovered; which the volunteers of the people digged, by delving with their
 “staves: from the wilderness to Mathana; from Mathana to Nahaliel; from Naha- 19
 “liel to Bamoth; and from Bamoth to the vale in the territory of Moab, where 20
 “appeareth the top of Phasga, which is opposite to Jeshimon!”

§ 17. *The Conquest of the Land of the trans-Jordan Amorites.*

† THE LORD, now, said to Moses: “March hence, and pass over the torrent
 “Arnon: behold, I deliver into your hand Sihon (the Amorite king of Hesh-
 “bon) and his land. Begin to take possession of it, and contend with him in bat-
 “tle: this day, begin to strike, with such dread and fear of you, all the nations
 “under the heavens, who shall hear the report of what ye have done; that they
 “may tremble and be terrified at your approach.” |—Yet the Israelites sent messen- 21
 “gers, † with words of peace, | to Sihon king of the Amorites, saying: “Let us pass 22
 “through thy land: † in the king’s way we will march; we will deviate neither to
 “the right nor to the left; | neither into the fields nor into the vineyards will we
 “turn aside; † what we eat thou shalt sell to us for money, | and || for money shalt
 “thou give us water to drink: | || in the king’s way we will march, until we pass
 “thy boundaries: | † only let us pass through as travellers; as the children of Esau
 “who inhabit Seir, and the Moabites who inhabit Ar, permitted us to do.” |—But, 23
 Sihon not permitting the Israelites to pass through his boundaries, † the LORD said
 to Moses: “Behold, I presently put Sihon and his land in your power: begin to
 “take possession of his land.” |—Now Sihon assembled his people, and went out
 unto the wilderness to oppose the Israelites: and, coming to Jahaz, he fought
 against them. But the Israelites smote him, † and his sons and his whole people, | 24
 with the edge of the sword; and took possession of his land, from the Arnon to the
 Jabok; unto *the borders* of the Ammonites: for || Jazer is | the boundary of the

VARIOUS READINGS.

- V. 17. || SO SAM. The REST, *Sprung up, O well!* See C. R.—V. 20. † SAM. Comp. Deut. 2. 24, 25—
 V. 21. † SAM. SEP.—V. 22. † SAM. and partly SEP. See C. R. Ib. † SAM. Ib. || SO SAM. The REST,
of the waters of the wells we will not drink. Ib. || wanting in SAM. Ib. † SAM.—V. 23. † SAM.—
 V. 24. † SAM. Ib. || SO SEP. The REST, *strong was.*

EXPLANATORY NOTES.

V. 17. *Then sang the Israelites, &c.* After, passing through a most dreary wilderness, in which there was no water, no wonder that they sang and shouted for joy, on the first appearance of such copious sources of it. The Arnon, swelled by a tempest, had diffused its streams to a great extent: and these subsiding in the adjacent soil afforded wells so near the surface of the earth, that the people could dig them with their staves: and this all the way from the wilderness to the vale mentioned ver. 20. For a more particular explanation of the parts of this song, see c. 2.

V. 20. *The torrent Arnon.* Perhaps it should here be the vale, or dale, through which the Arnon runs. Those torrents, like ours, are often dry: but the whole space which they cover in floods, is called by the same name with themselves.

25 Ammonites. Thus the Israelites took all those cities of the Amorites, and dwelled in
 26 them; in Heshbon, and in all its villages. For Heshbon was the city of Sihon king
 of the Amorites; who had fought against the former king of Moab, and dispossessed
 27 him of all his land, as far as the Arnon. Hence the poets have said: "Come! let
 28 "Heshbon be rebuilt; let the city of Sihon be repaired: for from Heshbon there
 "went forth a fire; from the city of Sihon a flame; which consumed || Ar of |
 29 "Moab, || which devoured | Bamoth-Arnon. Woe to thee, O Moab! thou art un-
 "done, people of Chamosh! His sons he suffered to be fugitives, and his daughters
 30 "to be led into captivity; by Sihon, a king of the Amorites! Their fair fields
 "Heshbon destroyed, unto Dibon; their fallow-fields, unto Nopha by Medeba!"
 31 THE Israelites now dwelled in the land of the Amorites: and, Moses having sent
 32 men to explore Jazer, they took † it, and | its villages; and expelled the Amorites
 33 who were there.—They then turned, and took the way to Bashan: and Og, the
 king of Bashan, went out against them; he and all his people, to give them battle
 34 at Edrei. But the LORD said to Moses: "Be not afraid of him; for both him and
 "all his people, and his land, I deliver up to thee; and thou shalt do to him, as
 35 "thou didst to Sihon, king of the Amorites, who inhabited Heshbon."—So they
 smote him, || and his sons, | and all his people, without reserve; and took possession
 of his land.

§ 18. The History of Balaam, &c.

1 THE children of Israel now marched, and encamped in the plains of Moab, on
 2 the other side of the Jordan, over against Jericho. But when Balak, the son of
 3 Ziphor, saw all that the Israelites had done to the Amorites, he and the Moabites
 4 were much afraid of so numerous a people: and, in their distress on account of the
 children of Israel, they said to the elders of Midian: "Such a multitude as this
 "will now lick up all around us, as an ox licketh up the grass of the field." So
 5 Balak, the son of Ziphor, at that time king of the Moabites, sent messengers unto

VARIOUS READINGS.

V. 28. || as far as, SAM. SEP. SYR. and 7 MSS. Ib. || So SEP. The REST, the lords of. See C. R.

V. 32. † SAM. Comp. ch. 32. 2.—V. 35. || wanting in SAM.

EXPLANATORY NOTES.

V. 25. *All its villages*; lit. all its daughters: i. e. all the smaller towns depending on it; all its *suburbs*.

V. 26. *The city*; i. e. the capital.

V. 27. *Hence the poets have said*, &c. The Hebrew word might be rendered, *metaphorists* or *tropologists*; if our language admitted these terms. This piece of poetry is indeed highly metaphorical, and extremely beautiful. See C. R.

Ib. *Come, let Heshbon be rebuilt*, &c. These are the words, not of an Amorite poet, as it has been commonly supposed; but of a Jewish bard, who invites his people to repair and strengthen a city whence, while in the possession of the Amorites, so successful a war had been carried on against Moab.

V. 28. *A fire*. The fire of war.

Ib. *Which devoured Bamoth-Arnon*. This seems to be the same place mentioned v. 19. See C. R.

V. 29. *People of Chamosh*. Chamosh was the god of the Moabites; who is here elegantly reproached, for not better protecting his people against a petty Amorite king.

V. 30. *Their fair fields*; i. e. the most cultivated part of the country; as fallows denote the less cultivated. See C. R.

Ch. xxii. v. 1. *In the plains of Moab*. These seem to have been an uncultivated common, or heath, adjoining to Moab.

V. 4. *To the elders of Midian*. The chief men of the country; which then seems to have been without a king.

Phethor (which is on the river of the land of || Ammon |), to Balaam the son of Beor, to invite him, saying: "Lo! there is a people come out of Egypt, who cover the face of the earth, and are now set down in my neighbourhood: come, therefore, I beseech thee; and curse, for me, this people; who are too strong for || me: perhaps, I may then be able to smite them, and drive them out of the land: for I know that blessed he must be, whom thou shalt bless, and cursed whom thou shalt curse."—The elders of Moab and of Midian, taking with them divination-gifts, went and came to Balaam, and reported to him the words of Balak. He said to them: "Lodge here this night; and, what the LORD shall say to me, I will report to you." So the chiefs of Moab lodged with Balaam: and GOD came to Balaam, and said: "What is the business of these men with thee?" And Balaam said to GOD: "Balak, the son of Ziphor, king of Moab, hath sent to me *this message*: "Lo! there is a people come out of Egypt, who cover the face of the earth,† and are now set down in my neighbourhood: | come now, and curse them for me: perhaps, I may then be able to give them battle, and to drive them out † of the land. |" But GOD said to Balaam: "Thou must not go with them: nor must thou curse that people; for blessed they are." Balaam, rising early in the morning, said to Balak's || chiefs: "Go back to your own land: for the LORD permitteth me not to go with you." So the chiefs of Moab returned to Balak, and said: "Balaam would not come with us."—Yet, again, Balak sent chiefs, more numerous and more honourable than the former: and they came to Balaam, and said to him: "Thus saith Balak, the son of Ziphor: 'Be not, I pray thee, backward to come to me: for I will heap honours upon thee, and will do whatsoever thou shalt bid me: come, therefore, I beseech thee, and curse, for me, this people.'" But Balaam, in answer, said to Balak's || chiefs: "Were Balak to give me his house-full of silver, || or of gold; I could not go beyond the word of the LORD my GOD to do either less or more *than he commandeth*. Now, therefore, stay here, I pray you, this night also; that I may know what more the LORD may say to me." And || GOD came to Balaam in the night, and said to him: "If these men are come to invite thee, go with them: only do nothing but what I shall bid thee." So Balaam, rising early in the morning, saddled his ass, and went with the chiefs of Moab. But, as

VARIOUS READING.

CH. XXII. v. 5. || So SAM. BYR. VULG. and 16 MSS. The REST, *his people*. See C. R.—V. 6. || *us*, SEP. and 2 MSS.—V. 11. † SEP. Ib. † SEP.—V. 13. || *servants*, SEP.—V. 18. || So SEP. and 1 MS. The REST, *servants*. See C. R. Ib. || So SAM. BYR. The REST, *and*—V. 20. || *an angel of God*, SAM.

EXPLANATORY NOTES.

V. 5. *The river of the land of Ammon*. I prefer the reading of Sam. &c. for reasons given in C. R.

V. 7. *Divination-presents*. These were given to the diviner or soothsayer. For such, in all ages and countries, were not to be consulted without a gift.

V. 8. *What the LORD shall say*, &c. Balaam then was

an adorer of the LORD: or the LORD hath here, and in other places, been foisted into the text. The former I think more probable. The Ammonites were the descendants of Lot; who certainly worshipped the LORD: and this is, to me, another proof that Balaam was an Ammonite.

he went [† with a covetous disposition], God was incensed against him: and an angel of the LORD placed himself in the way, to oppose him. Now he was riding upon his ass, accompanied by his two servants: when the ass, seeing an angel of the LORD standing in the way, with a drawn sword in his hand, turned aside, out of the way, and went into the field: and Balaam smote the ass, to bring her back into the way. But the angel of the LORD placed himself in a path, between two vineyards, having a wall on each side of it: and when the ass saw the angel of the LORD, she thrust herself against the wall, and crushed Balaam's leg against the wall; on which he again smote her. The angel of the LORD, going further on, stood now in a place so narrow, that there was no room to turn, either to the right or to the left: and when the ass saw the angel of the LORD, she fell down under Balaam; and Balaam, in great anger, smote the ass with a staff. The LORD then opened the mouth of the ass; who said to Balaam: "What have I done to thee, that thou shouldest, thrice, thus smite me?" Balaam answered: "Because thou hast insulted me. Had I a sword in mine hand, I would, now, kill thee." The ass replied to Balaam: "Am I not thine own ass, upon which thou hast ridden since ever I came into thy possession? Was I ever wont to do to thee so before?" He said: "No."—Then the LORD opened the eyes of Balaam; who, when he saw the angel of the LORD standing in the way, with a drawn sword in his hand, fell prostrate on his face. And the angel of the LORD said to him: "Why hast thou, these three times, smitten thine ass? Lo! I am come out to oppose thee; because I know that thou art going with an evil intention. The ass saw me, and thrice turned aside from before me; which if she had not done, I would certainly have slain thee, and spared her." Balaam said to the angel of the LORD: "I have sinned: but I knew not that thou stoodest in the way to oppose me: so, now, if my going displease thee, I will return." The angel of the LORD said then to Balaam: "Go with the men: but † be careful to say nothing but what I shall bid thee say." So Balaam went with Balak's chiefs.

WHEN Balak heard that Balaam was coming, he went out to meet him, unto a frontier city of Moab on the border of the Arnon. And Balak said to Balaam: "Did I not send a pressing message to invite thee? Why camest thou not to me?"

VARIOUS READINGS.

V. 22. † ARAB.—V. 35. † SAM. SEP.

EXPLANATORY NOTES.

V. 22. *But as he went with a covetous disposition, &c.* This addition, which is in the Arabic version only, may be an interpolation: but it is a convenient one; and perfectly agreeable to the character of Balaam, who loved the wages of unrighteousness. See 2 Pet. 2. 15.

Ibid. *Accompanied by his two servants.* The chiefs of Moab had probably gone before him, to announce his coming.

V. 32. *Because I know that thou art going with an evil intention.* Lit. *Because evil is thy way before me.* The difference between the Jewish and Samaritan copies is accounted for in c. 1.

V. 35. *Went with Balak's chiefs.* i. e. He continued his journey after them; for it should seem that they had gone before to announce his coming. See the next verse, and v. 22.

"Am I, then, unable to reward thee?" Balaam answered: "Lo! to thee I am 38
 "come: but can I, of myself, say any thing at all? What the LORD shall put into
 "my mouth, that I will † be careful to | speak."—Balaam then went with Balak. 39
 And when || they came | to Kiriath-huzoth; Balak slaughtered oxen and sheep, and 40
 sent portions to Balaam, and the chiefs that were present.—And, on the morrow, 41
 Balak took Balaam, and brought him to Bamoth-Baal; || that thence he might see |
 a part of the people of Israel. And Balaam said: "Build here seven altars, and 1
 "bring hither seven steers and seven rams." Balak did as Balaam bade; and 2
 || Balak and Balaam | offered, as holocausts, a steer and a ram, on each of the altars.
 And Balaam said to Balak: "Stand thou † here by thine || holocausts, while I go 3
 "to see if || the LORD | will meet me: and whatsoever he shall suggest to me, that
 "I will tell thee." † So Balak stood by his holocausts; while Balaam went to en- 4
 quire of GOD. | Now he went in anxious silence: and || GOD met Balaam; who 4
 said to him: "I have constructed seven altars; and on each of the altars I have
 "offered, as holocausts, a steer and a ram." Then || the LORD | put words into 5
 Balaam's mouth, and said: "Return to Balak, and so speak to him." So he re- 6
 turned to Balak, who was still standing by his || holocausts, with all the chiefs of
 Moab: and, † the spirit of the LORD inspiring him, | he uttered these oracular 7
 sentences: "From Aram I am brought by Balak! from the mountains of Kedem,
 "by the king of Moab! Come, *saith he*, curse, for me, Jacob! come, execrate 8
 "Israel! How shall I curse whom GOD hath not cursed? how execrate whom 8
 "the LORD hath not execrated? When I view them from the summits of rocks; 9
 "when I look at them from the towering hills; I see them to be a people, who are
 "to dwell by themselves; and who are not to be reckoned among *the other nations*!
 "Who shall count the *dust-like progeny* of Jacob? who shall number the multitude 10
 "of Israel? May I die the death of the righteous, and like theirs be my latter
 "end!"—Here Balak said to Balaam: "Why hast thou so treated me? I brought 11
 "thee to curse mine enemies; and, lo! thou hast done nothing but bless them."
 † Balaam answered, and said: "Must I not be careful to say only what the LORD 12

VARIOUS READINGS.

V. 38. † SAM.—V. 39. || *he had brought him*, SAM. SYR.—V. 41. || *and thence shewed him*, SEP. CH. XXIII. v. 2.
 || *waiting in* SEP. and 2 MSS.—V. 3. † SYR. and 9 MSS. Ib. || *So SAM. SYR. and 31 MSS. The REST,*
holocaust. See C. R. Ib. || *GOD*, SAM. SEP. Ib. † SEP.—V. 4. || *an angel of God*, SAM.—V. 5. || *the*
angel of the Lord, SAM.—V. 6. || *So SAM. SEP. SYR. The REST, holocaust.* Ib. † SEP.—V. 12. † SEP.
 SYR. and 1 MS.

EXPLANATORY NOTES.

V. 39. *To Kiriath-huzoth.* The Samaritan copy has Kiriath-hizoth; and the Syriac version, Kiriath-hazeroth.
 See C. R.

Ch. xxiii. v. 3. *He went in anxious silence.* I have united both the most probable significations of the Hebrew word, because I am not sure which is the more probable.
 See C. R.

V. 7. *Jacob—Israel.* Poetically, for the people descended from him.

V. 10. *The multitude.* Others, *the fourth part.* See C. R.

Ib. *And like theirs be my latter end!* The Greek translator understood the words differently, and rendered: *And like theirs be my posterity!* See C. R.

13 "putteth into my mouth;" But Balak said to him: "Come with me, I pray
 "thee, unto another place, whence thou mayest see them (although thou canst not
 "see them all, but only the utmost part of them); and thence curse them, for me."
 14 So he brought him to the top of Phisga, in the field of Zophim; where he builded
 seven altars; and offered, on each of the altars, as holocausts, a steer and a ram.
 15 And † Balaam said to Balak: "Stand, || here, by thine || holocausts; while I go
 16 "yonder || to meet *the LORD*." And || the LORD | met Balaam, and put words into
 17 his mouth, and said: "Return to Balak, and so speak." When he returned to him,
 he found him standing by his || holocausts, with the chiefs of Moab. And when
 18 Balak said to him: "What saith the LORD?" he uttered these oracular sentences:
 19 "Attend, Balak! and hear: listen to me, son of Ziphor! GOD is not a man, to
 "lie; nor a son of Adam, to repent. Shall he say, and not do? Shall he pro-
 20 "mise, and not fulfil? Lo! to bless I am instructed, and, bless I will; nor can I
 21 "revoke the benediction. || I behold nothing harmful in Jacob; I see nothing dis-
 "astrous in Israel. With them is the LORD, their GOD; and to him they shout,
 22 "as to a king: GOD, who brought them out of Egypt, is to them as the strength
 23 "of the rhinoceros. No enchantment is used by Jacob; no divination by Israel: to
 24 "Jacob, and to Israel, extemporally is told whatsoever GOD is to do. Lo! like a
 "lioness that people shall rise up, they shall rear themselves like a youthful lion:
 "who recoucheth not until he have devoured the prey, and have drunken the
 25 "blood of the slain."—Balak then said to Balaam: "Neither curse them at all,
 26 "nor bless them at all." But Balaam answered, and said to Balak: "Did I not
 "forewarn thee, saying: "Whatsoever the LORD shall bid, that I must do?"—
 27 Then Balak said to Balaam: "Come, I pray thee; let me bring thee unto another
 "place: it may be agreeable to GOD, perhaps, that thence thou curse them, for
 28 "me." So Balak brought Balaam unto the top of Pheor, that looketh toward
 29 Jeshimon. And Balaam said to Balak: "Build here seven altars, and bring hither
 30 "seven steers and seven rams." And Balak did as Balaam bade; and offered, as
 1 holocausts, a steer and a ram on each altar. But when Balaam saw, that it was
 agreeable to the LORD to bless Israel; he went not, as at the other times, to look

VARIOUS READINGS.

V. 15. † SEP. SYR. and 2 MSS. Ib. || wanting in SAM. SEP. and 8 MSS. Ib. || So SAM. SEP. SYR. and 79
 MSS. The REST, *holocaust*. Ib. || *to enquire of God*, SEP.—V. 16. || *the angel of the LORD*, SAM. GOD,
 SEP. and 10 MSS. See C. R.—V. 21. || *al. he beholdeth*; and so again, *he seeth*. See C. R.

EXPLANATORY NOTES.

V. 21. *I behold nothing harmful, &c.* The common rendering is, *no iniquity; no perverseness*: neither of which, I think, is here the meaning of the original. Balaam saw every thing about the Israelites that bespoke prosperity. See C. R.
 V. 22. *Is to them as the strength of the rhinoceros.* He could hardly have found a stronger expression. The rhinoceros is next in strength to the elephant, and in some re-
 spect is more formidable. See other renderings of this line in C. R.
 V. 23. *No enchantment is used, &c.* Others render: *No enchantment availeth against Jacob, &c.* But this suiteth not the context. See C. R.
 Ib. *Extemporally.* Without any previous divination, or magical act, being employed.

for omens, but only turned his face toward the wilderneſs; where, on-raiſing his eyes, he ſaw the Iſraelites encamped, according to their tribes: and, the ſpirit of GOD coming upon him, he uttered theſe oracles: "Saith Balaam, the ſon of Beor; " ſaith the man whoſe eyes are open: || ſaith he, who hath heard the words of " GOD; | who hath ſeen the viſion of the OMNIPOTENT; intranced, but with open " eyes: 'How beautiful thy tents, O Jacob! thy tabernacles, O Iſrael! Like vales " || planted *with groves*; like gardens on the ſide of a river! Like lign-aloes planted " by the LORD; like cedars by water-ſtreams! Waters ſhall flow from the urn of " Jacob, and his ſeed ſhall become a numerous people! Their king ſhall be ſupe- " rior to || Agag; and his kingdom more highly exalted! GOD, who brought them " out of Egypt, is to them as the ſtrength of the rhinoceros. The nations, that " oppoſe them, they will conſume; their bones they will break in pieces, and *in* " *their gore* imbrue their ſhafts! Like a lion *Iſrael* lieth down; like a lioness he " coucheth: who ſhall dare to rouse him? Be he bleſſed, O *Iſrael*! who bleſſeth " thee; and be he accuſed who curſeth thee!"——Balak was now ſo enraged at Balaam, that he ſmote his hands together; and he ſaid to Balaam: "I called " thee to curſe mine enemies; and, lo! thou haſt, thrice now, heaped benedic- " tions on them! Begone, therefore, to thine own place: I meant to treat thee " moſt honourably; but from honour the LORD hath precluded thee."——But Balaam ſaid to Balak: "Was not this what I preciſely ſaid to the meſſengers, whom " thou ſenteſt to me: 'Were Balak to give me his houſe full of ſilver, || or of gold, " I could not go beyond the commandment of the LORD, * ſo as to do, of my " own mind, either good or bad: what the LORD ſhall ſay † to me, | that muſt I " report?'——Lo! then, as I am now going back to my own people; come, let me " adviſe thee of what this people will, in future times, do to thy people."——He then uttered theſe oracular ſentences: "Saith Balaam, the ſon of Beor; ſaith the man, " whoſe eyes are open: ſaith he who hath heard the words of GOD; who hath

VARIOUS READINGS.

CH. XXIV. v. 4. || wanting in SAM.—V. 6. || So SAM. SEP. VULG. The REST, *ſpread out*. See C. R.—

V. 7. || *Gag*, SAM. SEP. See C. R.—V. 13. || So SAM. SYR. ARAB. The REST, *and*. Ib. * *my GOD*, VULG. and 6 MSS. Ib. † SAM. SYR.

EXPLANATORY NOTES.

Ch. xxiv. v. 3. *The man whoſe eyes are open*. He is under no deluſion, but perfectly aware of what he ſays.

V. 4. *Intranced, but with open eyes*. The viſion was ſo diſtinct and clear, as not to be miſtaken.

V. 6. *Like vales, &c.* The word expreſſes thoſe narrow dales through which torrents uſually run.

Ib. *Like lign-aloes*. The Indian calambac, the moſt reſinous and fragrant of all woods. It is ſaid to be planted by the Lord, on account of its great rarity and preciousneſs. The Indians account it holy, and burn it as incenſe in their temples. The ancient translators, however, underſtood the word differently, and render, *Like tents*, &c. See 5. a.

V. 7. Although I am not ſatisfied that this verſe is not in ſome meaſure corrupted, I have endeavoured to make out of it a tolerable ſenſe. The greateſt rivers ariſe from ſmall ſources: theſe are poetically called their urns. The numerous poſterity of Jacob are likened to a copious ſtream.

Ib. *A numerous people*. Lit. *Many waters*. But I ſuſpect there is a ſmall error in the preſent text: and, at any rate, this is the meaning. See C. R.

Ib. *Superior to Agag*. Agag ſeems to have been the general name of the kings of the Amalekites. Compare 1 Sam. 15. 8. and ſee C. R.

“ been participant of the knowledge of the MOST-HIGH; who hath seen the vision
 17 “ of the OMNIPOTENT! intranced, but with open eyes: ‘ I foresee it, though it
 “ will not happen now; I behold it, though yet at a distance. A star traced from
 “ Jacob, a sceptre sprung from Israel, will consume the whiskers of Moab, and
 18 “ break the crown of every son of sedition! His shall be the possession of Edom,
 19 “ the possession of || Seir his enemy! for Israel will act valiantly; and a prince, de-
 20 “ scending from Jacob, will depopulate their cities!’ ”—Looking then toward
 Amalek, he uttered this oracular sentence: “ The first of nations is Amalek: yet
 21 “ its latter end will be utter destruction!”—Then, looking toward the Kenite
 nation, he uttered this oracular sentence: “ Strong indeed is thy dwelling-place;
 22 “ and thy nest thou hast fixed in a rock: yet thy nest shall be demolished; and the
 23 “ cunning of Ashur will captive thee!”—He then * uttered this oracular sentence;
 24 “ Alas! who shall be preserved from the sumiel, or protected from the hand of the
 “ Chethites? They will oppress Ashur; they will oppress Heber; and these too shall
 25 “ be utterly destroyed!”—Balaam then set out to return to his own place: and
 Balak also went his own way.

§ 19. *The People, seduced by the Midianite Women, commit Idolatry.*

1 BUT while the Israelites abode in Setim, the people profaned themselves by
 2 consorting with the women of Moab; who invited them to the sacrifices of their
 3 gods: and the people ate of their sacrifices, and worshipped their gods: some of
 them even wore the badges of Baal-pheor. The LORD was therefore incensed

VARIOUS READINGS.

V. 18. || *Efau*, SAM. SEP.—V. 23. * *looking towards Og*, SEP. See C. R.

EXPLANATORY NOTES.

V. 17. *A star traced from Jacob*. This evidently alludes to the track of a comet. See C. R.

Ib. *Will consume the whiskers of Moab, and break the crown, &c.* There is but one word in the original for *scorb* and *break*; but that it meaneth both, is clear from the parallelism. For the rest, I have followed partly the Samaritan, and partly the Jewish copy, for reasons given in c. 2. which see; and compare Jerem. 48. 45. This oracle is supposed, with great reason, to have been accomplished by David. See 2 Sam. 8. 2.

Ib. *Every son of sedition*; i. e. every turbulent neighbour; such as the Moabites, Ammonites, Edomites, Philistines, &c. See the whole 8th chapter of 2 Sam.

V. 19. *A prince, descending, &c.* There is but one word in the original, which may signify either *descent* or *dominion*. I have joined both. See C. R.

Ib. *Will depopulate, &c.* Lit. *Will destroy the remainder from a city*. See C. R. and comp. 1 Kings 11. 15, 16.

V. 20. Compare 1 Sam. 15. 8.

V. 21. *Thy nest, &c.* This alludes to their ordinary habitations, which were strong holds in rocky mountains: hence they are called *Kenites*, or *nest-inhabitants*.

V. 22. *Set thy nest, &c.* The allusion is beautifully continued. The Assyrians are like persons going to attack and destroy an eagle's nest; which, as they cannot do it by open force, they accomplish by stratagem.

Ib. *The cunning of Ashur, &c.* I have followed the reading which the Greek translator had before him. The present text is neither sense nor grammar. See C. R.

V. 23. *From the sumiel*. The *sumiel*, or *samum*, is a pestilential burning wind, which destroys every one who breathes it. See C. R.

V. 24. *The Chethites*. These are supposed to be the Macedonians, who under Alexander the Great overthrew the Persian empire; which comprehended Assyria and all the country beyond the Euphrates, which is here called Heber. See C. R.

Ib. *These too, &c.* i. e. Ashur and Heber. See C. R.

V. 25. *Set out to return*. He lingered, however, among the Midianites, and was slain. See ch. 31. 8.

Ch. xxv. v. 3. *Some of them even wore the badges of Baal-pheor*—by binding their heads with fillets in his honour, and thus openly avowing their idolatry. See C. R.

against the Israelites, and said to Moses: " || Take all the chiefs of the people | *with* 4
 " *thee*, and † let them slay those men who have worn the badges of Baal-pheor; |
 " || and hang them up before the LORD, until sun-setting; | that the indignation of
 " the LORD may be averted from Israel." And Moses said to the judges of Israel: 5
 " Slay ye, each in his own department, the men who have worn the badges of
 " Baal-pheor."—Meanwhile a certain Israelite approached to his brethren with 6
 a Midianite woman, in the sight of Moses and of the whole assembly of the chil- 7
 dren of Israel, who were weeping at the door of the convention-tent: which when
 Phinehas (the son of Eleazar, the son of Aaron, the priest) saw, he sallied from the 8
 midst of the assembly; and, with a spear in his hand, went after the man of Israel,
 into the bed-chamber; and pierced both the man of Israel and the woman, through,
 in the bed-chamber: on which the plague ceased among the children of Israel.—
 Now those who died, during the plague, were twenty-four thousand. 9

THE LORD then spoke to Moses, saying: " Phinehas, the son of Eleazar, the son 10
 " of Aaron, the priest, hath turned away my wrath from the children of Israel, by 11
 " the zeal which he hath shewn, among them, for my sake; and hath prevented
 " me from consuming them, in my jealousy. Tell him, therefore, that, lo! I enter 12
 " into a covenant of friendship with him; by which, to himself and to his poste- 13
 " rity, the priesthood is perpetually confirmed: because he hath been zealous for
 " his GOD, and hath made an atonement for the children of Israel."—The name 14
 of the slain Israelite (who was slain with the Midianite woman) was Zimri, the son
 of Salu, a patriarchal chief among the Simeonites: and the name of the slain Mid- 15
 anite woman was Chozbi, the daughter of Zur, who was the patriarchal chief of a
 Midianite family.—The LORD then spoke to Moses, saying: " Distress the Mi- 16
 " dianites, and smite them; because they distressed you, by the artifices which they 17
 " employed to seduce you, in the affair of Pheor; and in the affair of their sister 18
 " Chozbi (the daughter of a Midianite chief), who was slain, when the plague raged
 " on account of Pheor."

VARIOUS READINGS.

CH. XXV. v. 4. || wanting in SAM. Ib. † SAM. See c. R. Ib. || wanting in SAM.

EXPLANATORY NOTES.

V. 4. *Take the chiefs of the people, &c.* Neither the Jewish nor Samaritan copy seems here unmutated. I have therefore, with Houbigant and Kennicott, made one text out of both. See c. R.

V. 6. *A Midianite woman.* The Midianites were the next neighbours of the Moabites, and probably worshipped the same gods. Comp. ch. 22. 4, 7. It is remarkable that the Greek translator renders the passage thus: *A certain Israelite, coming, took one of his brethren to a Midianite woman; as if the man had gone out to her, and not brought*

her to his own tent. The Vulgate is also favourable to this reading; but it is incompatible with the original text as it now stands. See c. R.

V. 7. *A spear.* Others, *a poniard.*

V. 8. *In the bed-chamber.* Lit. *In her bed-chamber;* which favours the Greek version, v. 6.—Others here render the word, *in her belly;* as denoting the pierced part. See c. R.

V. 12. *Tell him, therefore.* The Syriac translator renders: *I therefore say.* And this may be the true rendering. See c. R.

§ 20. A new Muster is ordered.

1 IT was after the *foresaid* plague that the LORD spoke to Moses, and Eleazar the
 2 son of Aaron, the priest, saying: "Take the sum of the whole assembly of the
 3 "children of Israel, according to their patriarchal houses, from the age of twenty
 4 "years upward; all who are fit for war in Israel."—So Moses and Eleazar must-
 5 tered them, on the plains of Moab, by the Jordan, opposite to Jericho; from the
 6 age of twenty years upward, as the LORD had given in command to Moses.—
 7 Now the children of Israel, who had come out of Egypt, were:

8 FROM the sons of Reuben, the first-born of Israel; the family of the Hanochites,
 9 from Hanoch; the family of the Phalluites, from Phallu; the family of the Hezron-
 10 ites, from Hezron; and the family of the Charmiites, from Charmi: these were the
 11 Reubenite families; and of them were mustered forty-three thousand seven hun-
 12 dred and thirty.—Eliab was the son of Phallu; and the sons of Eliab were Nemuel,
 13 Dathan, and Abiram. This was the Dathan, and this the Abiram, who being of
 14 the national council, conspired with Korah and his associates against Moses and
 15 Aaron; which so provoked the LORD, that the earth opened its mouth and swal-
 16 lowed them up; and they were made an example of: at what time their associates
 17 died, and fire consumed Korah and other fifty men. The sons of Korah, however,
 died not.

12 FROM the sons of Simeon, according to their kinships, were, the family of the
 13 Jemuelites, from || Jemuel; the family of the Jaminites, from || Jamin; the family
 14 of the Jachinites, from Jachin; the family of the Zoharites, from || Zohar; and
 15 the family of the Saulites, from Saul. These were the Simeonite families; and † of
 them were mustered | twenty-two thousand and two hundred.

15 FROM the sons of Gad, according to their kinships, were, the family of the
 16 Zephonites, from || Zephon; the family of the Hagaites, from Hagai; the family
 17 of the Shuniites, from Shuni; the family of the Ezebonites, from || Ezebon; the
 family of the Ediites, from || Edi; the family of the Arodiites, from Arodi; and the

VARIOUS READINGS.

CH. XXVI. v. 12. || al. *Nemuel*. Ib. || al. *Jarib*.—V. 13. || al. *Zetab*.—V. 14. † SEP. VULG.—V. 15. || al.
Ziphian.—V. 16. || al. *Ozni*. Ib. || al. *Eri*.

EXPLANATORY NOTES.

Ch. xxvi. v. 3. *Mustered them, &c.* That the present text is here corrupted, and must have been corrupted at a very early period, is evident from the strainings made by all the ancient translators to make a meaning out of it: I have endeavoured to restore the text, in a very simple manner; for which see c. 2.

V. 8. *Eliab was the son of Phallu, &c.* This passage is occasionally introduced to shew the genealogy of Dathan and Abiram.

V. 10. *That the earth . . . swallowed them up, &c.*

This verse is mutilated in the Jewish copies, and preserved entire only in the Samaritan. See c. 2.

V. 12 and 13. I have given the names as they are in Gen. 46. 16. The textual varieties are below.

V. 15. In the Greek version, the tribe of Judah comes after that of Simeon; then Issachar and Zebulun; and then Gad and Asher. It has also some variety in the particular numbers: but the sum total is the same in all the copies and versions.

family of the Areliites, from || Areli. These were the Gadite families; and of them 18
were mustered forty thousand and five hundred.

ER and Onan, were sons of Judah: but Er and Onan died, *without children*, in 19
the land of Chanaan. So from the *other* sons of Judah, according to their kinships, 20
were the family of the Shelahites, from Shelah; the family of the Pharezites, from
Pharez; and the family of the Zerahites, from Zerah: and, from the sons of Pha- 21
rez, the family of the Hezronites, from Hezron; and the family of the Hamuelites,
from || Hamuel.—These were the Judahite families; and of them were mustered 22
seventy-six thousand and five hundred.

FROM the sons of Iffachar, according to their kinships, were, the family of the 23
Tholahites, from Tholah; the family of the Phuahites, from Phuah; the family of 24
the Jashubites, from Jashub; and the family of the Shimronites, from Shimron.—
These were the Iffacharite families; and of them were mustered sixty-four thousand 25
and three hundred.

FROM the sons of Zebulon, according to their kinships, were, the family of the 26
Seridites, from Serid; the family of the Elonites, from Elon; and the family of the 27
Jahelelites, from Jahelel.—These were the Zebulonite families; and of them were
mustered sixty thousand and five hundred.

FROM the sons of Joseph, Manasseh and Ephraim; were, from the sons of Ma- 28
nasseh, the family of the Machirites, from Machir, and the family of the Gilead- 29
ites, from Gilead the son of Machir: and, from the sons of Gilead, the family of 30
the Ahiezerites, from || Ahiezer; the family of the Helekites, from Helek; the fa- 31
mily of the Ashrielites, from || Ashriel; the family of the Shechemites, from She-
chem; the family of the Shemidahites, from Shemidah; and the family of the He- 32
phterites, from Hepher. But Hepher's son, Zalphahad, had no sons, but daughters; 33
and the names of Zalphahad's daughters were Mahala, Noa, Hogla, Milcha, and
Tirza.—These were the Manassehite families; and of them were mustered fifty- 34
two thousand and seven hundred.

FROM the sons of Ephraim, according to their kinships, were, the family of the 35
Shuthelahites, from Shuthelah; the family of the Becherites, from Becher; and the
family of the Thahanites, from Thahan: and, from the son of Shuthelah, || Eran, 36
the family of the Eranites.—These were the Ephraimite families; and of them were 37
mustered thirty-two thousand and five hundred.—These were the children of Jo-
seph, according to their families.

FROM the sons of Benjamin, according to their kinships, were the family of 38
the Belahites, from Belah; the family of the Ashbelites, from Ashbel; the family of

VARIOUS READINGS.

V. 17. || al. *Aruli*.—V. 21. || al. *Hamul*.—V. 30. || al. *Abiezer*, al. *Jeezer*.—V. 31. || al. *Ashruel*.
V. 36. || al. *Edan*.

39 the Ahiramites, from || Ahiram; the family of the Muphimites, from || Muphim; the
 40 family of the Huphimites, from Huphim; * the family of the Aredites, from
 41 Ared; and the family of the Naamanites, from Naaman.—These were the Benja-
 minite families; and of them were mustered forty-five thousand and six hundred.

42 FROM || Hushim the son of Dan were the families of the Hushimites: these,
 43 according to their kinships, were the Danite families (all the families from Hushim);
 and of them were mustered sixty-four thousand and four hundred.

44 FROM the sons of Asher, according to their kinships, were, the family of the
 Jimnahites, from Jimnah; the family of the Ithuahites, from Ithuah; † the family
 45 of the Ithuiites, from Ithui; | the family of the Beriahites, from Beriah; || and, from
 the sons of Beriah, | the family of the Heberites, from Heber; and the family of
 46 the Malchielites, from Malchiel. And the name of Asher's daughter was Serah.—
 47 These were the Asherite families; and of them were mustered fifty-three thousand
 and four hundred.

48 FROM the sons of Naphthali, according to their kinships, were, the family of the
 49 Jahezaelites, from Jahezael; the family of the Guniites, from Guni; the family of
 50 the Jezerites, from Jezer; and the family of the Shalumites, from Shalum.—These
 were the Naphthalite families, according to their kinships; and of them were mus-
 tered forty-five thousand and four hundred.

51 THUS the whole sum of the Israelites who were then mustered, was six hundred
 52 and one thousand seven hundred and thirty. And the LORD spake to Moses, say-
 53 ing: "To these, according to the number of names, shall the land be apportioned,
 54 "for an inheritance: to the more numerous *tribes* thou shalt give a greater, to the
 "less numerous a smaller inheritance: to each of them shall their inheritance be
 55 "given, in proportion to the number of its mustered men: but, by lot let the in-
 "heritances of the land be apportioned, according to the names of the patriarchal
 56 "tribes: according to the lot let their inheritances be apportioned, whether they
 "be many or few."

57 OF the Levites, according to their kinships, these were mustered: the family of
 the Gershonites, from Gershon; the family of the Koathites, from Koath; the
 58 family of the Merariites, from Merari: and, from † the sons of | Levi, the family of

VARIOUS READINGS.

V. 38. || al. *Ahirosh*.—V. 39. || al. *Shuphim*. lb. * And, from the sons of Belah, ALL, but SAM. See C. R.
 V. 42. || al. *Shubam*.—V. 44. † SYR.—V. 45. || wanting in SAM.—V. 58. † SAM. SEP.

EXPLANATORY NOTES.

V. 38. *Ahiram*. In Gen. 46. he is called *Ahirosh*. I have some suspicion that *Ahirab* is the right name. But this is of little importance. See C. R.

V. 51. *The whole sum, &c.* By comparing this chapter with ch. 1. we find that the number of males, from twenty years upward, was, since the last muster, diminished by

1820; and that this diminution had happened in the tribes of Reuben, Simeon, Gad, Ephraim, and Naphtali; for in the other tribes the respective numbers were somewhat greater than before.

V. 52. *Apportioned*—by equal shares, or gavel-kind.

the Libnites, the family of the Hebronites, the family of the Mahalites, the family of the Mushites, and the family of the Korahites.

KOATH was the father of Amram: and the wife of Amram was Jochabed, a daughter of Levi, whom Artha bare to him in Egypt: and to Amram she bare Moses and Aaron, and their sister Mary. The sons of Aaron were Nadab, Abiu, Eleazar, and Ithamar: but Nadab and Abiu had died, while they were offering profane fire, before the LORD.

THE sum of the mustered Levites was twenty-three thousand; being all the males from the age of a month upward. With the other Israelites they had not been mustered; because there was no inheritance to be given to them, among the children of Israel.

SUCH was the muster, which Moses and Eleazar the priest made of the children of Israel, in the plains of Moab by the Jordan, over against Jericho. Among these there was not a man of those mustered by Moses and Aaron, when they mustered the children of Israel in the wilderness of Sinai: for of them the LORD had said: "They shall certainly die in the wilderness." A man of them there was not left, save Chaleb the son of Jephuneh, and Joshua the son of Nun.

IT was now that, among the families of Manasseh the son of Joseph, the daughters of Zalaphahad (the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh), whose names were Mahala, Noa, Hogla, Milcha, and Tirza, came and presented themselves to Moses and Eleazar the priest, and to the chiefs of the assembly, at the door of the convention-tent; and said: "Our father died in the wilderness: yet he had not associated himself with those men who, in conjunction with Korah, conspired against the LORD: for his own sin only died † our father; ‡ having no sons. Why should the name of our father, although he had no son, be lost from among his family? To us give an † hereditary possession, among our father's brethren."—Moses brought their cause before the LORD; and the LORD spoke to Moses, saying: "The request of the daughters of Zalaphahad is just: thou shalt, surely, give them an hereditary possession among their father's brethren; and transfer to them the hereditary right of their father. And to the children of Israel thou shalt speak, saying: 'If a man die without a son, let his inheritance pass to his daughter: if he have no daughter, give his inheritance to his brothers: if he have no brothers, give his inheritance to his father's brothers: and, if his father had no brothers, give his inheritance to the next kinf-

VARIOUS READINGS.

CH. XXVII. v. 3. † SAM.—V. 4. † SAM.

EXPLANATORY NOTE.

V. 59. *Jochabed, a daughter of Levi, whom Artha bare to him, &c.* Such is the natural rendering of the present text; which, however, is perhaps corrupted. In the supposition that it is not, the wife of Amram must have been his aunt. She may, nevertheless, have been younger than himself: and this seems to be insinuated by the remark, that she was born to Levi in Egypt. See c. a.

"man of his own family; and let him possess it."—So this became a statute-law, to the children of Israel; as the LORD gave in command to Moses.

§ 21. *Moses is ordered to prepare for Death, and to appoint a Successor.*

- 12 AGAIN the LORD spake to Moses, † saying: | "Go up to the top of mount
13 "Abarim, and view the land * which I give to the children of Israel: for, when
"thou hast viewed it, thou also shalt be united to thy people, as thy brother Aaron
14 "was: because, when the assembly were contentious in the wilderness of Zin, ye
"disobediently neglected to glorify me in their presence, at the waters." (These
were the waters of Meribah, at Kadesh, in the wilderness of Zin.) † Moses then
said: "O LORD GOD! thou hast already shewn thy servant thy greatness and
"mighty power: for what GOD is there, in the heavens or on the earth, who can
"do such mighty deeds as thou doest? I pray thee, let me go over and see that
"good land which is beyond the Jordan, those goodly mountains, and that Leba-
"non." But the LORD said to Moses: "Enough: say not a word more to me,
"on this subject. Go up to the top of Phisga, and turn thine eyes westward, and
"northward, and southward, and eastward; and, with thine eyes, view the land:
"for over that Jordan thou shalt not go. But give a charge to Joshua, the son
"of Nun; and bid him be brave and courageous: for he shall go over at the head
"of this people; and he shall portion out to them that land, which thou shalt *only*
15 "see." | —Then Moses spoke to the LORD, saying: "May the LORD, the GOD
17 "of all breathing flesh, set a man over this assembly; who may go before them,
"and come before them; conduct them out, and conduct them in: that the people
18 "of the LORD be not like a flock without a shepherd."—On this the LORD said to
Moses: "Take Joshua, the son of Nun, who is a man of spirit; and, having laid
19 "thine || hands upon him, present him to Eleazar the priest, and to the whole as-
20 "sembly; and, in their sight, give him a charge; imparting to him a share of thine
"own authority; that the whole assembly of the children of Israel may obey *
21 "him. *In dubious cases*, let him apply to Eleazar the priest; who shall consult the
"LORD, for him, by means of the Urim; and according to whose decision, both
"he and the whole assembly of the children of Israel must conduct themselves."—

VARIOUS READINGS.

V. 12. † SAM. and I MS. Ib. * of Chanaan, SEP. SYR. ARAB. and I MS.—V. 14. † SAM. transposed from ch. 20. 13. Comp. Deut. 3. 24.—V. 18. || al. hand.—V. 20. * and reverse, I MS.

EXPLANATORY NOTES.

Ch. xxvii. v. 12. *Mount Abarim*; or, the mountain of the Hebrews. It is the same with Phisga and Nebo. Compare Deut. 3. 27. and 34. 1.

V. 14. *O Lord God!* There is in the original *O my-lord, the Lord*; or *my-lord, Jehovah*; but almost all the ancient translators render, *O Lord God*. See c. R.

V. 16. *Who may go before them, &c.* Alluding to a shepherd leading his flock out to pasture, and leading them back to rest.

V. 21. *By means of the Urim.* How the will of the Lord was made known by the Urim, is altogether uncertain. See c. X. and compare Exod. 28. 30.

Moses did as the LORD had commanded him; and took Joshua, and presented him to Eleazar and to the whole assembly: and when he had laid his || hands upon him, he gave him a charge, as the LORD had given him in command: † and said to him: "Thine own eyes have seen what the LORD hath done to these two kings! so will he do to all the kingdoms through which thou hast to pass: be not afraid of them; for the LORD, your GOD, himself will fight for you." |

§ 22. Further Regulations concerning Sacrifices, Festivals, and Vows.

AGAIN the LORD spoke to Moses, saying: "Deliver this charge to the children of Israel: 'My fire-feeding, sweet-savoured oblations ye shall carefully offer to me, at their stated times.—And this (thou shalt say to them) is the daily holocaust which ye shall offer to the LORD: two male lambs of one year, without blemish, as a perpetual holocaust: one lamb shall be sacrificed at the break of day, and the other lamb shall be sacrificed in the evening-twilight: *each* with a donative of the tenth part of an epha of fine flour, tempered with the fourth part of an hin of || fresh oil: a perpetual holocaust, instituted at mount Sinai; as a sweet-savoured burnt-offering to the LORD. And the libation, for each lamb, shall be the fourth part of an hin of wine; which shall be poured out, in the holy place, as a libation to the LORD. With the other lamb, to be offered in the evening-twilight, shall be offered the same donative and the same libation as at the break of day, for a sweet-savoured burnt-offering to the LORD.

"BUT on the sabbath-day *shall be offered two more* lambs, of one year, without blemish; with a donative of two tenths of *an epha* of fine flour tempered with oil, and a proportional libation: an holocaust to be offered every sabbath; beside the perpetual holocaust and its libation.

"AND, on the first days of your months, ye shall offer, for an holocaust to the LORD, two steers, one ram, and seven lambs of one year, without blemish; with a donative of three tenths of *an epha* of fine flour tempered with oil, for each of the steers; a donative of two tenths of *an epha* of fine flour tempered with oil, for the ram; and a donative of one tenth of *an epha* of fine flour tempered with oil, for every lamb: a sweet-savoured holocaust to the LORD. And their libations shall be half an hin of wine for each steer, the third of an hin for the ram, and the fourth of an hin for every lamb. This holocaust shall be offered from month to month, through all the months of the year; with one he-goat, as a sin-offering to the LORD; beside the perpetual holocaust, and its libation.

"ON the fourteenth day of the first month is the *festival of the LORD's* skip-offering *to be kept*; and, on the fifteenth of the same month, *commences* the festival

VARIOUS READINGS.

V. 23. | *al. band.* Ib. † SAM. Comp. Deut. 4. 21, 22. CH. XXVIII. v. 5. | wanting in SAM. SEP.

- 18 "of unleavened bread: seven days unleavened bread || ye shall eat. | On the first day
 "of the seven there shall be an holy convocation; no servile work, *on it*, ye shall do:
 19 "but ye shall offer, as an holocaust to the LORD, two steers, one ram, and seven
 20 "lambs of one year; all without blemish: with their donatives of fine flour tem-
 "pered with oil; namely, three tenths of an *ephah* shall ye offer with each of the
 21 "steers; two tenths with the ram; and one tenth with every one of the seven
 22 "lambs: and one he-goat, for a sin-offering, to make an atonement for you. *All*
 23 "these ye shall offer; beside the morning-holocaust, to be perpetually offered. A
 24 "similar offering ye shall make, every day of the seven: as a fire-feeding, sweet-
 "favoured oblation to the LORD; it shall be offered; beside the perpetual holocaust,
 25 "and its libation. And, on the seventh day, ye shall have an holy convocation:
 "no servile work, *on it*, ye shall do.
 26 "ON the day of the first-fruits, also, when, seven weeks *after*, ye bring a new
 "donative to the LORD, ye shall have an holy convocation: no servile work, *on*
 27 "it, ye shall do: but ye shall offer, as a sweet-favoured holocaust to the LORD, two
 28 "steers, one ram, and seven lambs of one year; † all without blemish: † with their
 "donatives of fine flour tempered with oil; namely, three tenths of an *ephah* for
 29 "each of the steers, two tenths for the ram, and one tenth for every one of the
 30 "seven lambs: and one he-goat, † for a sin-offering, | to make an atonement for
 31 "you. Beside the perpetual holocaust and its donative, ye shall offer these, with
 "their libations: without blemish must they be.
 1 "AND, on the first day of the seventh month, ye shall have an holy convoca-
 "tion: no servile work, *on it*, ye shall do: it shall be a day of shouting to you.
 2 "And ye shall offer, as a sweet-favoured holocaust, one steer, one ram, and seven
 3 "lambs of one year, without blemish: with their donatives of fine flour tempered
 "with oil; namely, three tenths of an *ephah* for the steer, two tenths for the ram,
 4 "and one tenth for every one of the seven lambs: and one he-goat, for a sin-offer-
 5 "ing, to make an atonement for you; beside the monthly holocaust and its dona-
 6 "tive, and the perpetual holocaust and its donative, with their prescribed libations,
 "for a sweet-favoured burnt-offering to the LORD.
 7 "ON the tenth day of this same seventh month ye shall, also, have an holy con-
 8 "vocation; and shall humble yourselves: no servile work, *on it*, ye shall do: but
 "ye shall offer, as a sweet-favoured holocaust to the LORD, one steer, one ram, and
 9 "seven lambs of one year: without blemish must they be: with their donatives of
 "fine flour tempered with oil; namely, three tenths of an *ephah* for the steer, two

VARIOUS READINGS.

V. 17. † So SAM. SEP. and 1 MS. The REST, *shall be eaten*.—V. 27. † SAM. SEP. VULO.—V. 30. † SAM.
 SEP. and 7 MSS.

EXPLANATORY NOTE.

Ch. XXIX. v. 1. *A day of shouting*. Compare Lev. 23: 24.

“tenth for the ram, and one tenth for every one of the seven lambs: and one he-
 “goat, for a sin-offering, † to make an atonement for you; | beside the sin-offering
 “of general atonement, and the perpetual holocaust; with their donatives, and liba-
 “tions.

“AND, on the fifteenth day of † the same | seventh month, ye shall have an holy
 “convocation: no servile work, *on it*, ye shall do; but shall keep a festival of seven days
 “to the LORD. *On the first day of the seven* ye shall offer, as a sweet-favoured holo-
 “caust to the LORD, thirteen steers, two rams, and fourteen lambs of one year: with-
 “out blemish they must be: with their donatives of fine flour tempered with oil;
 “namely, three tenths of an *ephah* for every one of the thirteen steers, two tenths for
 “each of the two rams, and one tenth for every one of the fourteen lambs: † with
 “their libations: | and one he-goat, for a sin-offering; beside the perpetual holocaust,
 “with its donative and libation.—On the second day *ye shall offer* twelve steers, two
 “rams, and fourteen lambs of one year, without blemish: with their donatives and
 “libations, as *above* prescribed for steers, rams, and lambs; according to their num-
 “ber: and one he-goat for a sin-offering; beside the perpetual holocaust, with its
 “donative and libation.—On the third day *ye shall offer* eleven steers, two rams,
 “and fourteen lambs of one year, without blemish: with their donatives and liba-
 “tions, as *above* prescribed for steers, rams, and lambs; according to their number:
 “and one he-goat for a sin-offering; beside the perpetual holocaust, with its dona-
 “tive and libation.—On the fourth day *ye shall offer* ten steers, two rams, and four-
 “teen lambs of one year, without blemish: with their donatives and libations, as
 “*above* prescribed for steers, rams, and lambs; according to their number: and one
 “he-goat for a sin-offering; beside the perpetual holocaust, with its donative and
 “libation.—On the fifth day *ye shall offer* nine steers, two rams, and fourteen lambs
 “of one year, without blemish: with their donatives and libations, as *above* pre-
 “scribed for steers, rams, and lambs; according to their number: and one he-goat
 “for a sin-offering; beside the perpetual holocaust, with its donative and libation.—
 “On the sixth day ye shall offer eight steers, two rams, and fourteen lambs of one
 “year, without blemish: with their donatives and libations, as *above* prescribed for
 “steers, rams, and lambs; according to their number: and one he-goat for a sin-
 “offering; beside the perpetual holocaust, with its donative and libation.—On the
 “seventh day *ye shall offer* seven steers, two rams, and fourteen lambs of one year,
 “without blemish: with their donatives and libations, as *above* prescribed for
 “steers, rams, and lambs; according to their number: and one he-goat for a sin-

VARIOUS READINGS.

CH. XXIX. V. 11. † SEP.—V. 12. † SAM. SEP. SYR. and 4 MSS.—V. 15. † SAM.

EXPLANATORY NOTE.

V. 11. *Beside the sin-offering of general atonement*—which was, on this same day, to be made by the high-priest.
 Compare Levit. 16.

35 " offering; beside the perpetual holocaust, with its donative and libation.—On the
 36 " eighth day ye shall have an assembly: no servile work, *on it*, ye shall do: but ye
 " shall offer, as a sweet-savoured holocaust to the LORD, one steer, one ram, and
 37 " seven lambs of one year, without blemish: with their donatives and libations, as
 38 " *above* prescribed for steers, rams, and lambs; according to their number: and one
 " he-goat for a sin-offering; beside the perpetual holocaust, with its donative and
 39 " libation.—These are the holocausts, donatives, and libations, which ye are to
 " offer to the LORD on your stated festivals; beside your votive and free-will offer-
 40 " ings, and your eucharistic sacrifices."—And Moses reported to the children of
 Israel all that the LORD gave him in command.

§ 23. Regulations respecting Vows.

1 TO the chiefs of tribes of the children of Israel Moses said: " This is what the
 2 " LORD hath commanded: ' If a man make a vow to the LORD, or bind himself
 " to any obligation by an oath, he must not prevaricate; he must do according to
 3 " whatsoever his mouth hath pronounced.—If a woman make a vow to the LORD,
 " and bind herself to any obligation, while she is yet a girl in her father's house;
 4 " if her father hear of her vow, and of the obligation by which she hath bound
 " herself, and acquiesce in it; then all her vows and obligations, by which she hath
 5 " bound herself, shall stand good: but if her father † expressly disallow her, as soon
 " as he heareth of it; no vow nor obligation, by which she may have bound her-
 " self, shall stand good: the LORD will forgive her, because her father disalloweth
 6 " her.—If, at the time of her marriage, she be under a vow, or bound by any obli-
 7 " gation which her lips have uttered; and if her husband, what time he heareth of
 " it, acquiesce; then † all her vows and obligations, to which she may have bound
 8 " herself, shall stand good: but if her husband † expressly disallow her, as soon as
 " he heareth of it; then he annulleth the vow which she may have made, and the
 " obligation which she may have uttered with her lips, and bound herself to: and
 9 " the LORD will forgive her. But every vow of a widow, and divorced woman,
 10 " to which they shall bind themselves, shall stand good against them.—If a woman,
 " while in her husband's house, make a vow, or bind herself, by an oath, to any

VARIOUS READINGS.

CH. XXX. v. 5. al. 6. † SAM. SEP. See C. R.—V. 7. al. 8. † SAM. SEP. SYR. VULG. and 10 MSS.
 V. 8. al. 9. † SEP.

EXPLANATORY NOTES.

V. 40. In the present distribution of the Hebrew text, *when she is given to a man*. This is a different case from this verse is joined to the next chapter: which makes the enumeration throughout differ one verse. *that of v. 10.* Here, she is supposed to have made her vow in her father's house; *there*, in her husband's.

Ch. xxx. v. 6. al. 7. *If at the time of her marriage; lit.*

“ obligation ; and if her husband hear of it and acquiesce, and disallow her not ; 11
 “ then all her vows and obligations, to which she may have bound herself, shall 12
 “ stand good : but if her husband expressly annul them, as soon as he heareth of 13
 “ them ; then whatsoever may have come from her lips, with respect to her vows 14
 “ or obligations, shall not stand good : as her husband annulleth them, the LORD 15
 “ will forgive her : every vow and sworn obligation of self-denial her husband may 16
 “ ratify, and her husband may annul : but if her husband continue to acquiesce from 17
 “ day to day, he then ratifieth all her vows, and every obligation which she may 18
 “ have contracted : he ratifieth them, because he acquiesced at what time he heard 19
 “ of them. For, if after that he presume to annul them, he shall bear her guilt.”— 20
 Such were the statutes, which the LORD gave in command to Moses, with respect 21
 to the right of an husband over his wife ; and of a father over his daughter, while 22
 she remaineth a girl in her father’s house.

§ 24. *Destruction of the Midianites.*

AGAIN the LORD spake to Moses, saying : “ Avenge the children of Israel of 1
 “ the Midianites ; after which, thou shalt be united to thy people.”—Moses spake 2
 to the people, saying : “ Arm some of yourselves for war, who may fall upon Mi- 3
 “ dian, and take vengeance, for the LORD, of the Midianites. Out of every tribe, 4
 “ of all the tribes of Israel, ye shall send one thousand *men* to war.”—So twelve thou- 5
 sand men, armed for war, were draughted out of the thousands of Israel ; a thou- 6
 sand from every tribe. These * (a thousand from every tribe) Moses sent out to 7
 war ; together with Phinehas the son of Eleazar, the priest ; who had with him the 8
 holy instruments, and the trumpets to sound with. And they warred with the 9
 Midianites, as the LORD had given in command to Moses ; and slew every male. 10
 Among the slain, they slew these kings of Midian : Evi, Rekem, Zur, Hur, and 11
 Rebah ; five Midianite kings : Balaam, also, the son of Beor, they slew, with the 12
 sword. And the Israelites captived all their women and their little ones ; and made 13
 spoil of all their cattle, flocks, and substance : and all the towns and castles, which 14
 they had inhabited, they burned with fire : but all the booty, and all the prey of 15
 men and beasts, they took away.—The captives, the prey, and the booty they 16
 brought to Moses and Eleazar the priest, and to the † whole assembly of the chil-

VARIOUS READINGS.

CH. XXXI. v. 6. * *twelve thousand armed men*, SYR.—V. 12. † SAM. SEP. SYR. VULG. TARG. ARAB. with
 above 50 MSS.

EXPLANATORY NOTE.

Ch. xxxi. v. 6. *The holy instruments.* Probably the ark mentioned may, absolutely, mean only the trumpets. See
 and its contents ; which, we know, was on some occasions c. r.
 carried out to the field of battle. But the instruments here

dren of Israel; who were encamped on the plains of Moab, by the Jordan, over
 13 against Jericho. And Moses, and Eleazar the priest, and all the chiefs of the as-
 14 sembly, went forth to meet them, without the camp. And Moses was angry with
 the commanders of the host, the captains over thousands and over hundreds, who
 15 had returned from the war-service; and said to them: † “Why have ye saved alive
 16 “all the females? || They, they, by the counsel of Balaam, caused the children of
 “Israel to offend the LORD, in the affair of *Baal-Pheor*; when there was a plague
 17 “among the LORD’s people. Now, therefore, kill ye every male among the little
 18 “ones, and every woman who hath carnally conversed with man: but all the
 “women-children, who have not carnally conversed with man, keep alive for
 19 “yourselves.—And remain ye, seven days, without the camp. Whosoever of you
 “hath slain a person, or touched the slain, must purify himself on the third and on
 20 “the seventh day. Yourself, and your captives; all sorts of raiment; and every
 “thing made of skin, of goats’ hair, and of wood, ye must purify.” † Now Moses
 had said to Eleazar, the priest: “Tell those men who have returned from the war-
 “service, that this is the statute-law, which the LORD hath prescribed: ‘Gold,
 “silver, copper, iron, tin, lead; whatsoever can bear the fire, must, to be clean, pass
 “through fire, and be moreover purified with the specific water: but whatsoever
 21 “may not bear the fire must only be passed through water.’” |—And Eleazar, the
 priest, said to the men who had returned from the war-service: “This is the sta-
 22 “tute-law, which the LORD hath prescribed to Moses: ‘Gold, silver, copper, tin,
 23 “and lead; whatsoever can bear the fire, must, to be clean, pass through fire; and
 “be, moreover, purified with the specific water: but whatsoever may not bear the
 24 “fire must only be passed through water.—On the seventh day ye shall wash your
 “clothes, and be clean; and shall, after that, come into the camp.’”

25 AGAIN the LORD spoke to Moses, saying: “Take, thou and Eleazar and the
 “patriarchal chiefs of the assembly, the sum of all the prey that hath been taken,
 27 “whether of mankind or of beasts; and divide it into two equal parts, between those
 28 “who have undergone the war-service, and the rest of the whole people. Then,
 “from the half share of those who have undergone the war-service, levy, for a
 “tribute to the LORD, one out of every five hundred persons, beeves, asses, sheep,
 29 “and goats; * and give it to Eleazar, the priest, as the LORD’s heave-offering.
 30 “And, from the half share of the other Israelites, thou shalt take one out of every
 “fifty persons, beeves, asses, sheep, and goats; and give them to the Levites, who
 31 “have the charge of the LORD’s tabernacle.”—Moses, and Eleazar the priest, did

VARIOUS READINGS.

V. 15. † SAM. SEP. SYR. VULG.—V. 16. || SO SAM. and probably SEP. al. *Lo!*—V. 20. † SAM.

V. 28. * *all sorts of beasts*, SAM.

EXPLANATORY NOTE.

V. 20. *Purified with the specific water*; some of which was to be sprinkled upon them. See ch. 19.

as the LORD had given in command to Moses. Now the booty and the prey, 32
 which the military men had taken and reserved, were: six hundred and seventy-
 five thousand sheep and goats, seventy-two thousand beeves, sixty-one thousand 33
 asses; and, of persons, in all thirty-two thousand, women who had not carnally 34
 conversed with man. So the half share of those who had gone out to war, was: 35
 of sheep three hundred and thirty-seven thousand and five hundred; of which the 36
 LORD's tribute was six hundred and seventy-five: of beeves, thirty-six thousand; 37
 of which the LORD's tribute was seventy: of asses, thirty thousand and five hun- 38
 dred; of which the LORD's tribute was sixty-one: and, of persons, sixteen thou- 39
 sand; of which the LORD's tribute was thirty-two. And Moses gave the LORD's 40
 heave-offering tribute to Eleazar, the priest; as the LORD had given him in com- 41
 mand.—And out of the half, which Moses had made those who had gone to war 42
 share with the other Israelites (which half was, also, three hundred and thirty-seven 43
 thousand and five hundred sheep and goats, thirty-six thousand beeves, thirty thou- 44
 sand and five hundred asses, and sixteen thousand persons), Moses took one fiftieth 45
 part, both of the persons and of the beasts, and gave them to the Levites, who had 46
 the charge of the LORD's tabernacle; as the LORD had given in command to him. 47
 —Then the commanders of the host, the captains of thousands and of hundreds, 48
 approached Moses, and said to him: “Thy servants have taken the sum of the 49
 “warriors under our charge; and there is not missing of us a single man. We have 50
 “therefore brought, for an oblation to the LORD, whatsoever any of us hath found
 “of golden utensils, bracelets, wristlets, rings, collars, and lockets: as an atonement
 “to the LORD for our preservation.” So Moses, and Eleazar the priest, received 51
 from them every utensil of gold-work: and the whole gold of the oblation offered 52
 by the captains of thousands and the captains of hundreds, to the LORD, was six-
 teen thousand seven hundred and fifty shekels; being the spoil which the warriors 53
 had respectively taken.—And Moses, and Eleazar the priest, took the gold brought 54
 by the captains of thousands and the captains of hundreds, and brought it into the
 convention-tent; to be a memorial for the children of Israel, before the LORD.

§ 25. *The Reubenites, &c. have their Portion of Land assigned to them beyond the Jordan.*

NOW the Reubenites, the Gadites, † and the half of the tribe of Manasseh, | 1
 had a very great number of cattle: so, when they saw that the land of Jazer and 2
 the land of Gilead were places fit for cattle, they came and spoke to Moses, and to 3
 Eleazar the priest, and to the chiefs of the assembly, saying: “Ataroth, and Dibon, 3
 “and Jazer, and Beth-nimra, and Heshbon, and Eleale, and Shebama, and Nebo,

VARIOUS READING.

CH. XXXII. V. 1. † SAM. Comp. Deut. 3. and Josh. 13.

4 "and Beon; the land, which the LORD hath smitten, before the people of Israel,
5 "is a land fit for cattle; and cattle thy servants have: if therefore (added they) we
"have found favour in thy sight, let this land be given for a possession to thy ser-
6 "vants; and make us not pass over the Jordan." But to the Reubenites, and to
the Gadites, † and to the half of the tribe of Manasseh, | Moses said: "Shall your
7 "brethren go to war, while ye rest here? Why would ye discourage the children
"of Israel from going over into the land which the LORD hath given to them?
8 "Thus did your fathers, when I sent them from Kadesh-barnea to view the land:
9 "for, having gone up to the vale of Ethchol, and viewed the land, they so discour-
"aged the children of Israel, that they would not go into the land, which the
10 "LORD had given to them: at which time the LORD was so incensed against
11 "them, that he swore, saying: 'Not one of those men who came out of Egypt,
"from the age of twenty years upward, shall see the land, which to Abraham, to
"Isaac, and to Jacob, I swore I would give them; because they have not fully
12 "obeyed me: save Chaleb the son of Jephuneh (the Kenazite), and Joshua the
13 "son of Nun, who have fully obeyed me.'—Thus was the LORD incensed against
"the Israelites, whom he made to wander in the wilderness forty years; until the
"whole generation of those, who had done evil in the sight of the LORD, were
14 "consumed. Yet, lo! in the room of your fathers, ye arise, a brood of sinful men;
15 "to make the LORD still more incensed against the Israelites; whom, if ye now
"revolt from him, he will yet longer detain in the wilderness: and, thus, ye will
16 "bring distress upon this whole people!"—But they urged him, and said: "We
17 "will, here, build folds for our flock-cattle, and cities for our little ones:—and,
"while our little ones dwell in fenced cities, secure from the inhabitants of the
"land, we ourselves will go ready armed before the children of Israel, until we
18 "have brought them into their own place. To our homes we will not return,
"until the children of Israel be every one in possession of his own inheritance:
19 "for, among them, we will have no possession on the other side of the Jordan; if
20 "a possession be assigned to us on this east side of the Jordan."—Moses answered:
"If ye will do what ye now say; if ye will keep yourselves armed for war, be-
21 "fore the LORD; and if every armed man of you will pass over the Jordan before

VARIOUS READING.

V. 6. † SAM.

EXPLANATORY NOTES.

Ch. xxxii. v. 3. *Beon*. Called in v. 38. Baal-meon: but that being a profane name, the Reubenites, on rebuilding and fortifying it, probably changed or abridged it into Beon. See c. x.

V. 4. *And cattle thy servants have*. Their cattle seem to have chiefly consisted of sheep and goats.

V. 12. *The Kenazite*. How he came to be called a Kenazite, is a matter of uncertainty. See c. x. and comp. Josh. 14: 5: 15: 17. The Greek translators took it for an

appellative, and rendered, *the distinguished*: a very proper epithet for Chaleb, who had so particularly distinguished himself in the affair of the spies. Comp. Exod. 13: 30: 14: 6. and see c. x.

V. 17. *Secure from the inhabitants of the land*. Such of them as were not yet totally destroyed, or subdued.

Ib. *We ourselves, &c.* Not the whole of those who were fit for service, but forty thousand only. Comp. Josh. 4: 12.

“ the LORD, until he have driven out his enemies from before him, and the land 22
 “ before him be subdued: ye may after that return, blameless, both in the sight of
 “ the LORD and of the Israelites; and this land shall be your possession, by the
 “ LORD’s consent: but if thus ye do not; lo! ye sin against the LORD; and be as- 23
 “ sured that your sin will meet with its punishment. Build ye cities for your little 24
 “ ones, and folds for your flocks; and what your own mouths have promised ful-
 “ fil.”—The Reubenites, Gadites, † and the half of the tribe of Manasseh, | replied to 25
 Moses, saying: “ Thy servants will do as my lord commandeth. Our little ones, 26
 “ our wives, our flocks and all our cattle shall remain here in the cities of Gilead:
 “ but thy servants, every man armed for service, will pass over before the LORD, 27
 “ to war; as my lord hath said.”——So, concerning them, Moses gave orders to 28
 Eleazar the priest, and to Joshua the son of Nun, and to the patriarchal chiefs of
 the Israelite tribes; and said to them: “ If the Reubenites, Gadites, † and the half 29
 “ of the tribe of Manasseh, | pass over the Jordan with you, every man armed, to
 “ war before the LORD; when the land shall be subdued before you, ye shall give
 “ them, for a possession, the land of Gilead: but if they will not pass over, armed, 30
 “ with you; let them have possessions among yourselves in the land of Chanaan.”
 The Reubenites, Gadites, † and half of the tribe of Manasseh, | answered, saying: 31
 “ || What the LORD hath ordained, concerning thy servants, we will do: we will 32
 “ pass over armed, before the LORD, into the land of Chanaan: only let us have
 “ our own hereditary possession, on this side of the Jordan.”—So to the Reuben- 33
 ites, and to the Gadites, and to the half of the tribe of Manasseh, the son of Joseph,
 Moses gave the kingdom of Sihon, a king of the Amorites; and the kingdom of
 Og, king of Bashan; the † whole country round, and the cities within its boun-
 daries.—The Gadites rebuilt Dibon, and Ataroth, and Aroer, and || Atroth- 34
 shophan, and Jazer, and Jogbeha, and Beth-nimra, and Beth-haran; fenced cities: 35
 with folds for their flocks. The Reubenites rebuilt Heshbon, and Eleale, and 36
 Kirjathaim, * and Nebo, and Baal-meon (its name being changed), and Shibma: 37
 for, in general, they called the cities, which they rebuilt, by their former names. 38
 —And, as the children of Machir, the son of Manasseh, had invaded and taken 39
 Gilead, and expelled the Amorites who dwelled in it; Moses gave Gilead to the 40

VARIOUS READINGS.

V. 25. † SAM.—V. 29. † SAM.—V. 31. † SAM.—V. 32. || al. *whatsoever*, al. *as*. See C. R.—V. 33. † SYR.
 ARAB.—V. 35. || *Atroth-shaphim*, SAM.—V. 37. * and *Jabok*, SYR.

EXPLANATORY NOTES.

V. 23. *And be assured, &c.* The Greek translator seems to have read, or understood, differently; for he renders, *And ye shall then be sensible of your sin, when evils overtake you.* See C. R.
 V. 29. *The land of Gilead.* It is here taken in general for the whole conquered country; but Gilead proper was given to the Machirites of the tribe of Manasseh. Comp. v. 39. and Deut. 3. 12.
 V. 38. *And Baal-meon (its name being changed).* Probably into *Beon*, as before remarked. See C. R.

- 41 children of Machir, the son of Manasseh; and in it they dwelled. And Jair, a descendant of Manasseh, went and took certain Amorite villages; and called them
42 Havoth-Jair [*the villages of Jair*]. And Nobah went and took Kenath, with its villages; and called it Nobah, after his own name.

§ 26. *Recapitulation of the Marches and Encampments.*

1 THESE are the marches of the children of Israel, who, according to their
2 hofts, came out of Egypt, under the conduct of Moses and Aaron. For Moses wrote down their movements and marches, which were made at the command of the LORD. These, then, are their marches, and movements:

3 ON the fifteenth day of the first month (on the morrow after the ~~skip-offering~~) the children of Israel departed from Ramefes, and went out of Egypt, publicly, in the sight of all the Egyptians. For the Egyptians had to bury all their male first-born, whom the LORD had smitten among them; when on their mighty ones he executed his judgments.—So from Ramefes the children of Israel marched, and encamped in Succoth.

6 FROM Succoth they marched, and encamped in Etham, at the extremity of the wilderness.

7 FROM Etham they marched, and turned toward Phi-ahiroth, which is over against Baal-zephon; and encamped by Migdol.

8 FROM Phi-ahiroth they marched, and passed through the red-sea; and, after a three days march in the wilderness of Etham, encamped at Mara.

9 FROM Mara they marched, and came to Elim; where were twelve springs of water and seventy palm-trees; and there they encamped.

10 FROM Elim they marched, and encamped by the red-sea.

11 FROM the red-sea they marched, and encamped in the wilderness of Sin.

12 FROM the wilderness of Sin they marched, and encamped at || Daphka.

13 FROM || Daphka they marched, and encamped at || Elish.

14 FROM || Elish they marched, and encamped at Rephidim; where there was no water for the people to drink.

15 FROM Rephidim they marched, and encamped in the wilderness of Sinai.

16 FROM the wilderness of Sinai they marched, and encamped at Kibroth-aathava.

17 FROM Kibroth-aathava they marched, and encamped at Hazeroth.

18 FROM Hazeroth they marched, and encamped at Rithma.

VARIOUS READINGS.

CH. XXXIII. v. 12 and 13. || al. *Raphka*.—V. 13 and 14. || al. *Alush*.

EXPLANATORY NOTE.

V. 41. *Jair, a descendant of Manasseh.* By his grand-mother, who was the daughter of Machir. Compare 1 Chron. 2. 21, 22.

FROM Rithma they marched, and encamped at Rimon-pharez.	19
FROM Rimon-pharez they marched, and encamped at Libna.	20
FROM Libna they marched, and encamped at Refa.	21
FROM Refa they marched, and encamped at Kelatha.	22
FROM Kelatha they marched, and encamped by mount Shaphar.	23
FROM mount Shaphar they marched, and encamped at Harada.	24
FROM Harada they marched, and encamped at Makeloth.	25
FROM Makeloth they marched, and encamped at Thahath.	26
FROM Thahath they marched, and encamped in Tharah.	27
FROM Tharah they marched, and encamped at Matheka.	28
FROM Matheka they marched, and encamped at Hashmona.	29
FROM Hashmona they marched, and encamped at Maferoth.	30
FROM Maferoth they marched, and encamped at Bene-jaakan.	31
FROM Bene-jaakan they marched, and encamped at mount Gadgada.	32
FROM mount Gadgada they marched, and encamped at Jatbatha.	33
FROM Jatbatha they marched, and encamped at Ebrona.	34
FROM Ebrona they marched, and encamped at Ezion-gaber.	35
FROM Ezion-gaber they marched, and encamped in the wilderness of Zin, at Kadesh.	36

FROM Kadesh they marched, and encamped at mount Hor, on the border of the land of Edom: when Aaron, the priest, at the command of the LORD, went up to mount Hor; and died there, on the first day of the fifth month of the fortieth year from the departure of the children of Israel from the land of Egypt. Aaron was an hundred and twenty-three years old, when he died on mount Hor.—*It was then also* that the Chanaanite king of Ared, who dwelled in the south part of the land of Chanaan, heard of the coming of the children of Israel.

FROM mount Hor they marched, and encamped at Zalmona.	41
FROM Zalmona they marched, and encamped at Phinon.	42
FROM Phinon they marched, and encamped at Oboth.	43
FROM Oboth they marched, and encamped at Ije-Abarim.	44
FROM Ije-Abarim they marched, and encamped at Dibon-Gad.	45
FROM Dibon-Gad they marched, and encamped at Almon-diblathaim.	46
FROM Almon-diblathaim they marched, and encamped at the mountains of Abarim, over against Nebo.	47

FROM the mountains of Abarim they marched, and encamped on the plains of Moab, by the Jordan, opposite to Jericho: their encampment extending along the Jordan, from Beth-jesimoth to Abel-shetim, on the plains of Moab.

VARIOUS READINGS.

V. 20 and 21. || al. *Libna*.—V. 28 and 29. || al. *Mithka*.—V. 32 and 33. || al. *Hergadgad*. See c. r.

V. 42 and 43. || al. *Phunon*.

§ 27. *Instructions for dividing the Land of Chanaan, &c.*

50 IT was on the plains of Moab, by the Jordan, over against Jericho, that the
51 LORD spoke to Moses, saying: "Speak to the children of Israel, and say to them:
52 "'When ye pass over the Jordan, into the land of Chanaan, ye shall drive out all
"the inhabitants of the land from before you, destroy all their hieroglyphics and
53 "all their molten idols, and demolish all their idol-hills; and take possession of the
54 "land, and dwell in it: for to you I give it for a possession. Ye shall portion out
"the land by lot, according to your families; to the more ye shall give a greater,
"to the fewer a less inheritance: whosoever one's lot falleth, there shall be his
55 "inheritance: according to your patriarchal tribes, ye shall inherit. But if ye
"drive not out, from before you, the inhabitants of the land, the remainder of
"them will be prickles in your eyes, and thorns in your sides; and will distress
56 "you on the land in which ye dwell: thus, what I had intended to do to them I
"will do to you.'"

1 AGAIN the LORD spoke to Moses, saying: "Give this charge to the children
"of Israel, and say to them: 'Ye are now going into the land of Chanaan; that
"land which falleth to you for an inheritance; the land of Chanaan, with all its
3 "boundaries.—The south-west corner of your southern boundary shall be where the
4 "wilderness of Zin toucheth on the border of Edom: so that your southern
"boundary shall run eastward from the outmost point of the salt sea; and, wind-
"ing about the south side of the heights of Akrabim, shall pass on to Zin: thence
"extending to the south of Kadesh-barnea, it shall pass on to Hazar-Adar, and
5 "thence to Azmon: from Azmon the boundary shall wind about to the torrent of
6 "Egypt, and terminate at the great sea.—For your boundary westward ye shall
7 "have the great sea: that shall be your western boundary.—Your northern boun-
"dary shall be as followeth: From the great sea ye shall draw a line to the summit
8 "of mount Lebanon; and from the summit of mount Lebanon ye shall draw a line
9 "the way to Hamath, and the boundary shall extend to Zedad; thence it shall
"pass on to Ziphron, and terminate at Hazar-enan: such shall be your northern
10 "boundary.—For your eastern boundary, ye shall draw a line from Hazar-enan
11 "to Shepham; and from Shepham the boundary shall go to Ribla, to the east side
"of the source of the Jordan; thence it shall go on until it reach to the eastern
12 "shore of the lake of Chinnereth: it shall thence proceed along the Jordan, and
"shall terminate at the salt sea.—Such shall be your territory, with its surround-
13 "ing boundaries.'"—So Moses gave the above charge to the children of Israel,

EXPLANATORY NOTES.

Ch. xxxiv. v. 4. *The heights of Akrabim*; or, the Scorpion-hills: probably so called from the number of scorpions found in them.

V. 5. *The torrent of Egypt*. It is called, Gen. 15. 18, the river of Egypt. It seems to have been a rivulet which

ran into the lake Sarbonis. But see c. a.

V. 11. *To the east side of the source of the Jordan*. It is a small round lake; hence called *phiala*. Others make the word here rendered *source*, a proper name; and translate, to the east of Ain. See c. a.

saying: "Such is the land which ye shall share out, by lots; which the LORD hath
 "commanded to be given to nine tribes and an half tribe: for the tribe of the Reu- 14
 "benites, the tribe of the Gadites, and the half of the tribe of Manasseh, have, ac-
 "cording to their patriarchal houses, already received their inheritance: two tribes 15
 "and an half tribe have received their inheritance on this eastern side of the Jordan,
 "over against Jericho."

AGAIN the LORD spoke to Moses, saying: "These are the names of the men, 16
 "who shall portion out the land for you: Beside Eleazar the priest, and Joshua 17
 "the son of Nun, ye shall take one chief out of every tribe to portion out the 18
 "land. The names of the men are these: Of the tribe of Judah, chief Chaleb the 19
 "son of Jephunch: of the tribe of Simeon, chief Shemuel the son of Amiud: of 20
 "the tribe of Benjamin, chief Elidad the son of Chislon: of the tribe of Dan, chief 21
 "Buki the son of Jogli: of the children of Joseph; for the tribe of Manasseh, chief 22
 "Haniel the son of Ephod; and for the tribe of Ephraim, chief Kemuel the son of 23
 "Shiphtan: for the tribe of Zebulon, chief Elizaphan the son of Pharnach: for 24
 "the tribe of Issachar, chief Phaltiel the son of Azan: for the tribe of Asher, chief 25
 "Ahiud the son of Shilomi; and for the tribe of Naphthali, chief Phedael the son 26
 "of Amiud."—These were they, whom the LORD appointed to portion out the 27
 land of Chanaan to the children of Israel. 28

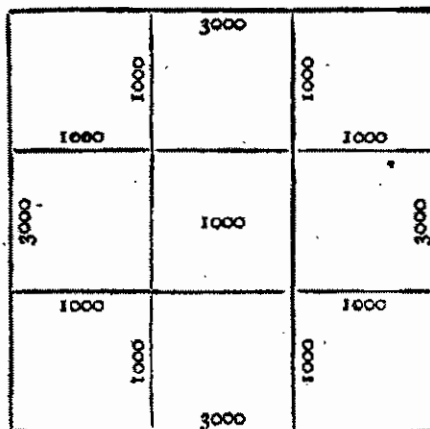
§ 28. Laws respecting the Levitical Cities, &c.

AGAIN the LORD spoke to Moses, in the plains of Moab by the Jordan, over 1
 against Jericho; saying: "Command the children of Israel to give, out of their 2
 "heritable possessions, cities for the residence of the Levites; with suburbs around 3
 "each of their cities: the cities shall be for their own residence; and the suburbs 4
 "for their cattle, their substance, and all their animals. Now the suburbs of the 5
 "cities, which ye give to the Levites, shall extend, from the city-wall, a thousand
 "cubits every way: so that, exclusive of the city, ye shall measure two thousand
 "cubits on the east side; two thousand cubits on the south side; two thousand

EXPLANATORY NOTES.

V. 19. Chief Chaleb, &c. In the present text, the word *chief* is not prefixed to the first three names: but I suspect that it has been dropt. The Greek version, however, in this agrees with the Hebrew. The Latin Vulgate has it only before Phaltiel: and the Syriac and Arabic translations have it not at all.

Ch. xxxv. v. 5. Two thousand cubits. There is an apparent difficulty attending this passage, when compared with the preceding verse. Hence some interpreters have imagined, that the word rendered *wall* in ver. 4. means the *centre* of the city; from which a line of 1000 cubits, drawn in four directions, would give for the limits of the suburbs a square of 2000 cubits. But this is certainly a forced explanation. The common rendering of both verses is quite consistent; as will appear by the following diagram; in which the city being supposed to be 1000 cubits square, and the measurement from each corner 1000 cubits, the whole contents of the city and suburbs will be a square of 3000 cubits. See c. a.



"cubits on the west side; and two thousand cubits on the north side: the city
 6 "being in the middle: such shall be the suburbs of their cities. And the cities,
 "which ye give to the Levites, shall (beside the six cities of refuge, which ye shall
 7 "appoint for the refuge of men-slayers) be forty-two: so that all the cities, which
 "ye give to the Levites, shall be forty-eight cities; with their respective suburbs.
 8 "And let the cities, which ye give to the Levites, out of the possessions of the
 "children of Israel, be in proportion to the heritable possessions of each tribe: from
 "the greater possession ye shall give more cities, and fewer from the less possession."
 9 AGAIN the LORD spoke to Moses, saying: "Speak to the children of Israel, and
 10 "say to them: 'When ye have passed over the Jordan, into the land of Chanaan,
 11 "mark out for yourselves convenient cities, for cities of refuge: whither the man-
 12 "slayer may flee, who hath unwarily killed a person: and let them be cities of
 "refuge for you, from the blood-avenger; that the man-slayer may not be put to
 13 "death, until he have stood before the assembly, to be judged. Of the cities, then,
 14 "which ye give to the Levites, there shall be six cities of refuge: three cities ye
 "shall give on this side of the Jordan, for cities of refuge; and three in the land
 15 "of Chanaan. These six shall be cities of refuge, both for the children of Israel,
 "and for the stranger and the sojourner among them; that whosoever hath unwa-
 16 "rily killed any person, may there take refuge. If he have smitten one with an
 "instrument of iron, so that he die; the slayer is a murderer, and shall surely be
 17 "put to death. And if he have smitten one by throwing a stone (such as may
 "kill), and the person die; the slayer is a murderer, and shall surely be put to
 18 "death. || And if he have smitten one by throwing a piece of wood (such as may
 "kill), and the person die; the slayer is a murderer, and shall surely be put to
 19 "death. The blood-avenger himself may slay the murderer: wherever he meet-
 20 "eth him he may slay him. If he have pushed one, through hatred; or have
 21 "thrown any thing at him in deceit; or have, in enmity, smitten him with his fist,
 "so that the person die; the smiter shall, surely, be put to death: he is a mur-
 "derer: the blood-avenger may slay the murderer, wherever he meeteth him.—
 22 "But if, without enmity, he have pushed one accidentally; or have thrown any
 23 "weapon at him, without deceit; or have, without seeing the person, cast any stone
 "capable of killing; so that he, on whom it fell, die; then, as the slayer was not
 24 "his enemy, nor wished to injure him; the assembly shall judge between him and

VARIOUS READING.

CH. XXXV. v. 18. || al. or.

EXPLANATORY NOTES.

V. 12. *From the blood-avenger*; i. e. the next relation of the killed; who deemed it a duty incumbent on him to demand blood for blood. And this sanguinary custom is still prevalent in Arabia and other eastern nations. Compare ver. 19, and Deut. 19. 12.

V. 16. *An instrument of iron*. Sword, spear, lance, &c. In this and the following cases he is supposed to have an

intention to kill, by using murderous weapons.

V. 17. *A stone (such as may kill)*; i. e. of a size sufficient for that purpose. And so the piece of wood is to be understood, in the next verse.

V. 24. *The assembly, &c.* The supreme judges, assembled to examine the case.

“ the blood-avenger, according to these ordinances. The || man-slayer they shall 25
 “ rescue from the hand of the blood-avenger; and shall restore him to that city of
 “ refuge, whither he had fled: in which he shall remain, until the death of the
 “ high-priest; who hath been anointed with the holy oil. But, if the man-slayer 26
 “ ever come without the boundary of that city, whither he had fled for refuge; and 27
 “ if the blood-avenger find him without the boundaries of his refuge-city, the
 “ blood-avenger may kill the man-slayer, and yet be guiltless of blood: because the 28
 “ man-slayer should have remained in the city of his refuge, until the death of the
 “ high-priest. For, after the death of the high-priest, the man-slayer may return to
 “ the land of his own possession.—Now these shall, throughout your generations, 29
 “ be statute-laws for you, in all your residences. No one who hath smitten a per- 30
 “ son shall be put to death, as a murderer, but on the testimony of witnesses: nor
 “ shall one witness be sufficient testimony, for putting one to death:—but for a 31
 “ man-slayer, who hath been found guilty of murder, ye shall accept of no atone-
 “ ment: he shall surely be put to death. Nor from him, who hath fled into a city 32
 “ of refuge, shall ye accept an atonement; so as that he may, before the death of
 “ the † high-priest, return to his own dwelling-place. Ye must not pollute the 33
 “ land in which ye † dwell: as blood, then, polluteth the land; there can be no
 “ atonement made for the blood that is shed in the land, but by the blood of him
 “ who shed it. Pollute not, therefore, the land which ye inhabit, and in which I 34
 “ reside: for I, the LORD, reside among the children of Israel.”

§ 29. *Law with respect to Heiresses.*

THE patriarchal chiefs of the Gileadites, descended from Machir the son of 1
 Manasseh (of the children of Joseph), now approached; and in the presence of
 Moses, † and of Eleazar the priest, | and of the patriarchal chiefs of the children of
 Israel, spoke thus: “ The LORD hath given in command to my lord, that the land 2
 “ be portioned out by lot to the children of Israel: by the LORD, also, my lord
 “ hath been charged to give the inheritance of our brother Zalaphahad to his
 “ daughters. Now if they be married to any men of the *other* tribes of the chil- 3
 “ dren of Israel; their inheritance will be disjoined from the inheritance of our
 “ fathers, and be united to the inheritance of that tribe, into which they shall
 “ be *married*: thus will the lot of our inheritance be diminished. Even when 4
 “ the jubilee of the children of Israel cometh, their inheritance must remain

VARIOUS READINGS.

V. 25. | *smiter*, SAM. Sec C. R.—V. 32. † SAM. SEP. SYR. VULO. and 1 MS. Sec C. R.—V. 33. † SAM.
 SEP. SYR. ONK. and 4 MSS. CH. XXXVI. v. 1. † SEP. SYR.

EXPLANATORY NOTES.

V. 31. *No atonement.* No compensation, no redemption-price. is such a transfer of heritable possession, as is not recoverable even at the jubilee. Our present version, and indeed
 Ch. xxxvi. v. 4. *Even when the jubilee cometh, &c.* This most versions of this verse, are hardly intelligible. Sec C. R.

- “ united to that tribe into which they have been married: so that their inheritance will be *ever* disjoined from the inheritance of our fathers’ tribe.”——
- 5 Moses, having consulted the LORD, gave this ordinance to the children of Israel:
- 6 “ The tribe of the children of Joseph,” said he, “ have rightly spoken. This
- “ is what the LORD hath ordained, concerning the daughters of Zalaphahad:
- “ ‘ Let them marry whomsoever they please; only, in their own paternal
- 7 “ tribe they must marry: that the inheritance of the children of Israel may
- “ not pass from tribe to tribe; but that every Israelite may retain the inheritance
- 8 “ ance of his own paternal tribe. Let every daughter; then, who shall have an
- “ heritable possession, in any tribe of the children of Israel, be married to one of
- “ her own paternal tribe; that every Israelite may enjoy his paternal inheritance:
- 9 “ and that no inheritance may pass from one tribe to another; but that every one
- “ of the tribes of the children of Israel may retain their own inheritance.”——
- 10 As the LORD gave in command to Moses, so did the daughters of Zalaphahad:
- 11 for Mahala, Noa, Hogla, Milcha, and Thirza, the daughters of Zalaphahad, married
- 12 paternal cousins, of a family descended from Manasseh the son of Joseph: and, thus, their inheritance remained in their paternal tribe.
- 13 THESE are the ordinances and decrees, which the LORD, through the mediation of Moses, gave in command to the children of Israel on the plains of Moab by the Jordan, *over against* Jericho.

EXPLANATORY NOTES.

- V. 11. *For Mahala, &c.* I have followed the order of vary. See c. r.
the Samaritan copy; which is that of ch. 27. 1. and is here followed by one copy of Onkelos. The Greek copies V. 11. *Paternal cousins*; i. e. as I think, their next relations on the father’s side. See c. r.

END OF THE BOOK OF NUMBERS.

THE BOOK OF DEUTERONOMY.

Moses rehearseth the Law; **DEUTERONOMY. I.** *beginning by a short*

§ 1. *Historical Recapitulation of what passed from their Departure from Horeb.*

THESE are the words, which Moses spoke to all the Israelites in the wilderness on the other side of the Jordan, on the plain over against Suph, between Pharan, and Thophel, and Laban, and Hazeroth and Dizahab; at the distance of eleven days journey from Horeb, the way of mount Seir by Kadesh-barnea.—It was on the first day of the eleventh month of the fortieth year, that Moses rehearsed, to * the children of Israel, all that the LORD had given him in charge for them; after his having slain Sihon the king of the Amorites, who dwelled in Heshbon, and Og the king of Bashan, who dwelled at Ashtaroth in Edrei.—On the other side of the Jordan, in the land of Moab, was Moses pleased thus to explain this law :

“THE LORD, our GOD, spoke to us at Horeb, saying: ‘Your residence by this mountain hath been long: shape, now, your course to the mountainous country of the Amorites, and to all the adjacent places, whether in plain, or hill, or dale; to the south, and to the north; the land of the Chanaanites and of Lebanon, as far as the great river Euphrates. Lo! I place the land before you; go in and possess the land; which, to your forefathers, Abraham, Isaac, and Jacob, I swore I would give to * their posterity.’—It was at that time I spoke to you, saying: ‘I cannot, alone, sustain the charge of you: the LORD, your GOD, hath so multiplied you, that ye are at this day, for multitude, as the stars of the heavens: (may the LORD, the GOD of your fathers, make you a thousand times so many

VARIOUS READINGS.

CH. I. v. 3. * *all*, SEP. AQ. SYM. TH. and 10 MSS. See C. R.—V. 8. * *them and*, ALL but SAM. and 1 MS.

EXPLANATORY NOTES.

Ch. i. v. 1. *Suph* seems to have been either the flaggy coast of the Dead Sea, or, perhaps, some place so called from its vicinity to it. The other places must have been the limits of the plain, or common, where the Israelites were then encamped.

V. 2. *Eleven days journey from Horeb, &c.* The meaning

is, that although the Israelites had been condemned to wander in the wilderness thirty-eight years after leaving Horeb, the journey might have been finished, by the way of Kadesh-barnea and mount Seir, in eleven days.

V. 9. *At that time*; i. e. during their encampment at Rephidim, by mount Horeb. Comp. Exod. 18. 24.

- 12 "more; and bless you according to his promise!)—how then can I, alone, sustain
 13 "the tiresome charge of you and your contentions? Choose ye men wise, intelli-
 "gent, and distinguished among your own tribes; whom I may appoint your
 14 "chiefs." Ye answered, and said: 'What thou hast proposed is proper to be done.'
 15 "So I took the principal men of your own tribes, wise, † intelligent, and distin-
 "guished men, and appointed them chiefs over you; captains of thousands, cap-
 "tains of hundreds, captains of fifties, and captains of tens; with inferior officers,
 16 "throughout your tribes. And, at that time, to the judges I gave a charge, say-
 "ing: 'Hear *causes* between your brethren, and judge justly between man and
 17 "man, whether fellow-citizen or foreigner. Ye shall not in judgment respect per-
 "sons. The small and the great ye shall hear alike. Ye shall not shrink from the
 "face of man: for the judgment is GOD's. But the case, that is too hard for you,
 18 "ye shall bring to me, that I may hear it.' At the same time I instructed you in
 "all that ye were to do.
- 19 "Now, when we departed from Horeb, we marched, as the LORD our GOD
 "commanded us, through all that great and frightful wilderness, which ye saw on
 "your way to the Amorite mountains. And when we came to Kadesh-barnea,
 20 "I said to you: 'Ye are arrived at the mountainous country of the Amorites,
 21 "which the LORD, our GOD, hath given to us. Lo! the LORD, your GOD, hath
 "placed the land before you: go up and take possession of it, as the LORD, the
 22 "GOD of your fathers, hath ordered you: fear not, nor be discouraged.' But ye,
 "approaching to me all together, said: 'Let us send men before us to explore the
 "land, and bring us word, by what way we should go up, and into what cities we
 23 "must come.' The proposal was well-pleasing to me: so I took twelve men of
 24 "yourselves, one out of each tribe; who shaped their course across the mountains,
 25 "and came to the vale of Eshchol. And, having explored the land, they took, and
 "brought down with them, some of its fruits to us; and made to us this report:
 26 " 'Excellent is the land, which the LORD, our GOD, giveth us!' Yet ye would
 "not go up, but rebelled against the commandment of the LORD, your GOD.
 27 "And, in your tents, ye murmured, and said: 'Because the LORD hateth us, he
 "hath brought us out of the land of Egypt, to deliver us into the hands of the
 28 "Amorites, to destroy us. How should we go up, when our own brethren dis-
 "courage us, saying: 'The people are greater and more powerful than we; the

VARIOUS READING.

V. 15. † SEP.

EXPLANATORY NOTES.

V. 18. *At the same time I instructed you, &c.* I greatly suspect that the true original reading was *them*; and, again, *they*: for it was not to the people, but to the judges, that those instructions were given. See Exod. 18. 25. and c. R. But as no MS. or ancient version supports this read-

ing, I have retained the other in the text. Perhaps the words may here relate to the Decalogue, and other precepts given at mount Sinai.

V. 19. *Now, &c.* Compare Numb. 10. 11. to 14. 26.

“ cities are large, and walled up to the heavens ; and, moreover, we saw, there,
 “ men of the race of Anak ? ’ — But I said to you : ‘ Be not apprehensive, nor afraid 29
 “ of them : the LORD, your GOD, who conducteth you, will himself fight for you ; 30
 “ according to all that he did for you in Egypt, under your own eyes ; and as he 31
 “ hath done in this wilderness ; where ye have seen how the LORD, your GOD,
 “ hath carried you about, as a man carrieth his own son, through the whole way
 “ ye have come, until ye arrived at this place. And are ye, in this instance, dis- 32
 “ trustful of the LORD, your GOD ; who, in a fire by night, and in a cloud by day, 33
 “ goeth before you on the way, to seek out, for you, a place for your encamp-
 “ ment, and to shew you what route ye should take ? ’ — But when the LORD heard 34
 “ your murmurings, he was angry, and swore, saying : ‘ Not one of these men, of 35
 “ this evil generation, shall see that good land, which to their fathers I swore || that
 “ I would give them ; | save Chaleb the son of Jephuneh : for see it he shall ; and to 36
 “ him and to his children will I give the spot which he hath trodden upon ; be-
 “ cause he hath fully obeyed me. ’ — With me, even, was the LORD angry, on your 37
 “ account, and said : ‘ Neither shalt thou enter that land : Joshua, the son of Nun, 38
 “ thy attendant, shall enter it : encourage him : for he shall put the Israelites in
 “ possession of it : and these, your little ones, who, ye said, would become a prey ; 39
 “ || your children, who as yet know not good nor evil ; | they shall enter it ; to
 “ them will I give it ; and they shall possess it. — As for you, face about, and march 40
 “ into the wilderness, along the red-sea. ’ — Ye then addressed me, and said : ‘ We 41
 “ have sinned against the LORD, † our GOD : | we will go up, and fight, according
 “ to all that the LORD, our GOD, had ordered us : ’ and straight, every man of you
 “ girding on his weapons of war, ye were ready to go up to the mountains : but 42
 “ the LORD said to me : ‘ Say to them : Go not up, nor fight ; lest ye be smitten
 “ by your enemies : for I am not among you. ’ So I spoke to you ; but ye would 43
 “ not hearken ; but rebelled against the commandment of the LORD, † your GOD, |
 “ and presumptuously went up to the mountains. And the || Amalekites and Cha- 44
 “ naanites, | who inhabited the mountains, came out against you ; and, chasing you
 “ as bees do, they smote you, || by Seir, as far as Horma. When ye returned, ye 45
 “ wept, before the LORD ; but the LORD would not listen to your lamentation, nor
 “ give ear to you.

“ WHEN ye had resided at Kadesh many days (according to the days of your 46
 “ stay there), we faced about, and marched into the wilderness along the red-sea, 1
 “ as the LORD had ordered me : and, when we had, many days, been compassing
 “ mount Seir, the LORD spoke to me, saying : ‘ Ye have long been compassing 2 ;

VARIOUS READINGS.

V. 35. | wanting in SAM. SEP. VULG. 3 HEB. and 1 CHALD. MS. — V. 39. | wanting in SAM. — V. 41. † SAM.
 SEP. SYR. and 2 MSS. — V. 43. † SAM. and 1 MS. — V. 44. | So SAM. The REST, *Amorites*. Compare
 Numb. 14. 43. Ib. | So all the copies of HEB. and SAM. but SEP. SYR. VULG. have *from*. See C. R.

- 4 " mount Seir ; turn ye toward the north. And give thou this charge to the peo-
 " ple : ' Ye are to pass by the boundaries of your brethren, the children of Esau
 5 " who inhabit Seir ; and who will be afraid of you. Beware of contending with
 " them : for of their land I will not give you so much as a foot-breadth } of pos-
 6 " session : } because I have given mount Seir to Esau for his possession. The vic-
 " tuals, that ye eat, ye shall buy from them, with money ; and with money shall
 7 " ye buy from them the water, that ye drink : for, in all your undertakings, the
 " LORD, your GOD, hath blessed you ; and hath superintended your march through
 " this great wilderness : these forty years hath the LORD, your GOD, been with
 " you ; and nothing have ye wanted.'—† So I sent messengers to the king of
 " Edom, saying : ' Let us pass through thy land. We will not turn aside into thy
 " fields or thy vineyards ; nor will we drink the water of thy wells : by the king's
 " highway will we go, without deviating to the right or to the left, until we have
 " passed thy boundaries.'—But he answered : ' Ye shall not pass through my land ;
 8 " else I will oppose you with the sword.'—We, therefore, passed by our brethren,
 " the children of Esau who inhabit Seir ; and, taking the way of the plain from
 " Elath and Ezion-gaber, we turned and passed on through the wilderness of
 9 " Moab. And the LORD said to me : ' Trouble not the Moabites, nor contend
 " with them || in battle ; } for no part of their land will I give you for a possession ;
 13 " because to the children of Lot I have given Ar, for their possession : * now
 " therefore march hence, and pass over the torrent Zered.' So we passed over the
 14 " torrent Zered. Now the space of time, in which we came from Kadesh-barnea,
 " until our passing over the torrent Zered, was eight-and-thirty years ; until that
 " whole race of men fit for war were, as the LORD had sworn to them, wasted
 15 " out from among the host : for, indeed, the hand of the LORD was against them ;
 16 " so as utterly to destroy them from among the host.—Now, when all those men,
 17 " fit for war, were consumed by death from among the people, the LORD spoke
 18 " to me, saying : ' Thou art, this day, to pass by Ar, the frontier-town of Moab,
 19 " and to approach toward the children of Ammon : trouble them not, nor contend

VARIOUS READINGS.

CH. II. v. 5. † SAM. SYR. and I MS.—V. 7. † SAM. —V. 9. || wanting in SAM. and ARAB. Ib. * 10. *The Emites, formerly, dwelled there ; a great and powerful people, and as tall as the Anakites : 11. hence they were, like the Anakites, accounted Rephaites (giants) ; although the Moabites called them Emites. 12. The Horites, also, formerly inhabited Seir : but the children of Esau dispossessed and destroyed them, and dwelled in their stead : like as did the Israelites in the land, which the LORD gave to them, for a possession.* ALL the copies and versions : except that SAM. wanteth in v. 11. *hence they were, like the Anakites, accounted Rephaites ;* and in v. 12. has a VAR. READ. which see in c. x. But as the whole passage is, evidently, an interpolation, made most probably by him who readacted the memoirs of Moses into their present form ; I have placed it here, separate from the text ; not to interrupt the Legislator's narration. And so again I have disposed of

" with them : for no part of the land of the children of Ammon will I give you
 " for a possession ; because to the children of Lot I have given it for *their* posses-
 " sion : * but march hence, and pass over the torrent Arnon : lo ! I give into your 24
 " hands Sihon, the Amorite king of Heshbon, and his land : begin to possess *it*,
 " and contend with him in battle : this day, || begin to strike with dread and terror 25
 " all the nations under the heavens ; who, on hearing of your fame, shall tremble
 " and be dismayed before you.'—Yet, from the wilderness of Kedemoth, I sent 26
 " messengers to Sihon king of Heshbon, with words of peace, saying : ' Let us pass 27
 " through thy land : along the highway will we march, without deviating to the
 " right or to the left : the victuals, which we eat, thou shalt sell us for money ; 28
 " and for money thou shalt give us the water, which we drink : only let us pass
 " through, as travellers (like as the children of Esau, who inhabit Seir, and the 29
 " Moabites, who inhabit Ar, permitted us), until we pass over the Jordan, into the
 " land which the LORD, our GOD, giveth us.'—But Sihon king of Heshbon would 30
 " not let us pass through his *land* : for the LORD, your GOD, had hardened his
 " mind and emboldened his heart ; that he might deliver him into your hands ; as
 " now is *seen*. And the LORD said to me : ' Lo ! presently, I put into your power 31
 " Sihon, † the Amorite king of Heshbon, | and his land : begin *your conquests* by
 " taking possession of his land.'—So, when Sihon and all his people came out to 32
 " fight with us, at Jahaz, the LORD, our GOD, delivered him up to us ; and we 33
 " smote him and his sons, and all his people. We then took all his cities ; and the 34
 " men, women, and little ones of every city we utterly destroyed : we left no re-
 " mainder. We only reserved, as a prey to ourselves, the cattle, and the spoil of 35
 " the cities which we took : from Aroer, the city which is on the hither brink of 36
 " the torrent Arnon, into Gilead, there was not a city able to resist us : the whole
 " of *them* the LORD, our GOD, delivered to us. But the land of the Ammonites ye 37
 " invaded not ; *namely*, the whole tract on the torrent Jabok, and the cities among
 " the *neighbouring* mountains : every *place* which the LORD, our GOD, had forbid-
 " den us *to invade*.

VARIOUS READINGS.

V. 19. * 20. *A land of Rephaites was this, also, accounted : for the Rephaites formerly inhabited it : although the Ammonites called them Zamzumites : 21. a great and powerful people, and as tall as the Anakites : yet the LORD destroyed them, before the Ammonites, who succeeded them and dwelled in their stead : 22. like as he did to the children of Esau, who inhabit Seir ; when he destroyed, from before them, the Horites ; whom they succeeded, and in whose stead they dwell unto this day. 23. And like as the Caphtorites (who came out of Caphtor) destroyed the Avites, who inhabited Hazerim, as far as Gaza ; and dwelled in their stead. ALL, with some little variations ; which see in c. R.—V. 25. || So SAM. SER. The REST, I will begin.—*

V. 31. † SAM. SER.

EXPLANATORY NOTE.

V. 36. *The city which is on the hither brink, &c.* That I have endeavoured to prove in c. a.—*Aroer* is here opposed to *Ar*, which was on the Moabite side of the torrent.

- 1 "WE then turned, and marched toward Bashan: and Og king of Bashan, with
 2 "all his people, came out to meet us in battle, at Edrei. But the LORD said
 "to me: 'Fear him not; for into your hands I will deliver him and all his peo-
 "ple, and his land; and ye shall do to him as ye did to Sihon king of the Amo-
 3 "rites, who inhabited Heshbon.'—Thus the LORD, our God, delivered also into
 "our hands Og king of Bashan and all his people; whom we smote until no re-
 4 "mainder of them was left. We then took all their cities: of sixty cities (the
 "whole region of Argob, the kingdom of Og in Bashan), † all which were fenced
 "with high walls, gates, and bars, | there was not one which we took not from
 5 "them; beside a great number of unfenced towns. All those we utterly destroyed,
 "extirpating the men, women, and little-ones of every city; as we had done to
 6 "Sihon king of Heshbon: but the cattle, and the spoil of the cities, we reserved as
 7 "a prey to ourselves.—Thus, at that time, we took from two Amorite kings the
 "land on this side of the Jordan, from the torrent Arnon unto mount Her-
 8 "mon; * all the cities of the plain, and all Gilead, and all Bashan as far as Salcha
 10 "and Edrei. * Now of the land, which we at that time took possession of, I gave
 "to the Reubenites and the Gadites, all from Aroer, which is on † the brink of | the
 11 "torrent Arnon, with a part of mount Gilead; and all its cities: and the rest of
 "Gilead, and all Bashan, the kingdom of Og, I gave to the half of the tribe of
 12 "Manasseh. * Thus, to the Machirites I gave Gilead; and to the Reubenites and
 13 "Gadites I gave *all the land* from Gilead unto the torrent Arnon, the *whole* inte-
 14 "rior confine of that torrent, and thence to where the torrent Jabok is the boun-
 15 "dary of the Ammonites: the plain, also, and the coast of the Jordan from Chi-

VARIOUS READINGS.

CH. III. v. 4. † transposed from v. 5. V. 8. * 9. *The Sidonians call Hermon Sirion; but the Amorites called it Shenir.* Removed from the text, as an historical interpolation. See c. 2. v. 10. V. 10. * 11. *cities of the kingdom of Og; for Og, king of Bashan, was the sole remnant of the Rephaites; whose coffin, a coffin of iron, is still to be seen at Rabbath, the capital of the Ammonites: its length is nine cubits, and its breadth is four cubits; common cubits.* Removed from the text, as above.—V. 12. † SAM. SEP. SYR. VULG. TARG. with 13 HEB. and 7 CHALD. MSS.—V. 13. * 14. *This whole region of Argob was the only one of Bashan, which was called a land of Rephaites. But Jair, a descendant from Manasseh, conquered the whole region of Argob, as far as the boundaries of the Gessurites and Maachathites; and called that part of Bashan, after his own name, Havath-Jair [The Villages-of-Jair], as, to this day, they are named.* Removed from the text.

EXPLANATORY NOTES.

Ch. iii. v. 9. *Sirion.* The Greek translators have *Sanior*; and this may be the better reading. See c. 2.

V. 14. *That part of Bashan.* That only a part of Bashan, namely, the region of Argob, was called *Havath-Jair*, is clear from Numb. 32. 41. and Josh. 13. 30.

V. 15. *The Machirites*; i. e. the posterity of Machir, son of Manasseh.

Ib. *Gilead*; i. e. all the northern and greater part of it. Comp. v. 12.

V. 16. *The whole interior confine, &c.* The Arnon makes a great circuit from its source to the Dead Sea. All within this was a part of the land given to the Reubenites. See c. 2.

Ib. *To where the torrent Jabok is the boundary, &c.* Only a small part of this torrent touched the country of the Ammonites: the far larger part ran through the possession of the Gadites.

“nereth to the sea of the plain, or the salt sea, to the east of Ashdod-Phisga.—
 “And, at that time, I gave them this charge: ‘The LORD, your GOD, hath put
 “you in possession of this land: *but* all of you, who are fit for war, must pass over,
 “armed, before your brethren: while your wives, and your little-ones, and your
 “cattle (of which, I know, you have many), shall remain in your cities, which I
 “have given to you: until the LORD have given rest to your brethren; and they
 “also have been put in possession of the land which the LORD, your GOD, giveth
 “to them, on the other side of the Jordan: then may ye return, every one to his
 “own possession, which I have given to you.’ At that time, I gave to Joshua the fol-
 “lowing charge: ‘Thine own eyes have seen || all that the LORD, || your GOD, |
 “hath done to these two kings! So will he do to all those kingdoms, into which
 “thou art to pass over: fear them not; for the LORD, your GOD, will himself
 “fight for you.’ For though, at that time, I beseeched the LORD, saying: ‘LORD,
 “LORD! thou hast already made thy servant see thy greatness, and thy mighty
 “power: for what god, in the heavens or on the earth, can do such mighty deeds
 “as thou hast done? Let me, I pray thee, go over and see that good land beyond
 “the Jordan, those fertile mountains, and yonder Lebanon!’ yet the LORD, in-
 “censed against me on your account, would not hearken to me; but said to me:
 “‘Enough! speak no more to me || on this subject. | Go up to the top of Phisga,
 “and look westward, and northward, and southward, and eastward; and behold the
 “land with thine eyes: for over that Jordan thou shalt not pass. But give a charge
 “to Joshua, and incite and encourage him: for he shall go over at the head of this
 “people, and shall put them in possession of that land, which thou shalt *only* see.’—
 “So we staid in the vale over against Beth-Pheor.

“Now, therefore, O Israelites! obey and practise the statutes and decrees which
 “I teach you; that ye may live, and attain the possession of that land, which the
 “LORD, the GOD of your fathers, giveth to you. The charge which I, † this day, ||
 “give you, ye shall neither augment nor diminish; that ye may observe the com-
 “mandments of the LORD, your GOD, with which I charge you. Your own eyes
 “have seen || what the LORD did, on account of Baal-Pheor: for all the men, who
 “followed Baal-Pheor, the LORD, your GOD, hath destroyed from among you:
 “while ye, who adhered to the LORD, your GOD, are, all of you, now alive! Be-
 “hold! I have taught you such statutes and decrees as the LORD, my GOD, gave

VARIOUS READINGS.

V. 21. || wanting in SAM. VULG. and 6 MSS. Ib. || wanting in SAM. and 1 MS.—V. 26. || al. *after this manner*.
 See C. R. CH. IV. v. 2. † SAM. SEP.—V. 3. || *all that*, SEP. SYR. VULG. and 2 MSS.

EXPLANATORY NOTES.

V. 17. *Ashdod-Phisga*. *Ashdod* is rendered by some the *port*, by others the *destruy*, and by others the *spring*. See C. R. pose of receiving these last instructions of Moses; as he was not permitted to go farther with them. Comp. v. 46. and V. 29. *So we staid*, &c. i. e. They staid for the purpose.
 34. 6.

- “ me in command ; which ye should practise, in the land which ye are going to
 6 “ take possession of : therefore, observe and practise them ; for thus will your wis-
 “ dom and prudence be conspicuous to other peoples ; who, when they shall hear
 “ of all these statutes, will say : ‘ Surely, a wise and prudent people is that great
 7 “ nation ! ’ What other great nation, indeed, is there, whose gods are so high
 8 “ to it, as the LORD, our GOD, is to us, whensoever we invoke him ? And what
 “ other great nation hath statutes and decrees so righteous, as this whole LAW,
 9 “ which I now lay before you ? Be vigilant, then, and very mindful not to forget
 “ or neglect, as long as ye live, but make known to your children and grand-child-
 10 “ dren, || the things which your own eyes saw, what time ye stood before the
 “ LORD at Horeb, when the LORD said to me : ‘ Assemble the people, and I will
 “ make them hear my own words ; that they may learn to fear me as long as they
 11 “ shall live upon the earth, and may teach their children to do the same.’ So ye
 “ approached, and stood below the mountain ; while the mountain, begirt with
 “ dark and stormy clouds, blazed with lightning unto the heart of the heavens.
 12 “ And, from amidst the lightning, the LORD spoke to you (the vocal sounds ye
 13 “ heard ; but, beside the sound, ye saw no similitude) ; and announced to you the
 “ terms of his covenant, which he commanded you to fulfil ; ten articles, which he
 14 “ wrote upon two tables of stone.—At the same time, the LORD commanded me
 “ to teach you other statutes and decrees, to be observed by you in the land which
 “ ye are going over to take possession of.
 15 “ As then ye saw no sort of similitude, when the LORD, from amidst the light-
 16 “ ning, spoke to you at Horeb ; be very much on your guard, lest ye be corrupted,
 “ and make to yourselves any carved idol, after the semblance of any human figure,
 17 “ whether male or female ; or after the semblance of any beast, that is upon the
 18 “ earth ; or the semblance of any winged creature, that flieth in the air ; or the sem-
 “ blance of any reptile, that creepeth on the ground ; or the semblance of any fish,
 19 “ that is in the waters below the earth : or, lest when, raising your eyes to the
 “ heavens, ye see the sun, the moon, and the stars (the whole celestial host), ye be
 “ induced to adore and worship these ; to the worship of which the LORD, your
 20 “ GOD, hath abandoned all the other peoples, under the || whole heavens : but you

VARIOUS READINGS.

V. 9. || any of the, SEP. SYR. and I CHALD. MS.—V. 19. || wanting in SEP. SYR. VULG. ARAB. ONK. TARG. and 4 MSS. See C. R.

EXPLANATORY NOTES.

Ch. iv. v. 9. Or neglect ; lit. let slip out of your hearts : but the meaning is fully expressed by neglect.

lb. Your own eyes saw. Although the generation of grown men, in whose hearing the Decalogue was given, were now dead ; yet a great many of the people, who were under twenty years at that period, must still have remembered so uncommon and tremendous a scene : and to them

the appeal is here made. Compare Exod. from 19. 9. to 20. 19.

V. 19. To the worship of which, &c. That this is the meaning, see c. 2. The literal rendering is, which the Lord your God hath distributed among all the nations, &c. There is a somewhat similar expression Acts 14. 15.

" the LORD hath taken out of an iron furnace, and brought you out of Egypt, to
 " be his own peculiar people; as ye now are.—But with me the LORD was angry, 21
 " on your account; and swore that I should not pass over the Jordan, nor enter
 " that good land, which the LORD, your GOD, giveth to you for an inheritance:
 " so in this land must I die; the Jordan I may not pass over: but ye shall pass 22
 " over, and possess that good land. Beware, then, lest ye forget the covenant which 23
 " the LORD, your GOD, hath contracted with you; and make to yourselves carved
 " idols, of any sort of semblance; which the LORD, your GOD, hath prohibited.
 " For the LORD, your GOD, is a consuming fire; a jealous GOD! So that, should 24
 " ye beget children and grand-children, and grow old in the land; if, yet, ye be 25
 " corrupted, and make to yourselves carved idols, of any sort of semblance; and,
 " by doing evil in the sight of the LORD, your GOD, provoke his anger; I, this 26
 " day, call the heavens and the earth to witness against you, that ye shall soon ut-
 " terly perish from off that land, which ye are going over the Jordan to take pos-
 " session of: your days shall not be prolonged on it; and ye shall be utterly de-
 " stroyed. For the LORD will scatter you among the nations; and even but few 27
 " of you shall be left among the nations, whither the LORD shall drive you. There 28
 " ye shall worship † strange gods of wood and stone, the work of men's hands; which
 " neither hear, nor see, nor eat, nor smell.—Yet if, thence, ye seek the LORD, your 29
 " GOD, ye shall find him; if ye seek him with all your heart and with all your
 " soul. When, at any future period, ye shall be in tribulation, and when all these 30
 " evils have overtaken you; if ye will turn to the LORD, your GOD, and be obe-
 " dient to his voice, he will not forsake nor extirpate you; nor forget the covenant 31
 " which, to your fathers, he swore to keep: for a GOD of mercy is the LORD, your
 " GOD!—Enquire, I pray you, of former times that have preceded you; if, from 32
 " the day when GOD created man upon the earth, and from the one extremity of
 " the heavens unto the other, so great an occurrence have happened, or any such
 " been heard of, as that a people should hear the voice of † the living | GOD, speak- 33
 " ing from the midst of lightning, as ye heard, and live? Or hath any other god 34
 " attempted to rescue one nation, from another nation, by such trials, signs, won-
 " ders, and war; by so mighty an hand, and outstretched an arm; and by such
 " great tremendous miracles; as all those which the LORD, your GOD, did || for
 " you | in Egypt, before your eyes? Ye saw, that ye might know, that the LORD, 35

VARIOUS READINGS.

V. 28. † SEP. and 5 MSS.—V. 33. † SAM. SEP. and 2 MSS.—V. 34. || wanting in SEP. STR. and 2 MSS.

EXPLANATORY NOTES.

V. 20. *An iron furnace.* A very strong metaphor, to express the hardest servitude. Thus we say, "the crucible of affliction." See c. 2.

V. 26. *Ye shall soon utterly perish.* The word *perish* here, and *destroyed* below, are not to be taken in their ordinary meaning. They are equivalent to *exiled*, *expatriated*, as is clear from the context.

V. 33. *Tremendous miracles.* There are two different readings in the texts and versions; which I have joined with less scruple, as the sense is evidently retained. See c. 2.

36 "† your GOD, | is THE GOD; † and that beside him there is no other. To in-
 "struct you, from the heavens he made you hear his voice, and on the earth he
 "displayed to you his grand lightning! for from amidst the lightning ye heard his
 37 "words.—It is because he loved your fathers, that he hath chosen you, their poste-
 "rity; and hath, under his own sight, and by his mighty power, brought you out
 38 "of Egypt; to drive out, from before you, nations greater and more powerful than
 "you; that he may introduce you, and put you in possession of their land; as he
 39 "is now about to do.—Know, then, and keep in mind, that the LORD, † your GOD, |
 "is THE GOD; both in the heavens above, and on the earth below; † and that,
 40 "† beside him, | there is no other. Ye shall, therefore, observe his statutes and
 "commandments, with which I now charge you; that it may be well with you,
 "and with your children after you; and that your days may be prolonged on that
 "land, which the LORD, your GOD, giveth to you, in perpetuity."
 41 THEN Moses appointed three cities, on the eastern side of the Jordan; whither
 the manslayer might flee, who should inadvertently kill his neighbour, whom in
 time past he hated not; and that, by fleeing into one of those cities, he might be
 43 saved: *namely*, Bezer by the wilderness, on the plain country of the Reubenites;
 Ramoth, in Gilead, among the Gadites; and Golan, in Bashan, among the Ma-
 nassites.

§ 2. *Moses's first Charge to the People, &c.*

44 NOW this is the law, and these are the testimonies, statutes, and decrees, which
 45 Moses rehearsed and explained to the children of Israel (after their departure from
 46 Egypt) in the vale over against Beth-Pheor, on the other side of the Jordan; in the
 land of Sihon, king of the Amorites, who inhabited Heshbon; whom Moses and
 47 the Israelites had smitten (after they came out of Egypt); and whose land, with
 that of Og king of Bashan (both Amorite kings, on the eastern side of the Jordan),
 48 they had taken possession of; from Aroer, which is on the brink of the torrent
 49 Arnon, unto || Sirion (or Hermon); with the whole plain on the eastern side of
 the Jordan, as far as the sea of the plain, † or the salt sea; | below Ashdod-Phisga.—
 1 There Moses convoked all the Israelites, and said to them: "Hear, O Israelites!
 "the statutes and decrees, which I now rehearse in your ears; that ye may learn
 2 "and observe them.—The LORD, our GOD, made a covenant with us at Horeb:

VARIOUS READINGS.

V. 35. † SEP. lb. † SEP. SYR. VULG. and 6 MSS.—V. 39. † SEP. lb. † SEP. SYR. VULG. ARAB. and 5 MSS.
 lb. † SEP. TARG.—V. 49. || So SYR. The REST, *Sion*. COPT. *Sanior*. See C. R. lb. † SAM.

EXPLANATORY NOTES.

V. 41. This and the two following verses seem awkwardly placed. I have not however ventured to transpose them; and it may actually have happened, that Moses appointed those cities immediately after closing the above injunctions.
 V. 44. This I take to be the title of a new section, and should therefore begin a new chapter.

“that covenant he made, not with our fathers *only*, but with us *also*; with all of
“us who are here alive at this day. From amidst the lightning on the mountain,
“the LORD talked with you openly, saying: †

““I, THE LORD, AM THY GOD; WHO BROUGHT THEE OUT OF THE LAND OF
“EGYPT, FROM A STATE OF SERVITUDE.

“THOU SHALT HAVE NO OTHER GODS, BESIDE ME.

“THOU SHALT NOT MAKE TO THYSELF A CARVED IDOL, NOR ANY OTHER
“SUCH SEMBLANCE OF WHAT IS IN THE HEAVENS ABOVE, OR ON THE EARTH
“BELOW, OR IN THE WATERS BELOW THE EARTH; THOU SHALT NOT BOW
“THYSELF DOWN TO THEM, NOR WORSHIP THEM. FOR I, THE LORD, THY
“GOD, AM A JEALOUS GOD; PUNISHING THE INIQUITIES OF FATHERS, WHEN
“THEY DISREGARD ME, IN THEIR CHILDREN, UNTO THE THIRD OR FOURTH
“GENERATION; BUT SHEWING MERCY, UNTO THE THOUSANDTH, WHEN
“THEY LOVE ME AND KEEP MY COMMANDMENTS.

“THOU SHALT NOT APPLY THE NAME OF THE LORD, THY GOD, TO FALSE-
“HOOD: FOR THE LORD WILL NOT ACQUIT HIM, WHO TO FALSEHOOD AP-
“PLIETH HIS NAME.

“BE MINDFUL OF THE SEVENTH DAY, SO AS TO KEEP IT HOLY. SIX DAYS
“MAYEST THOU LABOUR, AND DO ALL THY WORK; BUT, THE SEVENTH DAY
“BEING THE SABBATH OF THE LORD, THY GOD, NO WORK SHALT THOU DO
“† ON IT: | NEITHER THYSELF, NOR THY SON, NOR THY DAUGHTER, NOR
“THY MAN-SERVANT, NOR THY MAID-SERVANT, NOR THINE OX, NOR THINE
“ASS, NOR ANY OF THY CATTLE; NOR THE SOJOURNER, *EVEN*, THAT IS
“WITHIN THY GATES, &c.—[That thy man-servant and thy maid-servant may
“rest, as well as thyself: for, remember, that thou wast a servant in Egypt; and
“that, with a strong hand and an outstretched arm, the LORD, thy GOD, brought
“thee out of it: therefore hath the LORD, thy GOD, commanded thee to keep the
“sabbath-day.]

“HONOUR THY FATHER AND THY MOTHER [as the LORD, thy GOD, hath
“commanded thee], THAT IT MAY BE WELL WITH THEE, AND THAT THY
“DAYS MAY BE PROLONGED UPON THE LAND, WHICH THE LORD, THY GOD,
“GIVETH TO THEE.

“THOU SHALT NOT COMMIT MURDER.

“THOU SHALT NOT COMMIT ADULTERY.

“THOU SHALT NOT STEAL.

VARIOUS READINGS.

CH. V. v. 4. † Ver. 5. is transposed to after v. 31.—V. 14. † SAM. SEP. SYR. VULG.

EXPLANATORY NOTES.

Ch. v. ver. 14. It is observable, that after the word *gates* it in capitals, as it is probably an addition by Moses.
a reason for keeping the sabbath is assigned, totally differ- V. 16. *As the Lord, &c.* This also seems to be an addi-
ent from that in Exodus 20. 11. I have not therefore put tional parenthesis. Comp. Exod. 20. 12.

- 20 "THOU SHALT NOT GIVE A FALSE TESTIMONY AGAINST THY NEIGHBOUR.
 21 "THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE: || NOR SHALT THOU |
 "COVET THY NEIGHBOUR'S HOUSE, NOR HIS FIELD, NOR HIS OX, NOR HIS
 "ASS, NOR ANY THING THAT IS THY NEIGHBOUR'S."
 22 "THESE words (and no more) the LORD, with a loud voice, spoke to all of you
 "who were assembled by the mountain, from amidst the lightning of a † dark
 "and | stormy cloud.—These he, *afterwards*, wrote on two tables of stone; which
 23 "he delivered to me.—Now, when ye heard the voice from amidst the dark cloud,
 "while the mountain blazed with lightning, ye came nigh to me (all of you who
 24 "were heads of tribes, or elders), and said: 'Lo! the LORD, our GOD, hath
 "made us see his glory and his greatness; and, from amidst the lightning, we have
 "heard his voice! we have, this day, seen that GOD may talk to men, who may
 25 "yet live. ! But why, now, should we incur death? If we continue thus to hear
 "the voice of the LORD, our GOD, that mighty lightning will consume us; and
 26 "we must die! For who, of all flesh, hath heard the voice of the living GOD
 27 "speaking from amidst the lightning, as we have done, and hath lived? Approach
 "thou, and hear all that the LORD, our GOD, shall say; and whatsoever the
 "LORD, our GOD, shall say to thee, report thou to us; and we will hearken, and
 28 "execute.'—And the LORD heard the voice of your words, while ye *thus* spoke
 "to me; and the LORD said to me: 'I have heard the voice of the words of this
 "people, which they have spoken to thee. All that they have spoken is right.
 29 "O that this disposition may remain with them, to fear me, and keep * my
 "commandments, all their days; that it may be well with them and with their
 30 "children for ever. Go now and say to them: 'Return to your tents!' But attend
 31 "thou here by me, that I may tell thee all the commandments, the statutes, and
 "the ordinances, which thou shalt teach them; and which they are to observe, in
 5 "the land which I give to them for a possession.'— † So I was mediator between
 "the LORD and you, at that time, to make known to you his purposes: for ye
 32 "were deterred by the lightning from coming up to the mountain.—Be careful,
 "then, to do as the LORD, your GOD, hath commanded you. Ye must not turn
 33 "aside, either to the right or to the left; but must walk in the only way which
 "the LORD, your GOD, hath commanded you; that ye may live, and prosper, and
 "that your days may be prolonged on the land which ye are to possess.

VARIOUS READINGS.

V. 21. || THOU SHALT NOT, SEP. and 4 MSS.—V. 22. † SAM. SEP.—V. 29. * *all*, HEB. SYR. VULG. ONK.
 TARG. PERS. Sec C. R.—V. 31. † v. 5. transposed hither.

EXPLANATORY NOTE.

V. 22. After this verse there is, in the Samaritan copy, a repetition of the interpolation already mentioned in the note on Exodus 20. 18.

" Now these are the commandments, statutes, and decrees, which the LORD, your
 " GOD, hath commanded you to be taught to observe, in the land which ye are
 " going over to possess: that, revering the LORD, your GOD, ye may observe all
 " his statutes and commandments, which I † now charge you with; yourselves,
 " and your children, and your grand-children, all the days of your lives; that
 " thereby your days may be prolonged. Hear then, O Israelites! and *what ye hear*
 " be careful to practise: that it may be well with you, and that ye may greatly
 " multiply (as the LORD, the GOD of your fathers, hath promised to you) in a
 " land which floweth with milk and honey.

" HEAR, O Israelites!—The LORD, the LORD only, is our GOD. Ye shall, there-
 " fore, love the LORD, your GOD, with your whole heart, with your whole soul,
 " and with your whole might. And these precepts, which I now charge you with,
 " ye shall store up in your minds; and shall repeat them to your children; and
 " shall talk of them, while ye sit in your houses, or travel on the road; at your
 " lying down, and at your rising up. On your hands ye shall bind them, for tokens;
 " and for frontlets, between your eyes: and ye shall inscribe them on the posts of
 " your houses, and on your *city-gates*.

" AND, when the LORD, your GOD, shall have brought you into that land,
 " which to your forefathers, Abraham, Isaac, and Jacob, he swore that he would give
 " to you; with great and goodly cities, which ye builded not; houses full of all
 " sorts of good things, which ye filled not; hewn-out cisterns, which ye hewed not
 " out; vine-yards and olive-yards, which ye did not plant: beware, whilst ye eat
 " and are satiated, lest ye forget the LORD, † your GOD, | who brought you out of
 " the land of Egypt, from a state of servitude.—The LORD, your GOD, only shall
 " ye revere; him *only* shall ye worship; † to him *only* shall ye adhere; | and by his
 " name *only* shall ye swear: no gods, beside, shall ye go after (of the gods of the
 " peoples who surround you), lest the anger of the LORD, your GOD, be kindled
 " against you, and he destroy you from off the face of the earth: for a jealous
 " GOD, among you, is the LORD, your GOD.

" Ye shall not provoke the LORD, your GOD, as ye did at Massa: *but* shall most
 " carefully observe the precepts, constitutions, and statutes of the LORD, your GOD;
 " as he has commanded: and do whatever is right and good in the eyes of the
 " LORD, † your GOD; | that it may be well with you, and that ye may enter and
 " possess the good land, which, to your forefathers, the LORD swore *he would give*
 " to you: by driving out from before you all your enemies; as he hath promised.

VARIOUS READINGS.

CH. VI. v. 2. † SAM. SEP. and 1 MS.—V. 12. † SAM. SEP. SYR. TARG. BOTH ARABS. GRV. with 70 HEB. and
 12 CHALD. MSS.—V. 13. † SEP. with 10 HEB. and 5 CHALD. MSS. and P. P. ch. 10. 20.—V. 18. † SAM.

SEP. SYR.

20 "WHEN, in future times, your children shall ask you, saying: 'What mean
 "these constitutions, statutes, and decrees, which the LORD, your GOD, hath given
 21 "you in command?' ye shall say to your children: 'We were slaves to Pharaoh,
 22 "in Egypt: and the LORD brought us out of Egypt with a strong hand: for,
 "great and grievous were the signs and wonders, which the LORD, before our
 23 "eyes, exercised upon Egypt, upon Pharaoh and upon his whole household; and
 "thence brought us out; that he might bring us *hither*, to give us the land which,
 24 "to our fathers, he had sworn *he would give*. Therefore hath the LORD com-
 "manded us to observe all these statutes; that, revering the LORD our GOD, we
 25 "may always prosper, and be preserved by him, as *we now are*. For our justifica-
 "tion before the LORD, our GOD, will consist in the observation and practice of
 "all these precepts, which he hath given us in command.'

1 "WHEN the LORD, your GOD, shall have brought you into the land, of which
 "ye are going to take possession; and shall have, from before you, driven out many
 "nations: the Hethites, Gergasites, Amorites, Chanaanites, Pherizites, Hevites, and
 2 "Jebusites; seven nations, greater and more powerful than yourselves: when the
 "LORD, your GOD (*I say*), shall have delivered them up to be smitten by you,
 "ye shall devote them to utter destruction: no covenant must ye make with them,
 3 "nor mercy must ye shew to them! No affinity shall ye make with them: your daugh-
 "ters ye shall not give in marriage to their sons, nor take their daughters for your
 4 "sons. For they may pervert your sons from following the LORD, to make them
 "worship other gods: so will the anger of the LORD be kindled against you, and
 5 "suddenly destroy you. Thus, therefore, shall ye deal with them: destroy their
 "altars, break in pieces their statues, cut down their groves, and burn their carved
 6 "idols with fire: for a people hallowed to the LORD, your GOD, are ye! the
 "LORD, your GOD, hath chosen you to be a people peculiar to himself, in pre-
 7 "ference to all the *other* peoples who are upon the face of the earth. Not because
 "ye were a greater people, than all other, hath the LORD preferred and chosen
 8 "you; for of all peoples ye were the least: but out of pure love to you, and that
 "he might keep the oath which he made to your forefathers, hath he, with a
 "strong hand, brought you out and redeemed you from a state of servitude under
 9 "Pharaoh, the king of Egypt.—Know, therefore, that the LORD, your GOD, is
 "THE GOD; the faithful GOD, who keepeth the covenant of mercy, with those
 "who love him and observe his commandments, unto the thousandth generation:
 10 "but instantly repaying those who disregard him, by destroying them: with those
 "who disregard him he will not procrastinate: he will instantly repay them.—
 11 "Observe, then, the commandments, the statutes, and the decrees, which I now
 12 "charge you with: for, in consequence of your being attentive to observe and
 "practise these decrees, the LORD, your GOD, will keep with you the covenant of
 13 "mercy, with which, to your forefathers, he bound himself by an oath. He will

“ love you, and bless you, and multiply you : the fruit of your wombs, and the
 “ fruit of your lands ; your corn, your wine, and your oil ; the increase of your
 “ herds, and the increase of your flocks, he will bless, in the land which, to your
 “ forefathers, || he swore he would give to you : above all peoples shall ye be blessed. 14
 “ Not a male nor a female shall be unprolific, either among yourselves or among
 “ your cattle : for the LORD, † your GOD, | will keep away from you every ma- 15
 “ lady ; and will inflict on you none of those malignant diseases, which ye know
 “ to be in Egypt : but will lay them upon all those who hate you.

“ YE shall, then, extirpate all the nations, which the LORD, your GOD, shall 16
 “ deliver to you : your eyes must have no pity on them. Nor must ye worship
 “ their gods : for that will become a snare to you.—But ye will say, perhaps, in 17
 “ your hearts : ‘ Those nations are greater than we : how then may we dispossess
 “ them ? ’ *I answer* : ‘ Be not afraid of them. Call to mind what the LORD, your 18
 “ GOD, did to Pharaoh, and to all the Egyptians : those great trials which your 19
 “ own eyes saw ; those signs, and wonders, that strong hand, and that outstretched
 “ arm, with which the LORD, your GOD, brought you out of *Egypt* : the same will
 “ the LORD, your GOD, do to all the nations, of whom ye are afraid. Hornets, 20
 “ moreover, will the LORD, your GOD, send among them ; until those who shall
 “ have escaped, and hidden themselves from you, be destroyed. Be not, then, 21
 “ afraid of them ; for the LORD, your GOD, a God mighty and terrible, is among
 “ you.—Yet, by little and little, will the LORD, your GOD, expel these nations 22
 “ from before you : ye may not, at once, extirpate them ; lest the wild beasts should
 “ increase upon you.

“ BUT, when the LORD, your GOD, shall have (*at length*) delivered them up to 23
 “ you ; and shall, by great and repeated calamities, have destroyed them ; and 24
 “ delivered their kings into your hands : ye shall abolish their name from under the
 “ heavens : no man shall be able to resist you ; until ye have destroyed them. Their 25
 “ idol-gods ye shall burn with fire : the silver and gold that may be on them ye
 “ shall not covet, nor take to yourselves ; lest thereby ye be ensnared : for it is an
 “ abomination to the LORD, your GOD ; and ye must not, by bringing what is abo- 26
 “ minable into your houses, become, like it, devoted to destruction : ye shall utterly
 “ detest and abominate it, as being a devoted thing.

“ ALL the commandments, with which I now charge you, ye shall be careful to 1
 “ practise ; that ye may live and multiply ; and may enter and possess the land,
 “ which, to your forefathers, he swore *he would give to you*. Remember the whole 2
 “ of the way, through which the LORD, your GOD, hath led you, in the wilder-
 “ nefs, these forty years ; to humble you, to try you, and to know what was in your
 “ hearts ; whether ye would keep his commandments, or not.—When he had hum- 3

VARIOUS READINGS.

CH. VII. v. 13. || *the LORD*, SAM. SEP. *the LORD, your GOD*, ARAB. and 1 MS.—V. 15. † SEP.

“bled you by famine, he fed you with manna (with which neither ye nor your
 “fathers were acquainted); to let you know, that not by bread only, but by whatso-
 4 “ever else the LORD willeth, may man be kept alive. Ye have not, these forty years,
 “worn tattered clothes; nor have your feet been blistered, † by *wearing* torn shoes; |
 5 “so ye must be convinced, in your minds, that the LORD hath chastised you, only
 6 “as a man chastiseth his own son. Ye shall, therefore, keep the commandments of
 “the LORD, your GOD; so as to walk in his ways, and revere him.
 7 “WHEN the LORD, your GOD, shall have brought you into a good † and spa-
 “cious | land; a land of water-brooks, fountains, and lakes, issuing from valleys and
 8 “mountains; a land of wheat and barley, of vines, fig-trees, and pomegranates; a
 9 “land of olive-oil and palm-honey; a land, in which ye shall eat bread without
 “scarcity, and where ye shall want nothing; a land, of which the stones are iron,
 10 “and out of the mountains of which ye may dig copper: when (*I say*) ye have
 “eaten in abundance, and have blessed the LORD, your GOD, for the good land
 11 “which he hath given to you; beware, that ye forget not the LORD, your GOD;
 “so as not to keep his commandments, his decrees, and his statutes, with which I
 12 “now charge you: lest, when ye have eaten in abundance, and have builded and
 13 “inhabited goodly houses; and your herds and flocks, your silver and gold, and all
 14 “that belongeth to you, are multiplied; your hearts should be so lifted up, as to
 “forget the LORD, your GOD (who brought you out of the land of Egypt, from
 15 “a state of servitude; who led you through that great and terrible wilderness, full
 “of fiery serpents and scorpions; who, in places dry and waterless, brought you
 16 “water out of the flinty rock; who fed you in the wilderness with manna, with
 “which † neither ye | nor your forefathers were acquainted: that, having humbled
 17 “you and tried you, he might at length display to you his beneficence); and say in
 “your hearts: ‘Our own power and the strength of our own hands have acquired
 18 “this wealth:’ but be mindful of the LORD, your GOD; for he it is, who put it
 “in your power to acquire wealth, in confirmation of the covenant by which
 “he bound himself to your forefathers, † Abraham, Isaac, and Jacob; | as now *is*
 19 “*seen*.—But, if ever ye forget the LORD, your GOD; and go after other gods, and
 20 “serve and worship them; I, this day, testify against you, that ye shall perish: like
 “as the nations, which the LORD destroyeth before you, so shall ye perish, for
 “being disobedient to the voice of the LORD, your GOD.”

VARIOUS READINGS.

CH. VIII. v. 4. † Some GREEK copies, perhaps from P. P. 29. 5. See C. R.—V. 7. † SAM. SEP.
 V. 16. † SEP.—V. 18. † SAM.

EXPLANATORY NOTE.

Ch. viii. v. 4. *Ye have not, these forty years, worn tattered clothes, &c.* That this is the true meaning; and not, that worn, seems plain from the context and nature of the lan-
 their clothes and shoes were, during all that time, kept un- guage. See C. R.

§ 3. *Continuation of Moses' first Charge.*

" HEAR, O Israelites ! Ye are now about to pass over the Jordan, to go to dis- 1
 " possess nations greater and more powerful than yourselves; cities large, and walled 2
 " up to the heavens; a people great and tall, the children of *those* Anakites, of 2
 " whom, ye know, ye have heard said : ' Who can stand before the Anakites ? ' 2
 " Know ye then, this day, that the LORD, your GOD, who goeth before you, is as 3
 " a consuming fire : he will discomfit and subdue them before you ; so that ye 3
 " shall soon expel and destroy them ; as the LORD hath said to you. Now, when 4
 " the LORD shall have driven them out from before you, speak not thus in your 4
 " hearts : ' On account of our own righteousness hath the LORD brought us into 4
 " the possession of this land : ' for it is on account of the wickedness of these nations 4
 " that the LORD, || your GOD, | driveth them out from before you. Not on account 5
 " of your own righteousness, or the rectitude of your hearts, do ye enter into the 5
 " possession of their land ; but on account of the wickedness of these nations, the 5
 " LORD, your GOD, driveth them out from before you ; and for the purpose of 5
 " performing what he swore to your forefathers, Abraham, Isaac, and Jacob. Know, 6
 " then, that it is not on account of your own righteousness that the LORD putteth 6
 " you in possession of this good land : for a stiff-necked people ye are. Call to 7
 " mind, and never forget, how ye provoked the LORD, your GOD, to wrath in the 7
 " wilderness. From the day in which ye departed from the land of Egypt, until 7
 " your arrival at this place, ye have been rebelling against the LORD. At Horeb, 8
 " even, ye provoked the LORD to wrath, so that, in his anger, he would have de- 8
 " stroyed you. For, when I went up to the mountain to receive the tables of stone, 9
 " the tables of the covenant which the LORD had made with you ; and had re- 9
 " mained on the mountain forty days and forty nights, without eating bread or 9
 " drinking water ; the LORD then delivered to me two tables of stone, on which 10
 " were written, with his own finger, all those words which, on the day of the as- 10
 " sembly, he had spoken to you from amidst the lightning : on the mountain. Now, 11
 " at the end of the forty days and forty nights, when the LORD had given me the 11
 " two tables || of stone, the tables | of the covenant ; he said to me : ' Arise, go 12
 " quickly down hence ; for corrupted is thy people, whom thou hast brought out 12
 " of † the land of | Egypt : soon have they turned aside from the way which || thou 12
 " commandedst them *to walk in*. They have made to themselves a molten † calf, —

VARIOUS READINGS.

CH. IX. v. 5. || wanting in SAM. SEP.—V. 11. || wanting in SAM.—V. 12. † SEP. ARAB. and 5 MSS. Ib. || So
 SAM. SEP. SYR. VULG. and the present unpointed Hebrew Text. But the REST, with 17 MSS. have *I*.
 Ib. † SAM. and 3 MSS.

EXPLANATORY NOTE.

Ch. ix. v. 8. *At Horeb*, &c. Compare Exodus, ch. 14. transpositions only, and with the aid of the Samaritan copy,
 and 32. From this verse to ch. x. v. 12, the text is ex- I have endeavoured to reconcile it with itself, and with
 ceedingly confused, and often unintelligible. By a few Exodus and Numbers. See c. r.

13 "The LORD, moreover, said to me: 'Lo! I see that this people is a stiff-necked
 14 "people: prevent me not from destroying them, and blotting out their name from
 "under the heavens; and of thee I will make a nation † greater, | stronger, and
 15 "more numerous than they.'—So I returned, and came down from the mountain
 "(which still blazed with lightning *) with the two tables of the covenant in my
 16 "two hands. But, lo! when I saw that ye had sinned against the LORD, your
 "GOD; that ye had made to yourselves a molten calf, and so soon turned aside
 17 "from the way which the LORD had commanded you to walk in; I took the two
 "tables of stone, and threw them out of my two hands, and broke them in pieces
 21 "before your eyes: † and the calf, which had been the occasion of your sin, I took
 "and fused in the fire; and, by a thorough grinding, reduced it to a powder: and
 18 "its powder I cast into the brook that ran down from the mountain. | I then sup-
 "plicated the LORD, as *I had done* before. During forty days and forty nights, I
 "neither ate bread nor drank water, on account of all your sins, which ye had
 "committed, by doing that which was evil in the eyes of the LORD, † your GOD; |
 19 "so as to provoke him to anger: for I was afraid lest the LORD, in the warmth
 "of his wrath against you, should destroy you: and, at that time also, the LORD
 25 "hearkened to my voice. † For, during the forty days and forty nights, in which
 "I lay prostrate, as a suppliant, before the LORD, who had threatened to destroy
 26 "you; I prayed to him, and said: 'O LORD GOD! destroy not thy people, and
 "thine inheritance; which, in thy greatness, thou hast redeemed; which, with a
 27 "powerful arm, thou hast brought out of Egypt. Remember thy servants Abra-
 "ham, Isaac, and Jacob: regard not the stubbornness of this people, nor their im-
 28 "piety, nor their sin: lest the † people of | the land, whence thou hast brought us,
 "say: 'Either because the LORD was not able to bring them into the land, which
 "he had promised to them, or because he hated them, he hath brought them out,
 29 "to slay them in a wilderness.'—Yet are they thine own people, and thine own
 "inheritance, which thou hast brought out by thy mighty power and thine ex-
 20 "tended arm. |—† With Aaron, too, the LORD was so angry, that he would have
 "destroyed him; but for Aaron also I, at that time, made supplication. |
 1 "At that time the LORD said to me: 'Hew thou two tables of stone, like to
 2 "the former: and come up to me, unto the mountain: and I will write on the
 "tables the same words that were on the former tables: † and thou shalt make an

VARIOUS READINGS.

V. 14. † SEP. and 14 MSS.—V. 15. * *up to the heavens*, SEP. See C. R.—V. 21. † transposed. See C. R.
 V. 18. † 10 HEB. and 4 CHALD. MSS. See C. R.—V. 25. † transposed.—V. 28. † SAM. and, equivalently,
 all the ancient versions.—V. 20. † transposed. CH. X. v. 2. † transposed from v. 1.

EXPLANATORY NOTES.

V. 18. *As I had done before*. Namely, on the moun- was done in a common mill, or by a file, it is not certain.
 tain. See Exod. 32. 11. The Arabic translator underscored it in the latter sense.
 V. 21. *And, by a thorough grinding, &c.* Whether this See C. R.

"ark of wood, and shalt place them in the ark."—So I hewed two tables of stone, 3
 "like to the former, and went up into the mountain, having the two tables in mine
 "hands; and the LORD wrote on the tables, conformably to the former writing, 4
 "the ten COMMANDMENTS; which, on the day of the assembly, he had announced
 "to you, from amidst the lightning, on the mountain. These when the LORD had
 "given to me, I returned, and came down from the mountain; † and having made 5
 "an ark of setim-wood, † I placed the tables in the ark which I had made, there to
 "remain, as the LORD had given me in command.—At that time the LORD sepa- 8
 "rated the tribe of Levi to bear the ark, to attend to his ministry, and to bless in
 "his name; unto this day: on which account the Levites have no share of inherit- 9
 "ance with their brethren: the LORD is their inheritance; as the LORD, your GOD,
 "promised to them.—Now at that time, as at the former time, I had stayed on the 10
 "mountain forty days and forty nights; and at that time, also, the LORD heark-
 "ened to me, and would not destroy you.—The LORD then said to me: 'Arise, 11
 "and be the conductor of this people, that they may enter into the possession of
 "the land, which, to their forefathers, I swore I would give to them.' *

"† AGAIN at Thabera [and at Massa], and at Kibroth-aathava, ye provoked the 22
 "LORD to anger. Likewise, when the LORD sent you from Kadsh-barnea, say- 33
 "ing: 'Go up, and take possession of the land, which I have given to you;' ye
 "rebelled against the order of the LORD, your GOD: ye mistrusted him, and
 "hearkened not to his voice.—Since ever I knew you, ye have been rebelling 24
 "against the LORD. |

"YET, now, O Israelites! what doth the LORD, your GOD, require of you; 12
 "but to revere the LORD, your GOD, to walk in || all his ways, and to love him;
 "and to serve the LORD, your GOD, with your whole heart and with your whole
 "soul: † and to keep the commandments and statutes of the LORD, † your GOD; | 13
 "with which, for your own good, I now charge you? Lo! to the LORD, your 14

VARIOUS READINGS.

V. 5. † transposed from v. 3. CH. IX. v. 22, &c. † transposed hither. CH. X. v. 11. * 6. *So the children of Israel marched from . . . Maseroth, and encamped at Bene-jaakan. 7. Marching thence, they encamped at Gad-gado. Marching thence, they encamped at Jathatba; a land of water-torrents. Marching thence, they encamped at Ebrona. Marching thence, they encamped at Ezion-gaber. Marching thence, they encamped at Kadsh, in the wilderness of Zin. Marching thence, they encamped at mount Hor: and there Aaron died, and there he was buried; and his son, Eleazar, ministered in the priest's office, in his stead.—V. 12. || wanting in SAM. V. SYR. VULG. ARAB. 1 SAM. 7 HEB. and 5 CHALD. MSS.—V. 13. † SAM. SYR. VULG. ARAB. Ib. † SAM. SEP. SYR. and some MSS. of ONK. See C. R.*

EXPLANATORY NOTES.

Ch. x. v. 4. *The ten commandments. Articles, or sentences,* would be a more proper word; but long use hath made *commandments* more familiar to us.

Ch. ix. v. 22. *And at Massa.* This I take to be an interpolation: for the rebellion at Massa happened before they arrived at Horeb.

Ch. x. v. 6 and 7. * If this be not an interpolation, it

should follow v. 11. But the passage is so mutilated and corrupted in the Hebrew copies, that there is no reconciling it to the complete journal in Numbers, ch. 33.—I suspect there was here originally a recapitulation of the principal stages from Horeb; of which only a fragment has been preserved: which fragment is at least consistent in the Samaritan copies, which I have followed. See C. R.

“ GOD, belong the heavens, the highest heavens; the earth, and all its contents;
 15 “ yet with such affection did he love your forefathers, that you, their posterity, he
 16 “ chose, above all peoples, for his own; as is now seen. Circumcise, therefore, the
 17 “ uncircumcised part of your hearts; and be no more stiff-necked: for the LORD,
 “ your GOD, is the GOD of gods, and the LORD of lords; the GOD great, mighty,
 18 “ and tremendous; who respecteth not persons, nor taketh bribes: doing justice
 “ to the * orphan and to the widow; and shewing love to the stranger, by giving
 19 “ him food and raiment. Therefore, love ye the stranger; for yourselves were
 20 “ strangers in the land of Egypt.—The LORD, your GOD, ye shall revere; him ye
 21 “ shall serve; to him ye shall cleave; and by his name ye shall swear. He is your
 “ glory; and he is your GOD, who hath done for you those great and stupendous
 22 “ things, which your eyes have seen. Your forefathers were but seventy persons,
 “ when they went into Egypt: and, now, GOD hath made you as numerous as the
 1 “ stars of the heavens. Ye shall, therefore, love the LORD, your GOD; and always
 2 “ carefully observe his statutes, his decrees, and his commandments. Yourself,
 “ this day, know (for I speak not to your children, who have neither known nor
 “ seen) the corrections of the LORD, your GOD; his greatness, his powerful hand,
 3 “ and his extended arm; the signal deeds which he did, in Egypt, to Pharaoh||the
 4 “ king of Egypt, | and to all his land; what he did to the Egyptian forces, to their
 “ horses and to their chariots, which, when they were pursuing you, he made the
 5 “ waters of the red-sea to overflow, and destroyed them for ever; what he did to
 6 “ yourselves, in the wilderness, until your arrival at this place; what he did to
 “ Dathan and Abiram, the sons of Eliab the son of Reuben, whom, † and every
 “ man who had joined Korah, | the earth, opening its mouth, swallowed up, with
 “ their households, their tents, and the whole substance in their possession, in the
 7 “ midst of all the Israelites. As your eyes, then, have seen all the great deeds
 8 “ which the LORD hath done, ye shall keep all the commandments with which I
 “ now charge you; that ye may be enabled to enter into the possession of that
 9 “ land which ye are going to possess; and may prolong your days in that land,
 “ which, to your forefathers, the LORD swore he would give || to them and | to
 10 “ their seed; a land flowing with milk and honey. For the land, which ye are
 “ going to possess, is not like the land of Egypt out of which ye are come; where
 “ when ye sowed your seed, ye watered it, as an herb-garden, with the labour of
 11 “ your feet: but the land, which ye are going over to possess, is a land of hills and

VARIOUS READINGS.

V. 18. * *stranger, to the.* SEP. and 3 MSS. CH. XI. v. 3. || wanting in SAM.—V. 6. † SAM.—V. 9. || wanting in SAM.

EXPLANATORY NOTES.

V. 16. *Circumcise therefore the uncircumcised part of your hearts; i. e. retrench every perverse and stubborn disposition.*
 Ch. xi. ver. 4. *Destroyed them for ever; lit. unto this day.*
 They never more appeared, to harass the Israelites.

V. 10. *With the labour of your feet.* This most probably alludes to the mode of watering ground from the Nile and its canals, by means of an engine worked by the foot. See C. R.

“ valleys, and is watered by rain from the heavens; a land which the LORD, your 12
 “ GOD, careth for; on which the eyes of the LORD, your GOD, are always set,
 “ from the beginning of the year unto the end of the year. So if ye will carefully 13
 “ hearken to † all || the commandments, with which I now charge you; by loving
 “ the LORD, your GOD, and serving him with your whole heart, and with your
 “ whole soul; || he will give rain to your land in its due season, both in the autumn 14
 “ and in the spring; that ye may gather in your corn, your must, and your oil:
 “ and, for your cattle, || he will give grass in your fields; that ye may eat, and be 15
 “ satisfied: beware that your hearts be not seduced, and ye turn not aside to serve 16
 “ other gods, and to worship them; lest the anger of the LORD be kindled against 17
 “ you, and he so shut up the heavens that there be no rain, and that the land yield
 “ not its fruit; and ye quickly perish from off the good land, which the LORD had
 “ given you. Ye shall, therefore, lay up these words in your hearts, and in your 18
 “ minds: ye shall bind them, for a token, upon your hands; and let them be, as
 “ frontlets, between your eyes. And to your children ye shall teach them, by 19
 “ speaking of them while ye sit in your houses, and when ye walk on the road;
 “ at your lying down, and at your rising up: and ye shall write them on the door- 20
 “ posts of your houses, and on your city-gates: that your days, and the days of 21
 “ your children, may be multiplied on the land, which, to your forefathers, the
 “ LORD swore he would give to them; like the days of the heavens, over the earth.
 “ For, if ye carefully observe to do all these commandments, with which I † now 22
 “ charge you; to love the LORD, your GOD, to walk in all his ways, and to cleave
 “ to him; the LORD will drive out, before you, all those nations; and nations 23
 “ greater and stronger than yourselves ye shall dispossess: every place, on which 24
 “ the soles of your feet may tread, shall be yours: from the wilderness to Lebanon,
 “ and from the † great river, the river Euphrates, to the further sea, shall your
 “ boundary extend. No man shall be able to resist you; for the LORD, your GOD, 25
 “ will, as he hath said to you, impress with the fear and dread of you *the inhabit-*
 “ *ants of every land which ye shall tread upon.*

“ BEHOLD! I now lay before you a blessing and a curse; a blessing, if ye obey 26
 “ the commandments of the LORD, your GOD, with which I now charge you: but 28
 “ a curse, if, disobeying the commandments of the LORD, your GOD, ye turn aside
 “ from the way which I now prescribe to you, to follow other gods of whom ye

VARIOUS READINGS.

V. 13. † SEP. Ib. || So SEP. SYR. The REST, *my*.—V. 14. || So SAM. SEP. VULG. The REST, *I*.—V. 15. || So
 SAM. SEP. VULG. The REST, *I*.—V. 22. † SAM. SEP. SYR. with 6 HEB. and 2 CHALD. MSS.—V. 24. † SEP.
 VULG. with 2 HEB. and 2 CHALD. MSS.

EXPLANATORY NOTES.

V. 14. *In the autumn and in the spring.* That is, toward the end of October, soon after seed-time; and toward the end of March, before harvest. A good crop, in Judea, depended on the falling of rain at those two seasons.

V. 21. *Like the days of the heavens;* i. e. as long as there shall be days: or, as the Latin Vulgate well expresses it, *as long as the heavens hang over the earth.* See c. 1.

29 “know nothing.—Now when the LORD, your GOD, shall have brought you into
 “the land which ye are going to possess, ye shall pronounce the blessing toward
 30 “mount Garizim, and the curse toward mount Ebal.” (Which *mountains* are on the
 other side of the Jordan, toward the setting sun, in the land of those Chanaanites
 who inhabit the plain opposite to Gilgal, nigh to the turpentine-tree of Moreh,
 31 † over against Sichem.)—“Since, then, ye are going over the Jordan, to take posses-
 “sion of the land which the LORD, your GOD, giveth to you; and which ye shall
 32 “possess and inhabit; be careful to practise all the statutes and decrees, which I
 “now lay before you.”

§ 4. *Continuation of Moses' first Charge.*

1 “THESE are the statutes and decrees, which ye shall be careful to practise, all
 “the days which ye shall live on the earth, in the land, which the LORD, the GOD
 “of your forefathers, giveth to you for a possession.
 2 “ALL the places, where the nations whom ye are to dispossess served their gods,
 “whether on high mountains, or on little hills, or under any green tree, ye shall ut-
 3 “terly demolish. Their altars ye shall overthrow, their statues ye shall break down;
 “their groves ye shall burn with fire; their carved idol-gods ye shall hew in pieces,
 “and their names ye shall exterminate from such places.
 4 “YE shall not so do with respect to the LORD, your GOD: but, whatsoever
 “place, of all your tribes, the LORD may choose to name, for his own residence,
 6 “that *place* ye shall enquire after, and frequent. Thither ye shall bring all your
 “holocausts and *other* sacrifices, your tithes and your heave-offerings, your votive
 7 “and free-will offerings, and the firstlings of your herds and flocks. There ye and
 “your households shall feast before the LORD, your GOD, and shall rejoice that
 8 “the LORD hath blessed you in all your enterprises.—Ye shall not *then* do, all that
 9 “we do here, every one whatsoever is right in his own eyes: for ye are not yet
 “come to that repose, and to that inheritance, which the LORD, your GOD, giveth
 10 “to you. But when ye shall have gone over the Jordan, and shall inhabit the land
 “which the LORD, your GOD, giveth you to inherit; and when he shall have
 “given you rest from all your surrounding enemies, so that ye dwell in security;
 11 “then, whatever place the LORD, your GOD, shall choose to name for his own
 “residence; thither shall ye bring all that I command you; your holocausts and
 “your *other* sacrifices, your tithes and your heave-offerings, † your free-will offer-
 12 “ings | and all your choice votive-offerings, which ye vow to the LORD: and ye
 “shall rejoice before the LORD, your GOD; ye, and your sons, and your daugh-
 “ters, and your men-servants, and your maid-servants: the Levites also, who shall

VARIOUS READINGS.

V. 20. † SAM. CH. XII. v. 11. † SAM.

" be within your gates; seeing they have no portion nor inheritance with you.
 " Be careful not to offer your holocausts in every place that ye see; but in that
 " precise place which the LORD shall choose, among one of your tribes, shall ye
 " offer your holocausts; and there shall ye do whatsoever I command you. Never-
 " theless, ye may, as often as ye please (according to the blessing which the
 " LORD, your GOD, shall have given you), slaughter and eat *the flesh even of your*
 " *herds and flocks*, in all your cities: the unclean † among you, | and the clean, may
 " eat of it, as of *the flesh* of the antelope and of the deer: only, the blood ye must
 " not eat: like water, ye shall pour it upon the earth. In your cities, ye may not
 " eat the tithes of your corn, of your wine, or of your oil; nor the firstlings of your
 " herds, or of your flocks; nor any of your votive-offerings, which ye vow; nor
 " your free-will offerings; nor your heave-offerings: but must eat them, before the
 " LORD, your GOD, in the place which he shall choose; ye, and your sons, and
 " your daughters, and your man-servants, and your maid-servants, and || the Le-
 " vites | who are within your gates: and ye shall rejoice, before the LORD, your
 " GOD, over all your enterprises.—Be careful not to neglect the Levites, as long
 " as ye live upon your land.

" WHEN the LORD, your GOD, shall have enlarged your boundaries, as he hath
 " promised to you; and when, longing to eat flesh, ye shall say: ' We wish to eat
 " flesh;' flesh ye may eat, as often as ye please.—When the place, which the
 " LORD, your GOD, shall have chosen to name for his residence, is far from you;
 " ye may, then, in your own cities (as I have permitted you) slaughter and eat *the*
 " *flesh even* of your herds and of your flocks, which the LORD, † your GOD, shall
 " have given to you, as often as ye please: like as the antelope and the deer are
 " eaten, so those ye may eat: the unclean † among you, | and the clean, may
 " equally eat of them: only, be sure that ye eat not the blood; for the blood is the
 " life, and the life ye may not eat with the flesh: ye shall not eat it; like water,
 " ye shall pour it upon the earth: eat it not; that it may be well with you, and
 " with your children after you, for your doing what is right in the eyes of the
 " LORD.—But whatsoever ye hallow or vow, ye shall take and bring to the place
 " which the LORD shall have chosen *; and ye shall offer your holocausts, both
 " the flesh and the blood, upon the altar of the LORD, your GOD: the blood, also,

VARIOUS READINGS.

V. 15. † SEP.—V. 18. || *the strangers*, some copies of SEP. Others have, *the Levites and the strangers*. See
 C. B.—V. 21. † SYR. ARAB. and 2 MSS.—V. 22. † SAM. SEP.—V. 26. * *to be called by his name*, SEP.

EXPLANATORY NOTES.

Ch. xii. ver. 15. *Nevertheless*, &c. Although victims of every kind were forbidden to be killed in any place, but where the sanctuary should be erected; yet it was lawful to kill and eat the same creatures at home, when they were not destined for sacrifices. Comp. v. 21. Levit. 17. 4. and see C. B.

V. 15. *The blessing*, &c. i. e. the abundance of herds, flocks, &c.

V. 21. *As I have permitted you*. See above, v. 15.

V. 22. *The antelope*. See the notes and critical remarks on ch. 14. v. 4 and 5.

- “ of your *other* sacrifices shall be poured upon the altar of the LORD, your GOD ;
 “ but the flesh of *these* ye may eat.
- 28 “ BE attentive to hear, † and practise, | all these things, with which I † now
 “ charge you; that it may be well with you, and with your children after you for
 “ ever; for your having done what is good and right in the eyes of the LORD,
 “ your GOD.
- 29 “ WHEN the LORD, your GOD, shall have, from before you, cut off those na-
 “ tions whom ye are going to dispossess; and ye shall have dispossessed them, and
 30 “ inhabited their land; be careful, after they shall have been destroyed from before
 “ you, that ye be not ensnared by imitating them, and that ye enquire not after
 “ their gods, saying: ‘ As these nations serve their gods, so will we do likewise.’”
- 31 “ Not so shall ye treat the LORD, your GOD: for they, in honour of their gods,
 “ have committed whatever is most abominable and hateful to the LORD: to their
 “ gods they have even burned, in the fire, their own sons and daughters.—
- 32 “ Whatsoever I † now give you in charge, that be careful to do: to that ye shall
 “ add nothing; from that ye shall take nothing away.
- 1 “ IF a prophet or a dream-monger arise among you, and appoint to you a sign
 2 “ or prodigy; and if, although the sign or prodigy come to pass, he speak to you
 “ on its *testimony*, saying: ‘ Let us go after other gods (of whom ye know nothing),
 3 “ and let us serve them:’ ye shall not hearken to the words of that prophet, or of
 “ that dream-monger; for the LORD, your GOD, *thereby* proveth you, to know
 “ whether ye love the LORD, your GOD, with your whole heart, and with your
 4 “ whole soul. Ye shall walk after the LORD, your GOD, and revere him, and keep
 5 “ his commandments, and obey his voice, and serve him, and cleave to him: and
 “ such a prophet, or dream-monger, shall be put to death; because he hath pro-
 “ posed rebelling against the LORD, your GOD (who brought you out of the land
 “ of Egypt, and redeemed you from a state of slavery), to withdraw you from the
 “ way in which the LORD, your GOD, had commanded you to walk: so shall ye
 6 “ put away the evil from among you.—Should your own brother (the son † of
 “ your own father, or | of your own mother), or your son, or your daughter, or
 “ the wife of your bosom, or your friend (*as dear to you as your own life*), entice
 7 “ you secretly, saying: ‘ Let us go and serve other gods’ (of the gods of the peo-
 “ ples that surround you, whether nigh to you, or far from you, from one end of
 “ the earth to the other; *gods* † unknown both to you and to your forefathers);

VARIOUS READINGS.

V. 28. † SAM. SEP. Ib. † SAM. SYR. and 3 MSS. See C. R.—V. 32. † SAM. SEP. CH. XIII. v. 6. † SAM. SEP.—V. 7. † transposed from v. 6.

EXPLANATORY NOTE.

V. 32. This verse in the present Hebrew copies begins division is the same as in our common translation. See ch. 13. but in the Samaritan and most ancient versions the C. R.

“ye shall not consent, nor hearken to him; nay, your eye shall not pity him; nor 8
 “shall ye spare or conceal him; but shall surely || denounce him: | yourselves shall 9
 “have the first hand in putting him to death; and, afterward, the whole people:
 “with stones ye shall overwhelm him, until he die; because he sought to with- 10
 “draw you from the LORD, your GOD, who brought you out of the land of
 “Egypt, from a state of slavery: that all || Israel may hear, and fear; and that no 11
 “more such wickedness be done among you.—If ye learn that, in any of the 12
 “cities, which the LORD, your GOD, shall have given you to inhabit, perverse 13
 “men have arisen among you, and withdrawn the inhabitants of their city *from*
 “*the* LORD; saying: ‘Let us go and serve other gods’ (which ye know not); ye 14
 “shall enquire, examine, and interrogate properly: and, lo! if it be true and cer-
 “tain, that such an abomination has been committed among you; ye shall surely 15
 “smite the inhabitants of that city with the edge of the sword; utterly destroying
 “it and all who are in it, || even its cattle, with the edge of the sword: | and all its 16
 “spoil ye shall collect into the midst of its street, and shall burn with fire both the
 “city and every whit of its spoil, in honour of the LORD, your GOD: and let *the*
 “*city* remain a ruin for ever; it shall not be rebuilt: and retain ye nought of 17
 “what is devoted to destruction; that the LORD may cease to be angry, and have
 “compassion on you, and multiply you, as he swore to your forefathers; when ye 18
 “shall hearken to the voice of the LORD, your GOD, so as to keep all his com-
 “mandments, with which I now charge you; by doing what is right † and good |
 “in the eyes of the LORD, your GOD.”

§ 5. *Continuation of Moses’ first Charge.*

“YE are the children of the LORD, your GOD: for the dead ye shall not slash 1
 “yourselves, nor make bald your foreheads; for ye are a people hallowed to the 2
 “LORD, your GOD; and the LORD, † your GOD, | hath chosen you, out of all the
 “peoples on the face of the earth, to be a people peculiar to himself.
 “YE shall eat nothing abominable. The beasts, of which ye may eat, are these: 3
 “the ox, the sheep, and the goat; the deer, the antelope, the hart-beest, the goat- 5

VARIOUS READINGS.

V. 9. || SO SEP. The REST, *kill him*. See C. R.—V. 11. || *the people*, ARAB. with I HEB. I SAM. and I CHALD.
 MS.—V. 15. || wanting in SEP. and partly in VULG. See C. R.—V. 18. † SAM. SEP. CH. XIV. v. 2.
 † SAM. SEP. SYR. TARG. PERS. with 10 HEB. and 4 CHALD. MSS.

EXPLANATORY NOTES.

Ch. xiii. ver. 9. *Shall have the first band, &c.* The de-
 mouncer of a capital crime laid his hand on the head of the
 criminal: but here it may mean, throwing the first stone at
 him.

V. 17. *Retain ye nought, &c.;* lit. *let nothing stick to*
your bands.

Ch. xiv. v. 4. *The beasts, &c.* Except the four first names
 of these beasts, the rest are generally uncertain. I have

given to them the names which I deemed the most pro-
 bable. See C. R.

V. 5. *The antelope.* Heb. *isbi*.—*The hart-beest, or lar-*
-vine antelope. Heb. *jachmur*.—*The goat-deer, or tragelaphus.*
 Heb. *acco*.—*The spring-bok, or pygarg.* Heb. *disbon*.—*The*
wood-goat, or eryx. Heb. *thun*.—*The camelopard, or giraffe.*
 Heb. *namer*.

- 6 "deer, the spring-bok, the wood-goat, and the camelopard: every beast, *in short*,
 "whose hoof is divided and cloven into two parts, and who cheweth the cud, ye
 7 "may eat. Yet there are of those who chew the cud, or have a divided || cloven
 "hoof, which ye must not eat; *such as* the camel, the hare, and the bear-mouse;
 "for though they chew the cud, their hoof is not divided into two: unclean to
 8 "you shall they be. So the swine, because, though he hath a divided † and
 "cloven | hoof, he cheweth not the cud, to you shall be unclean. Of the flesh of
 9 "these ye shall not eat, and their carcases ye shall not touch.—Of all water-ani-
 "mals, these ye may eat: whichsoever hath fins and scales may be eaten by you;
 10 "but all such, as have not fins and scales, ye must not eat: to you they shall be
 11 "unclean.—Of all clean birds ye may eat: but of the following ye must not eat;
 12 "namely, the eagle, the vulture, the ospray, the falcon; kites || and gledes | of every
 13 "kind; ravens of every kind; the ostrich, the owl, the || howlet; hawks of every
 14 "kind; the cormorant, the || ibis, the gull, the pelican, the swan, the stork;
 15 "herons of every kind; the hoopoop and the bat. Every flying creature, also, that
 16 "crawleth, shall to you be unclean: † of such | ye must not eat. Of clean birds
 17 "only may ye eat.
 18 "Ye shall not eat any creature that hath died of itself: to a sojourner within
 19 "your gates ye may give it, and he may eat of it; or ye may sell it to a stranger:
 20 "but ye are a people hallowed to the LORD, your GOD.
 "Ye shall not cook a kid in the milk of its own mother."

§ 6. *Continuation of Moses' first Charge.*

- 22 "THE increase of your feed, which your fields produce year by year, ye shall
 23 "truly tithe; and the tithe of your corn, of your wine and of your oil, and the
 "firstlings of your herds and flocks, ye shall eat before the LORD, your GOD, in
 "the place which he shall choose to name for his residence: that ye may, for ever,
 24 "learn to revere the LORD, your GOD. But if the place which the LORD, your
 "GOD, shall choose to name for his residence, be so far from you, that, from the
 "length of the way, ye cannot carry thither your tithe (when the LORD your
 25 "GOD shall have blessed you), ye shall, then, turn it into money; and, taking the
 "money in your hands, ye shall go to the place which the LORD, your GOD, shall

VARIOUS READINGS.

V. 7. || wanting in SAM. See C. R.—V. 8. † SAM. SEP.—V. 13. || wanting in SAM. and 4 MSS. as well as in
 P. F. Lev. 11. 14. See C. R.—V. 15. || *howlets of every kind, hawks.* SAM. HEB.—V. 16. || This word is in
 the present HEB. text, &c. at the end of v. 17; but the SAM. is agreeable to P. F. Levit. 11. 17. and 1
 Ms. here. See C. R.—V. 19. † SAM. SEP.

EXPLANATORY NOTE.

V. 19. *Of such ye must not eat.* See, however, an exception in Levit. 11. 21, 22.

"have chosen, and ye shall give the money for whatsoever ye long for; oxen, 26
 "sheep, wine, beer, whatsoever ye wish to have: and ye shall there eat and rejoice
 "before the LORD, your GOD; ye, and your households: nor must ye neglect the 27
 "Levites who are within your gates; since, with you, they have no portion of
 "inheritance.

"At the end of every third year, ye shall bring forth the whole tithe of that 28
 "year's increase, and deposit it in your respective cities; and let the Levite (who 29
 "hath no portion of inheritance with you), the sojourner, the orphan, and the
 "widow, who are within your gates, come, and eat, and be satisfied; that the LORD,
 "your GOD, may bless you in all your enterprises.

"At the end of every seventh year ye shall make a release: and this is the man- 1
 "ner of the release: every creditor shall give a release to his neighbour for what he
 "may have lent to him: from his neighbour, who is his brother, he shall not exact
 "it; because it is the LORD's release-year. From a stranger ye may exact your own, 3
 "but to your brother ye must give a release: unless there shall be no poor among 4
 "you; because the LORD, † your GOD, | will greatly bless you, in the land which
 "he giveth you for an heritable possession: in case ye carefully hearken to the 5
 "voice of the LORD, your GOD, so as to observe all these commandments, with
 "which I now charge you. For then the LORD, your GOD, will bless you, as he 6
 "hath promised: and ye shall lend to many nations, but borrow nothing; subdue
 "many nations, but be subdued by none.

"If in any of your cities, in the land which the LORD, your GOD, giveth you, 7
 "there shall be a poor man, one of your brethren; ye shall not harden your heart,
 "nor shut your hand against your poor brother; but shall liberally open your hand 8
 "to him, and generously lend him what he wanteth; sufficient for his need. Be- 9
 "ware of saying, in the perverseness of your heart: 'The seventh year, the year
 "of release is at hand:' and so, with a forbidding countenance, refuse to give aught
 "to your poor brother: lest he cry to the LORD against you, and ye thereby incur
 "guilt. Ye shall surely give him *what he needeth*; and, in giving him, your heart 10
 "shall not be grieved: for, on that account, the LORD, your GOD, will bless you
 "in all your works, and in all your enterprises. Since, then, there will not be 11
 "wanting poor in the land, I expressly command you, to open your hands libe-
 "rally, to your poor and indigent brother, in the land.

VARIOUS READING.

CH. XV. v. 4. † SAM. SEP. STR. VULG. ARAB. with 10 HEB. and 4 CHALD. MSS.

EXPLANATORY NOTES.

CH. XV. ver. 1. *Ye shall make a release, &c.* Some modern interpreters have imagined that this was rather a *release*, than an absolute release; but this interpretation seems to me incompatible with the context. See c. r. and compare ch. 31, 12. Exod. 21. 22. Levit. 25. 2, 4.

V. 4. *Unless there shall be no poor among you.* This evidently limits the *release* to the poor neighbour. The rich might be compelled to pay, even at the end of the seventh year.

12 "IF your brother, or *sister* (an Hebrew man or an Hebrew woman), have been
 13 "sold to you, and have served you six years, in the seventh year ye shall let him,
 14 "or *her*, go free from you. And, in letting them go free from you, ye shall not
 15 "let them go empty-handed: ye shall load them with gifts, from your flocks, from
 16 "your threshing-floor, and from your wine-press: according as the LORD, your
 17 "GOD, shall have blessed you, so shall ye give to them: calling to mind, that
 18 "yourselves were slaves in the land of Egypt, until the LORD, your GOD, re-
 19 "deemed you; on which account I now give you this charge.—But if he, *who*
 20 "*was bought*, from the love he bears to you and your household, because he hath
 21 "been well treated, shall say: 'I will not go out free:' ye shall take an awl,
 22 "and drive it through his ear into the door; and *then* he shall serve you ever after:
 23 "in like manner shall ye treat your female slaves.—It must not seem hard to you,
 24 "to let them go from you free; seeing they have, in serving you six years, been
 25 "doubly worth an hired servant. Besides, the LORD, your GOD, will, *hence*, bless
 26 "you in all your doings.

27 "EVERY male firstling of your herds and of your flocks ye shall hallow to the
 28 "LORD, your GOD. With the firstlings of your herds ye shall not labour; and the
 29 "firstlings of your flocks ye shall not shear. Ye and your households shall, year by
 30 "year, eat them before the LORD, your GOD, in the place which he shall choose.
 31 "But if they be blind, or lame, or have any other bad blemish, ye must not sacri-
 32 "fice them to the LORD, your GOD: they may be eaten in your respective cities,
 33 "by the unclean as well as by the clean, like the antelope and the deer: only, their
 34 "blood ye must not eat; but shall pour it, like water, upon the earth."

§ 7. *Continuation of Moses' first Charge.*

1 "BE careful, in the month of Abib, to celebrate the skip-offering sacrifice to the
 2 "LORD, your GOD: for in the month of Abib the LORD, your GOD, brought you
 3 "out of Egypt, by night. Ye shall, therefore, sacrifice the skip-offering to the
 4 "LORD, your GOD (*with other offerings* from the herds and flocks), in the place
 5 "which the LORD, † your GOD, † shall choose to name for his residence. On this
 6 "occasion ye must eat nothing leavened: unleavened bread of misery ye must eat

VARIOUS READING.

CH. XVI. v. 2. † SAM. SEP. SYR. VULG. and 2 MSS.

EXPLANATORY NOTES.

V. 20. *Ye and your household shall eat them, &c.* This passage appears to be contradictory to Num. 18. 18, where the whole flesh of firstlings is allotted to the priests. Was this a modification of that law? Or has the passage in Numbers been misunderstood? I am inclined to think it has, rather than admit that the present passage relates to a different sort of *firstlings*; for which I find no foundation in

Scripture. See c. 2.

Ch. xvi. ver. 2. With other offerings from the herds, &c. Compare Num. xxviii. 19.

V. 3. *Unleavened bread of misery*; i. e. miserable, tasteless bread; which the Israelites were obliged to put up with from the precipitancy of their departure from Egypt. Compare Exod. xii. 39.

“ for seven days; that ye may remember, as long as ye shall live, the day in which
 “ ye came out of || the land of | Egypt: for out of the land of Egypt ye came
 “ with precipitation. So let nothing leavened be seen among you, throughout all 4
 “ your boundaries, for seven days: nor let any of the flesh, *of the skip-offering*,
 “ which ye are to sacrifice in the evening † twilight of the first day *of the seven*, re- 5
 “ main, all night, until the morning.—The skip-offering ye may not sacrifice in 6
 “ any other of your cities, than in the place which the LORD, your GOD, shall
 “ choose to name for his residence: there shall ye sacrifice the skip-offering in the
 “ evening, after sun-set, at the season in which ye came out of Egypt: in the place 7
 “ which the LORD, your GOD, shall choose, ye must cook and eat it; but in the
 “ morning ye may return to your own homes. Six days ye shall eat unleavened 8
 “ bread; and on the seventh day, it being a || festival to the LORD, ye shall not do
 “ † any † servile work.

“ YE shall, *then*, reckon seven weeks: from your first putting the sickle to the 9
 “ corn, shall ye begin to reckon them: and ye shall keep the festival of weeks to 10
 “ the LORD, your GOD; bringing with you the tribute of a free-will offering,
 “ which ye shall give in proportion as the LORD, your GOD, shall have blessed you.
 “ And ye, and your sons, and your daughters, and your man-servants, and your 11
 “ maid-servants (with the Levites and strangers and orphans and widows that are
 “ within your gates), shall rejoice before the LORD, your GOD, in the place which
 “ he shall choose to name for his residence: remembering that ye were slaves in 12
 “ † the land of | Egypt, ye shall observe and practise these statutes.

“ THE festival of booths, after ye have stored up your corn, and your wine and 13
 “ oil, ye shall keep seven days; and in your festival ye shall rejoice, with your sons 14
 “ and your daughters, your man-servants and your maid-servants, and the Levites,
 “ strangers, orphans and widows, that are within your gates: seven days shall ye 15
 “ keep a festival to the LORD, your GOD, in the place which he shall choose: for
 “ the LORD, your GOD, will bless you in your products, and in all your enter-
 “ prises; so that ye may well be joyous.

“ THREE times in the year shall all your males appear before the LORD, your 16
 “ GOD, in the place which he shall choose to name for his residence; *namely*, on
 “ the festival of unleavened bread, on the festival of weeks, and on the festival of

VARIOUS READINGS.

V. 3. || wanting in SEP. SYR. VULG. ARAB. and 6 MSS.—V. 4. † SAM.—V. 8. || al. *an assembly-day*. See C. R.
 Ib. † SAM. SEP. SYR. and 9 MSS. Ib. † SAM. and probably SEP. See C. R.—V. 12. † SAM. SEP. with 9
 HEB. and 2 CHALD. MSS.

EXPLANATORY NOTE.

V. 7. *But in the morning*, &c. Hence it appears that the interpreters, that the *morning* here mentioned is the morning
 people were not obliged to remain by the sanctuary all the after the seventh day.
 seven days of the festival: unless we suppose, with some in-

- 17 “booths: and let them not appear, before the LORD, empty-handed: let every one
“of you *give* as he is able, in proportion to the blessings which the LORD, your
“GOD, shall have bestowed on you.”

§ 8. *Continuation of Moses' first Charge.*

- 18 “IN all the cities, which the LORD, your GOD, shall give you, throughout
“your tribes, ye shall appoint judges, and *inferior* officers, who may administer just
19 “judgment to the people. Ye shall not pervert justice: ye shall not respect per-
“sons. A bribe ye shall not receive; for a bribe will blind the eyes of the wise,
20 “and pervert the sentences of the just. The strictest *rule* of justice ye shall follow,
“that ye may live and inherit the land, which the LORD, your GOD, giveth to
“you.

- 21 “A GROVE, of any sort of trees, ye shall not plant nigh to the altar, which ye
22 “shall make to the LORD, your GOD: nor shall ye erect to yourselves statues,
“which the LORD, your GOD, hateth.

- 1 “AN ox or sheep, in which there is a blemish (any evil quality), ye shall not
“sacrifice to the LORD, your GOD: for to the LORD, your GOD, it is an abomi-
“nation.

- 1 “IF there be found among you, within any of your cities which the LORD,
“your GOD, giveth to you, a man or woman, who hath done evil in the sight of
3 “the LORD, your GOD, by transgressing his covenant; and hath gone and served
“other gods, and worshipped them; either the sun, or the moon, or any of the
4 “host of the heavens; which I have forbidden; and if the thing be told to you, ye
“shall listen, and make proper enquiry; and lo! if it be true and certain, that such
5 “an abomination hath been committed in Israel, ye shall bring out, unto your
“gates, the man, or woman, who hath done that evil deed, and shall overwhelm
6 “them with stones until they die. On the testimony of two or three witnesses let
“the guilty person be put to death: on the testimony of one witness he must not
7 “die. The witnesses shall have the first hand in putting him to death, and, after-
“ward, the rest of the people. Thus shall ye put away the evil from among you.

- 8 “IF, in your cities, there arise a case too difficult for you to judge (*such as* mat-
“ters of controversy between blood and blood, right and right, leprosy and le-
“prosy); ye shall arise and go to the place which the LORD, your GOD, shall have
9 “chosen, and shall apply to the Levitical priests, or to the judge that shall be in
“those days; || who will enquire, and | make known to you the judicial sentence:

VARIOUS READINGS.

CH. XVII. v. 9. || So SAM. SEP. The REST, and ye shall enquire, and they will. See C. R.

EXPLANATORY NOTE.

V. 18. *Inferior officers.* I have retained a general note to the judges, and saw their decrees put in execution. Some render the word *scribes*. as it is not well known what were the particular functions of these officers. They were certainly subordi-

“and according to the sentence which they shall make known to you, from that
 “place which the LORD, † your GOD, † shall have chosen, ye shall act; and shall be
 “careful to do according to all that they teach you: according to the law which
 “they shall teach you, and the decision which they shall report to you, ye shall
 “act: from the sentence which they shall make known to you ye shall not decline,
 “to the right or to the left: and the man, who shall act presumptuously, and
 “will not hearken to the priest who waiteth there to minister to the LORD, your
 “GOD, or to the judge, shall be put to death; that ye may avert the evil from Is-
 “rael: for all the people shall hear, and fear, and no more act presumptuously.
 “WHEN ye are come into the land, which the LORD, your GOD, giveth to you,
 “and shall possess and inhabit it; if ye say: ‘Let us set a king over us, like as all
 “the nations that are around us;’ be sure to set him king over you, whom the
 “LORD, your GOD, shall choose. The king, whom ye set over you, shall be one
 “of your own brethren: a stranger, who is not your brother, ye must not set over
 “you.—But let him not multiply horses to himself; lest, for the sake of multiply-
 “ing horses, he make the people return into Egypt: for the LORD hath said: ‘Ye
 “shall never again return that way.’ Nor shall he multiply wives to himself, lest
 “his heart be perverted. Nor shall he multiply to himself silver and gold.—And
 “when he is seated on the throne of his kingdom, he shall write for himself a copy
 “of this law in a book, out of that which is before the Levitical priests. This he
 “shall keep, and shall read in it every day of his life; that he may learn to fear
 “the LORD, his GOD, and to observe and practise all the words of this law, and
 “these statutes: that his heart may not be lifted up above his brethren; and that
 “he may not turn aside from what is commanded, to the right or to the left: to
 “the end that he may prolong his days in his kingdom; he and his children, in
 “the midst of Israel.”

§ 9. *Continuation of Moses' first Charge.*

“THE Levitical priests, and the whole tribe of Levi, shall have no portion or
 “inheritance with the other Israelites: the burnt-offerings of the LORD (his in-
 “heritance) they shall eat: therefore, they shall have no inheritance among their
 “brethren; the LORD is their inheritance, as he hath said to them.—This too shall
 “be the priest's due from the people: those who slaughter any animal, be it ox,
 “or sheep, or goat, shall give to the priest a shoulder, || the two cheeks, | and the
 “maw.”

VARIOUS READINGS.

V. 10. † SAM. SEP. CH. XVIII. v. 3. || wanting in VULG. See C. R.

EXPLANATORY NOTES.

Ch. xvii. v. 16. *Left, for the sake of multiplying horses, he makes the people return into Egypt.* Egypt in those days was the nursery of horses. Thence Solomon had all his cavalry. The Hebrew legislator wishes his people to have no communication with that country.

V. 18. *A copy of this law.* That is, I think, of the whole Deuteronomy: not the whole Pentateuch. This copy was to be taken from the original, kept in the sanctuary.

Ch. xviii. v. 3. *This too, &c.* Beside the right haunch and

- 4 "maw. The first-fruits of your corn, of your wine, and of your oil, and the first-
 5 "thorn fleeces of your sheep ye shall also give to him. For the LORD, your GOD,
 "hath chosen him, and his sons after him, to wait † before the LORD, your GOD, |
 6 "to minister to him, || and to bless in his name. |—And if a Levite come from any
 "of your cities, out of all Israel, where he had sojourned; and, with all the desire
 7 "of his-soul, come to the place which the LORD shall have chosen, let him mi-
 "nister in the name of the LORD, his GOD; like as all his Levitical brethren, who
 8 "there wait before the LORD: portion for portion || he shall eat *with them*; beside
 "what cometh from the sale of his patrimony."

§ 10. *Continuation of Moses' first Charge.*

- 9 "WHEN ye are come into the land, which the LORD, your GOD, giveth to
 "you, ye must not learn to act according to the abominable practices of those na-
 10 "tions. Let not one be found among you, who maketh his son or his daughter
 "pass through the fire: or who is a fortune-teller, or an augur, or a diviner, or a
 11 "forcerer, or an inchanter, or a necromancer or consulter of the dead: for abomi-
 "nable to the LORD, † your GOD, | is every one who doeth such things: and be-
 "cause of such abominations, the LORD, your GOD, driveth out from before you
 12 "these nations. Ye shall be entirely with the LORD, your GOD: for these nations,
 13 "which ye are to dispossess, hearken to augurs and fortune-tellers; but as for you,
 15 "the LORD, your GOD, permitteth you no such things: The LORD, your GOD,
 "will raise up to you, || from among yourselves, one of your own brethren, | a prophet,
 16 "like me; to him ye shall hearken: all according to what yourselves desired of the
 "LORD, your GOD, at Horeb, in the day of the assembly, saying: 'Let us no more
 "hear the voice of the LORD, our GOD; nor let us any more see that mighty light-

VARIOUS READINGS.

- V. 5. † SAM. SEP. Ib. || So SAM. SEP. The REST, *in the name of the LORD*, SYR. and 1 MS. *in the name of the LORD, your GOD*.—V. 8. || So SAM. SEP. VULG. The REST, *they*. Sec C. R.—V. 12. † SAM. SEP. SYR. both ARAB. TARG. with 10 HER. and 5 CHALD. MSS.—V. 15. || *from among your brethren*, SAM. SEP.

EXPLANATORY NOTES.

and the breast of such sacrifices as were not holocausts, the priests are hereby entitled to the fore leg (perhaps the trotter only), the cheeks and maw of all such animals as were slaughtered by the people at home. This is at least what I take to be the meaning. Others, however, are of opinion that this is the same precept with that in Leviticus. Yet the words in the original are totally different. See C. R. and comp. Levit. 7. 34, &c.

V. 3. *The maw*. The lower stomach or tripe.

V. 6. *A Levite*; i. e. a Levitical priest, of the seed of Aaron.

V. 8. *Beside what cometh, &c.* His having a patrimony of his own shall not prevent his receiving an equal share in the sacrifice. Some Rabbins, however, after Onkelos, understand it in a different manner; and render, *He shall*

have an equal portion with the other priests, exclusive of what may fall to him every sabbath, as the fathers have ordained. See C. R.

V. 10. *Pass through the fire*; i. e. burn them in honour of Moloch. Comp. Levit. 18. 21.

Ib. *A fortune-teller, &c.* In this and the following renderings, I have kept to general terms: as I was not able to satisfy myself with respect to the distinctive meaning of each. See C. R.

V. 11. *A necromancer, or consulter of the dead*. This latter I take to be an interpretation of the former. Or perhaps it denotes a different species of necromancy. See C. R.

V. 15. *A prophet like me*; i. e. a succession or series of prophets. See C. R. The writers of the New Testament apply it to JESUS CHRIST. See Acts 3. 22. and 7. 37.

"ning, lest we die:' when the LORD said to me: 'What they have spoken is 17
 "right; I will raise up to them, from among their own brethren, a prophet, like 18
 "thee, and will put my words in his mouth; and he shall tell them whatsoever I
 "may command him; and whosoever he be who will not hearken to my words, 19
 "which he shall tell *them* in my name, him I will take to account. But the pro- 20
 "phet, who shall be so presumptuous as to speak a word, in my name, which I
 "have not commanded him to speak; or shall speak in the name of other gods;
 "that prophet shall die.—And in case ye should say in your hearts: 'How shall 21
 "we know the word that the LORD hath not spoken?' if what the prophet saith, 22
 "in the name of the LORD, be a thing that cometh not to pass; such a thing the
 "LORD hath not spoken. The prophet hath spoken it presumptuously; from it ye
 "have nothing to fear."

§ 11. Continuation of Moses' first Charge.

"WHEN the LORD, your GOD, shall have cut off the nations, whose land the 1
 "LORD, your GOD, giveth to you; and when ye shall have dispossessed them, and
 "shall dwell in their cities and houses; ye shall set apart three cities in your land, 2
 "which the LORD, your GOD, giveth to you for a possession (dividing the bounds 3
 "of your land, which the LORD your GOD giveth you to possess, into three divi-
 "sions); and shall make *them* so accessible, that thither every man-slayer may flee.
 "But no man-slayer, who shall flee thither, shall be safe, but on this condition; 4
 "that he have unwarily killed his neighbour, whom he hated not in time past: as 5
 "when a man goeth with his neighbour into a forest to fell wood; and, while his
 "hand aimeth a stroke with an axe to cut down a tree, the head slippeth from the
 "handle and lighteth upon his neighbour, who is thereby killed; let him flee into
 "one of those cities, and be safe: lest the blood-avenger should, while his heart is 6
 "warm, pursue the man-slayer; and, from the length of the way, overtake and kill
 "him; although he be not deserving of death, because he hated not him, *whom he*
 "*slew*, in time past: for this reason it is, that I have commanded you to set apart 7
 "three cities. And when the LORD, your GOD, shall have enlarged your bounda- 8
 "ries (as, to your forefathers, he swore *he would*), and shall have given to you all
 "the land which, to your forefathers, he promised to give *you* (if ye be careful to 9
 "practise all these commandments, with which I now charge you, so as to love
 "the LORD, your GOD, and ever to walk in his ways); ye shall, beside these three
 "cities, appoint three cities more; that innocent blood be not shed in your land, 10
 "which the LORD, your GOD, giveth to you for an inheritance; and that *such*

EXPLANATORY NOTES.

Ch. xix. v. 2 and 3. I have made a small transposition greater perspicuity.—V. 3. *Shall make them, &c.; lit. shall in the arrangement of these two verses, for the sake of prepare a way.*

- 11 " blood lie not upon you.—But if any man hate his neighbour, and lie in wait for
 12 " him, and assault him and smite him mortally, so that he die; and shall flee into
 13 " one of these cities; the elders of his own city shall send persons to fetch him
 14 " thence, and shall deliver him up to the blood-avenger, that he may be put to
 15 " death: your eyes shall not pity him; but *the guilt of innocent blood ye shall put*
 16 " away from Israel, that well it may be with you.
- 17 " THE land-marks, which shall have been originally set up, between you and
 18 " your neighbours, in your inheritances (which ye are to inherit in the land which
 19 " the LORD, your GOD, giveth you to possess), ye shall not remove.
- 20 " No one witness shall be sufficient against a man, for any iniquity, or any
 21 " crime: whatever crime he may have committed, the fact must be established by
 22 " the evidence of two or three witnesses.—But should a false witness appear against
 23 " a man, accusing him of some trespass; let both the men, who are at variance,
 24 " stand, in the presence of the LORD, before the priests and the judges who shall
 25 " then exist; and let the judges make diligent inquisition: and, lo! if the witness
 26 " be a false witness, and have falsely accused his brother; as he meant to have done
 27 " to his brother, ye shall do to him; that ye may put away the evil from among
 28 " you: for the rest will hear, and fear; and will, thenceforth, no more commit,
 29 " among you, any such evil. Your eyes shall not pity: *life shall go for life, eye for*
 30 " *eye, tooth for tooth, hand for hand, foot for foot.*"

§ 12. Continuation of Moses' first Charge.

- 1 " WHEN ye go out to battle against your enemies, although ye see horses and
 2 " chariots, † and a people more numerous than you, be not afraid of them; for
 3 " with you is the LORD, your GOD, who brought you out of the land of Egypt.
- 4 " When, therefore, ye are approaching to the battle, the priest shall present him-
 5 " self, and shall speak to the people, and say to them: 'Hear, O Israelites! Ye are now
 6 " approaching to the battle against your enemies; be not disheartened nor dis-
 7 " mayed; tremble not, nor be terrified because of them: for the LORD, your GOD,
 8 " goeth with you himself, to fight for you against your enemies, † and to save you.'
- 9 " Then shall the officers speak to the people, saying: 'Is there any man *here*, who
 10 " hath builded a new house and hath not dedicated it? let him return to his house,
 11 " lest he die in battle, and another man dedicate it. Is there any man *here*, who

VARIOUS READINGS.

CH. XX. V. 1. † SAM. SEP. VULG. ARAB.—V. 4. † SAM. SEP. SYR. ARAB. See C. R.

EXPLANATORY NOTES.

Ch. XX. v. 5. *The officers*; i. e. most probably the *scribes* or *baralds*, who accompanied the army. This last seems to be the best term: but it is almost obsolete.

1b. *Dedicated*. We say *warned*, our ancestors *handfelled*.

“hath planted a vineyard, and hath not eaten of its *produce*? let him return home,
 “left he die in battle, and another man eat of it. Is there any man *here*, who hath 7
 “betrothed a wife, and hath not taken her? let him return home, left he die in bat- 8
 “tle, and another man take her.’ To the people, also, shall the officers further speak, 8
 “and say: ‘Is there a man *here*, who is fearful and faint-hearted? let him return 9
 “home, left his brethren become faint-hearted, like him.’ And when the officers 9
 “have concluded their speech to the people, captains shall be appointed to head the 10
 “army.—When ye approach a city, to fight against it, ye shall offer it terms of 10
 “peace: and if it accept of terms of peace, and open *its gates* to you; then, let all 11
 “the people found in it be your tributaries, and serve you. But if, refusing peace, 12
 “they will make war against you, then may ye besiege the city: and when the 13
 “LORD, your GOD, hath delivered it into your hands, ye shall smite every male 14
 “in it with the edge of the sword; but the females, the little-ones, the cattle, and 14
 “whatever else is in the city, the whole spoil of it, ye shall take to yourselves; and
 “shall eat the spoils of your enemies, which the LORD, your GOD, giveth to you.
 “Thus shall ye treat all cities at a great distance from you; which are not of the 15
 “cities of these nations, † whose land the LORD, your GOD, giveth to you for an
 “inheritance: | for of the cities of these nations, which the LORD, your GOD, 16
 “giveth to you for an inheritance, not a soul shall ye save alive; but shall utterly 17
 “destroy them: the Chanaanites, the Amorites, the Hethites, † the Gergasites, |
 “the Hevites, and the Jebusites; as the LORD, your GOD, hath commanded you:
 “left they teach you to imitate all their abominations, which they practise in the 18
 “worship of their gods; and thus ye should sin against the LORD, your GOD.—
 “When, in besieging a city, ye must war against it many days, in order to take it; 19
 “ye shall not, by the dint of the axe, destroy such of its trees as ye may eat of: ye
 “shall not cut them down, even to forward the siege, for the *fruit-trees* of the
 “field *were designed for the food of man*. Such trees only, as ye know to be unfit 20
 “for food, shall ye destroy and cut down; and make sieging-engines against the
 “city, which warreth with you, until it || be subdued.”|

VARIOUS READINGS.

V. 15. † SEP. and VULG. See C. R.—V. 17. † SAM. SEP.—V. 19. || al. *surrender*. See C. R.

EXPLANATORY NOTE.

V. 19. *Ye shall not cut them down, &c.* Although I have given what, I am convinced, is the true meaning of the text, I will yet subjoin two other versions. The first is that of almost all the ancient interpreters: *Ye shall not cut them down; for the trees of the field are not men to flee from you into the fortrefs.* Jerom adds, *to increase the number of your adversaries.* This version, though equivalently adopted by

Houbigant and Michaelis, I think not even plausible. The other is that of Noldius: *Them ye shall not cut down. But man's (i. e. every man's) are the trees of the field; which may therefore be employed by you in the siege.* If it could be proved that the words rendered *trees of the field* denoted only barren trees, this would be a very probable translation. For other renderings see Pole's Synopsis, and C. R.

§ 13. Continuation of Moses' first Charge.

1 "IF, in the land which the LORD, your GOD, giveth to you, a slain person be
2 "found lying in the field; † and it be not known who hath slain him; your elders
"and your || judges shall go out, and shall measure the distance of the surrounding
3 "cities from the slain person: and the elders of the city, nighest to the slain per-
"son, shall take an heifer which hath not been wrought with, † and which hath
4 "never drawn in the yoke. And the elders of that city shall bring down the heifer
"to some ever-flowing torrent, which cannot be ploughed nor sown; and shall
5 "there strike off the heifer's head, into the torrent. Then the priests of the race
"of Levi shall approach (for them hath the LORD, your GOD, chosen to minister
"to him, and to bless in his name; and by their sentence must every variance and
6 "every assault be decided); and all the elders of the city nighest to the slain person
"shall wash their hands over the heifer that hath been beheaded over the torrent;
7 "and shall declare, and say: 'Our hands shed not that blood, nor did our eyes see
8 "it shed: be merciful, O LORD, to thy people, the Israelites, whom thou hast re-
"deemed: impute not innocent blood to the people of Israel; but of that blood
9 "let them be acquitted.'—But ye will avoid incurring the guilt of *shedding* inno-
"cent blood, if ye do what is right in the eyes of the LORD."

§ 14. Continuation of Moses' first Charge.

10 "WHEN ye go out to war against your enemies, if the LORD, your GOD,
11 "deliver them into your hands, and ye make them captives; and if *any of you see*,
12 "among the captives, a beautiful woman, whom he desireth to make his wife; let
"him bring her home to his own house; and let her shave her head, and pare her
13 "nails: the garments, in which she was captived, let her also lay aside; and let
"her, remaining in his house, lament the loss of her father and mother a month
"of days; after which he may cohabit with her as her husband, and she shall be
14 "his wife.—But, if it chance that he have no delight in her, he shall dismiss her

VARIOUS READINGS.

CH. XXI. v. 1. † SEP. SYR. VULG. and 4 MSS.—V. 2. || *officers, or scribes*, SAM.—V. 3. † SAM. SEP. SYR. ONK.
VULG. ARAB. and 6 MSS.

EXPLANATORY NOTES.

Ch. xxi. v. 4. *Some overflowing torrent.* I have adopted the version of Michaelis, for reasons to be seen in c. a. Others render *some rough, uncultivated valley*; which has also its probability.

Ib. *Which cannot be ploughed, &c.* Many torrents in Judea are dry for a great part of the year; and their beds may, consequently, be ploughed, and afford a crop. The Hebrew word, as has been already observed, signifies both

a torrent, and the glen through which it runs.

V. 9. *But ye will avoid, &c.* This I take to be not an inference from what precedes; but a general caution to live in such a righteous manner, as that no innocent blood shall be shed.

V. 12. *Pare her nails.* Others would render, *let her nails grow.* See c. a.

“whither she willeth: for money he must not sell her, nor make a slave of her;
“seeing he hath humbled her.

“If a man have two wives, one beloved and the other hated; and if both the
“beloved and the hated have borne children to him, and the first-born son be hers
“who is hated; he may not, when he maketh his sons his heirs, give the right of
“the first-born to the son of the beloved, in preference to the son of the hated, *his*
“*real* first-born; but shall acknowledge, *for his* first-born, the son of the hated; by
“giving him a double portion of all that he hath: for he is the prime of his
“might; † and the right of the first-born belongeth to him.

“If a man have a stubborn and rebellious son, who will not hearken to the
“voice of his father and mother, but will disobey them even after they have re-
“buked him; let his father and mother lay hold on him, and bring him forth to
“the elders of his own city, ‖ and to the gate of his own place; and let them say to
“the ‖ elders of his own city: ‘This our son is stubborn and rebellious; he will not
“hearken to our voice, he is a profligate and a drunkard.’ Then let all the men
“of his own city overwhelm him with stones, until he die: so shall ye put away
“the evil from among you; that all Israel may hear, and dread.

“If a man have committed a crime deserving death, and if, when put to death,
“he be hung on a tree; let not his corpse remain all night upon the tree: that day
“ye must, absolutely, bury him; that the land which the LORD, your GOD,
“giveth to you for an inheritance, be not defiled: for execrable to GOD is ‖ a
“hanging *corpse*.

“SEEING your brother’s ox or sheep * going astray, ye shall not overlook
“them: ye shall, by all means, bring them back to your brother. And, if your
“brother be not nigh to you, or if ye know him not, then shall ye bring it to your
“own home; and let it remain with you, until your brother shall enquire after it
“† of you; | when to him ye shall restore it. In like manner shall ye do with his
“as: so also shall ye do with his raiment: and so, likewise, shall ye do with what-
“ever thing your brother hath lost, and ye have found: ye must not overlook it.
“—If ye see your brother’s ox, or ass, * fallen down by the way, ye shall not
“overlook them: ye shall, certainly, help him to lift them up.

VARIOUS READINGS.

V. 17. † SAM. SEP. SYR. VULG. ARAB. with 13 HEB. and 7 CHALD. MSS.—V. 19. ‖ wanting in SAM. and 4 MSS. and this seems to be the better reading.—V. 20. ‖ *men*, SAM. SEP.—V. 23. ‖ *be that hangeth on a tree*, SEP. and VULG.
See C. R. CH. XXII. v. 1. * *or any other of his beasts*, SAM.—V. 2. † SAM.—V. 4. * *or any other of his beasts*, SAM.

EXPLANATORY NOTES.

V. 23. *For execrable, &c.* That is, as I understand it, it is a vile nuisance, and hurtful to the health of the living.
See C. R. St. Paul (Galat. 3. 13) applies the words to Christ hanging on his cross.—Compare Josh. 8. 29; 10. 26, 27.

Ch. XXII. v. 1. *Overlook them*; lit. *conceal yourselves from them*.

V. 3. *Raiment*, or rather *habiliments*: for the Hebrew word is here more general than *clothes*; and includes every thing that a man may wear.

- 5 "A WOMAN shall not wear the habiliments of a man; nor shall a man clothe
 "himself in the garniture of a woman: for all, who so do, are abominable to the
 "LORD, your GOD.
- 6 "IF a bird's nest happen to fall in your way, either in any tree, ~~or~~ on the
 "ground, containing birdlings or eggs; and the dam sitting upon the birdlings or
 7 "on the eggs; ye shall not take the dam, with her offspring: if ye take to your-
 "selves her offspring, ye must absolutely let go the dam; that ye may prosper, and
 "prolong † your days.
- 8 "WHEN ye build a new house, ye shall make a frame about the roof; lest, if
 "any one fall from it, ye bring blood upon your house.
- 9 "YE shall not sow your vineyards with mingled seed; lest ye profane the whole
 10 "crop, together with the fruit of the vineyard.—Ye shall not plough with an ox
 11 "and an ass together.—Garments mixed of linen and woollen ye shall not wear.
 12 "—Ye shall affix tie-strings to the four corners of the bed-covering with which
 "ye cover yourselves."

§ 15. *Continuation of Moses' first Charge.*

- 13 "IF a man take a wife, and cohabit with her, and dislike her; and *thence* find
 14 "pretexts against her, and bring upon her an evil name, and say: 'I took this
 "woman *for my wife*; but when I approached to her, I found her not a virgin:'
 15 "let the father and the mother of the damsel take the tokens of her virginity, and
 16 "produce them to the elders of the city, at the city-gate: when the father of the
 "damsel shall say to the elders: 'I gave my daughter to this man, for a wife; and
 17 "because he disliked her, lo! he findeth pretexts against her, saying: 'Thy

VARIOUS READING.

V. 7. † SYR. ARAB. and SAMV.

EXPLANATORY NOTES.

V. 6. *If a bird's nest, &c.* If this be not a mere precept of humanity, and restricted to small singing-birds, as the Hebrew term seems to imply, it may be said, with Michaelis, that even such birds as are ravenous, and in some respects pernicious, may in other respects be sufficiently useful to a country, to have their breed preferred even by law. Thus, in Holland, the stork is under the protection of government, as the ibis was in Egypt. Let me add, that by destroying the dam, with her eggs or young, the race would soon be lost, and there would be neither eggs nor birdlings to eat: consequently, one source of provision cut off.

V. 8. *A frame around the roof.* The roofs of the houses in Palestine were flat; and people were wont to sit and walk on them. A frame or balcony was therefore necessary, to prevent accidents.

V. 9. *Your vineyards, &c.* In Levit. the text has *fields*: and here the Syr. translator seems to have read so in his copy: but this reading is supported by no ms. or version. See c. x.

Ib. *Left ye profane; i. e.* adulterate or spoil the whole. And indeed it would be impossible sufficiently to cultivate at the same time the vines, and other grain sowed among them. See c. x.

V. 10, 11. I have joined these two verses with the last, as containing similar precepts; all tending to order, decorum, and utility. An ox and an ass would not draw equally; not to mention that it would be clashing together a clean and an unclean animal. Nor would linen and woollen wear equally; nor bear to be washed without shrivelling.

V. 12. I am of opinion, with Houbigant, that this is a different precept from that in Numb. 15. 38. The strings here ordered to be affixed to the four corners of the bed-covering, seem to have served to tie it to the bedstead, or to the mattresses. See c. x.

V. 13, &c. Whatever may be said for or against this law, four things seem to be certain.

1. That all women have, naturally, the tokens here alluded to.

2. That these may be accidentally lost, without any commerce with man, and even without any fault on the part of the woman.

3. That the Oriental mode of female education tends very much to prevent such accidents.

4. That the custom still prevails in Arabia and other eastern countries: although the deficiency of the tokens is not always so rigorously punished. See c. x.

"daughter I found not a virgin:" and yet these are the tokens of my daughter's
 "virginity." Then, let him spread out the cloth, before the elders of the city; who 18
 "shall take † that man and chastise him, and fine him in an hundred shekels of 19
 "silver, which they shall give to the damsel's father; because he hath brought an
 "evil name on a virgin of Israel. And his wife she shall remain; all the days of
 "his life, he may not put her away.—But, if there be truth in the accusation, and 20
 "the damsel found not to have been a virgin, let them bring out the damsel be- 21
 "fore the door of her father's house, and let the men of her own city overwhelm
 "her with stones, until she die: because she had done a shameful deed in Israel,
 "by playing the harlot in her father's house: thus shall ye put away the evil from
 "among you.

"If a man be found lying with a married woman, let them both be put to 22
 "death; the woman, and the man who lay with her: thus shall ye put away the
 "evil from among you.

"If a virgin-damsel be betrothed to a man, and another find her, and lie with 23
 "her, in a city; ye shall bring them both out to the gate of that city, and over- 24
 "whelm them with stones, until they die: the damsel, because, though in a city,
 "she did not cry out; and the man because he violated his neighbour's bride.—
 "But, if in the fields the man had found the betrothed damsel, and laid hold on 25
 "her, and lain with her; let the man only, who lay with her, be put to death;
 "but to the damsel ye shall do nothing; in the damsel there was no crime de- 26
 "serving death: this case is the same, as when a man assaulteth his neighbour,
 "and slayeth him: the man found her in the fields, the betrothed damsel cried 27
 "out; but there was none to save her.

"If a man find an unbetrothed virgin-damsel, and lay hold on her, and lie 28
 "with her, and they be discovered; the man, who lay with her, shall give to the 29
 "damsel's father fifty shekels of silver; and she, since he hath violated her, shall be
 "his wife: all his days he may not put her away.

"LET no man take his father's wife, nor violate his father's bed. 30

"No man, deprived of any of the parts of generation, shall be admitted into 1
 "the society of the LORD.

VARIOUS READING.

V. 18. † SAM. SEP. STR. and 1 MS. See C. R.

EXPLANATORY NOTES.

V. 18. *Chastise.* Or, perhaps, *rebuke.* See C. R.
 V. 21. *By playing the harlot.* The Samaritan copy, fol-
 lowed by the Greek, might be rendered: *by making a*
brothel of her father's house. See C. R.

V. 30. *Violate his father's bed;* lit. *lay open his father's*
shirt. There seems to be here a double precept. One must
 neither take his step-mother to his own bed, nor go to her
 in his father's bed.—This verse in the common Hebrew co-
 pies, is the first of a new chapter.

Ch. xxiii. v. 1. *Deprived, &c.* It is well known that
 there are two sorts of eunuchs; one totally unapt for vene-
 real rites, the other only incapable of begetting children.
 Both are here particularised; but I judged it better to ex-
 press the meaning in general terms. See C. R.

Ib. *Shall be admitted, &c.* Namely, by marriage. That
 is the true meaning, and not that such a person shall be ex-
 cluded from entering the place of assembly. See C. R.

- 2 "A MAMZER shall not, even in the tenth generation, be admitted into the so-
ciety of the LORD.
- 3 "NOR shall an Ammonite or Moabite, even in the tenth generation, or after,
4 "be admitted into the society of the LORD: because they met you not, on the way,
"with bread and water, when ye came out of Egypt; and because they hired,
"against you, Balaam, the son of Beor, from Phethor of Mesopotamia, to curse
5 "you (though the LORD, your GOD, would not hearken to Balaam, but turned
"the intended curse into a blessing for you; because the LORD, your GOD, loveth
6 "you). Ye shall never, all your days, promote their welfare and prosperity.
- 7 "YE shall not abhor an Edomite; for he is your kinsman: nor shall ye abhor
8 "an Egyptian, because ye were sojourners in his country: the children of both
"these may, in the third generation, be admitted into the society of the LORD."

§ 16. Continuation of Moses' first Charge.

- 9 "WHEN the host goeth forth against your enemies, keep yourselves from
10 "every unseemly thing.—If there be any man among you, who, from nocturnal
"accident, is unclean; let him go out of the camp; nor shall he return thither,
11 "|| until he have bathed himself in water, and until the sun be set; after which, he
12 "may return | into the camp.—Ye shall also have a particular place, without the
13 "camp, to which ye may go out; and, || among your weapons, | ye shall have a
"spattle; with which, when ye shall have occasion to ease yourselves abroad, ye
"shall dig a hole; and when ye have eased yourselves, ye shall turn, and cover up
14 "your excrements: for, as the LORD, your GOD, goeth along with your camp, to
"preserve you and to defeat your enemies, holy must your camp be kept; lest, see-
"ing among you any sort of indecency, he turn away from you.
- 15 "A SLAVE, who hath eloped to you from his master, ye shall not deliver up to
16 "his master: let him reside among you, in whatsoever place, and in whichever of
"your cities, he shall choose as most convenient for him: oppress him not.
- 17 "LET there be no prostitute among the daughters of Israel; nor catamite among

VARIOUS READINGS.

CH. XXIII. v. 11. || SO SAM. The REST, but, on the appearance of evening, let him bathe himself in water; and, when the sun is set, let him return.—V. 13. || upon your belt, SEP. VULG. See C. R.

EXPLANATORY NOTES.

V. 2. *A mamzer*. I retain the Hebrew term, because I cannot ascertain its meaning. The most probable opinion is, that it denotes not merely a bastard, but one who is the fruit of promiscuous connection, and whose real father is not known. A brothel-brat. See C. R.

V. 4. *From Phethor, &c.* The Sam. copy has *Phethora*. Some would render a prophet, or interpreter of Mesopotamia. See C. R.

V. 13. *A spattle*, or little spade. The intention of this precept was to keep the camp clean and wholesome; a very

necessary measure, especially in a warm climate.

V. 15. *A slave, &c.* This is evidently to be understood of such slaves as belonged to strangers; and who should, in consequence of bad treatment, take refuge among the Israelites. It is observable, that though the Hebrew legislator does not altogether prohibit slavery, he takes every opportunity to mitigate it.

V. 17. This precept, I think, relates to that vile religious prostitution, which was common in Chanaan; as well as among the Babylonians. See C. R.

" his sons : nor shall ye bring, even as a votive gift, into the house of the LORD, 18
 " your GOD, either the hire of an harlot, or the price of a dog: for both these are
 " abominable to the LORD, your GOD.

" FROM your brother ye shall not exact interest, for the loan of money, victu- 19
 " als, or any other thing for which interest is exacted: from a stranger ye may ex- 20
 " act interest; but from your brother ye must not exact interest: that the LORD,
 " your GOD, may bless you in all your enterprises, in the land which ye are going
 " to possess."

§ 17. *Continuation of Moses' first Charge.*

" WHEN ye make a vow to the LORD, your GOD, ye must not delay to per- 21
 " form it: for *this* the LORD, your GOD, strictly requires of you; and it would be
 " criminal in you to neglect it: whereas, to abstain altogether from vowing will be 22
 " no crime in you. Whatever your lips have pronounced, ye shall observe; and 23
 " every vow which ye have made, and with your own mouth promised to the
 " LORD, || your GOD, | ye shall perform.

" WHEN ye go into your neighbour's vineyard, ye may eat grapes until ye be 24
 " fully satisfied: but ye must not basket any of them.—When ye go into your 25
 " neighbour's *field* of standing corn, ye may pluck the ears with your hand; but
 " ye must not apply a sickle to your neighbour's standing corn.

" IF, when a man hath taken a wife, || and cohabited with her as a husband, | it 1
 " happen that she be disagreeable to him, on account of some defect which he finds
 " in her; and he write for her, and put into her hand, a bill of divorce; and if she, 2
 " on leaving his house, go and become another man's *wife*; and if the latter hus- 3
 " band *also* hate her, and write and give into her hand a bill of divorce, and dismiss
 " her from his house; or if the latter husband die, after having made her his wife:
 " her former husband, who had dismissed her, may not take her again to be his 4
 " wife; after she has been *thus* defiled: for that would be an abomination, before
 " the LORD, † your GOD: | and ye must not bring guilt upon the land, which the
 " LORD, your GOD, giveth to you for an inheritance.

" WHEN a man hath newly taken a wife, he shall not go out to war, nor be 5
 " charged with any *public* business: let him, one year, be free at home; that he may
 " be joyous with his wife, whom he hath taken.

" No man shall take, for a pledge, the nether or the upper millstone: for that is 6
 " taking for a pledge *the means* of life.

" IF

VARIOUS READINGS.

V. 24. || wanting in SAM. and 1 MS. CH. XXIV. v. 4. † SEP.

EXPLANATORY NOTES.

V. 18. *The price of a dog.* Although I have translated thing as *catamite* above; and so some moderns render it.
 the Hebrew literally, I am not certain but that the word See c. 2.
dog is here taken in a figurative sense, and means the same Ch. xxiv. ver. 6. *The nether or the upper millstone, &c.*
 Every

- 7 "If a man be found to have stolen any of his brethren, of the children of Israel;
 "and to have enslaved, or sold him; let that thief be put to death: so shall ye put
 "away the evil from among you.
- 8 "Be careful, in the plague of leprosy, most observantly to do according to the
 "whole † law, which the Levitical priests shall explain to you: as to them I have
 9 "prescribed, ye must carefully do: remember what the LORD, your GOD, did to
 "Mara, by the way; after ye were come out of Egypt.
- 10 "WHEN ye have any claim upon your brother, ye must not go into his house,
 11 "to receive his pledge: ye shall wait without, and let the man † himself, upon
 12 "whom ye have a claim, bring the pledge out to you. And if the man be poor,
 13 "ye must not go to bed with his pledge in your possession: ye shall, surely, return
 "his pledge at sun-setting; that, lying in his own garment, he may bless you;
 "and that it may be meritorious to you, before the LORD, your GOD.
- 14 "A POOR and needy hired-servant ye must not distress; whether he be one of
 "your own brethren, or of such strangers as may happen to be in your land, with-
 15 "in your gates. Day by day, and before the setting of the sun, ye shall give him
 "his hire; because he is poor, and expecteth it: and, should he cry to the LORD,
 "against you, it will be imputed to you as a crime.
- 16 "FATHERS shall not be put to death, on account of children; nor children, on
 "account of fathers: let every man die for his own crime.
- 17 "YE shall not decline doing justice to the stranger, † and to the orphan, † and
 18 "to the widow: nor, from the last, shall ye take her garment, as a pledge: but
 "shall remember that ye were slaves in † the land of † Egypt, and that the LORD,
 "your GOD, redeemed you thence; therefore I command you to observe this
 "precept.
- 19 "If, when ye have cut down your harvest, a sheaf, or *śô*, have been forgotten
 "by you in the field, ye shall not go back to fetch it: let it remain for the stran-
 "ger, the orphan, and the widow: that the LORD, your GOD, may bless you in
 20 "all your enterprises.—When ye have shaken your olive-trees, ye shall not re-
 "examine the branches: what remaineth shall be left for the stranger, the orphan,

VARIOUS READINGS.

V. 8. † SAM. SEP.—V. 11. † SAM.—V. 17. † SEP. SYR. VULG. TARG. with 2 HEB. and 7 CHALD. MSS.
 Ib. † SEP. TARG. and 1 MS.—V. 18. † SEP. TARG. with 8 HEB. and 2 CHALD. MSS.

EXPLANATORY NOTES.

Every family had, in general, their own portable mill, or *quern*; which was daily employed in grinding a quantity of grain sufficient for the day. To take away this utensil, therefore, was to deprive the family of their daily bread, called here emphatically their *life*. See the note on Exod.

11.5.

V. 13. In his own garment; i. e. his bed-covering, or blanket; which is here supposed to have been given as a pledge.—It may also be justly supposed, that, in this case,

the creditor was so poor as to have nothing else to give in pledge.

V. 15. Day by day, &c. See c. r.

Ib. Expecteth it. So with the Greek translators and Jonathan; I understand the text. Others, with Vulgate, &c. supports his life thereby.

V. 17. See c. r. and comp. Exod. 22. 21, 22. Jerem. 22. 23. Zach. 7. 10.

" and the widow.—When ye gather the grapes of your vineyards, ye shall not
 " make an after-gleaning: *what remaineth* shall be left for the stranger, the orphan,
 " and the widow. For ye should remember, that ye were slaves in the land of
 " Egypt: on which account, I command you || to observe | this precept.

§ 18. Continuation of Moses' first Charge.

" WHEN two men, at variance, have appealed to the judges, and these have
 " acquitted the innocent and condemned the guilty; if the criminal be deemed
 " worthy of flagellation, the judge shall cause him to be laid down *upon his face*,
 " and to be scourged, in his presence, with such a number of stripes as his crime
 " deserveth: but more than forty must not be given; lest, if that *number* of stripes
 " were greatly exceeded, your brother should faint before your eyes.

" YE shall not muzzle an ox, when he is treading out *the grain*.

" IF two brothers dwell together, and one of them die childless, the wife of the
 " dead must not marry herself out to a stranger: her husband's brother shall co-
 " habit with her, and make her his wife, and perform to her the duty of a husband's
 " brother: so that the first-born † son, whom she beareth to him, shall succeed in
 " the name of his deceased brother; that his name be not extinct in Israel. But
 " if the man consent not to take his brother's wife, let his brother's wife apply to
 " the elders, at the *city-gate*, and say: 'My husband's brother refuseth to keep up
 " his brother's name in Israel, he will not perform the duty of my husband's bro-
 " ther:' then the elders of his city shall cite him, and argue with him: and if he
 " persist in saying: 'I will not consent to take her;' let his brother's wife come to
 " him, in the presence of the elders, and pull off one of his shoes, and spit before
 " him, and pronounce these words: 'So is it done to the man, who refuseth to
 " keep up his brother's house!' And his *own house* shall be surnamed, in Israel,
 " the house of him who hath lost a shoe.

" IF, when two men are struggling together, the wife of the one approach to
 " rescue her husband from *the man* who is smiting him; and put forth her hand,
 " and lay hold on his genitals; her hand ye shall cut off: no pity must ye shew.

VARIOUS READINGS.

V. 22. || wanting in SAM. CH. XXV. v. 6. † SAM. VULG.

EXPLANATORY NOTES.

Ch. XIV. ver. 2. *Laid down*, &c. Some think he was
 tied by the arms to a short post or pillar. See c. x.

V. 3. *Should faint*, &c. i. e. be greatly exhausted, per-
 haps altogether so. See c. x.

V. 4. This verse seems to come in here awkwardly: and
 perhaps it has been removed from its proper place.—In a
 literal sense, it is a mere precept of humanity: but the
 apostle Paul (1 Cor. 9. 9.) applies it to the Christian mi-
 nistry.

V. 5. *Brothers*. Or near kinsmen. Comp. Gen. 38. 8.
 and Ruth 3. 9, 12.

V. 5. *Together*; i. e. in the same city or neighbourhood.

V. 9. *Pull off one of his shoes*. This was a very signi-
 ficant ceremony; denoting that though the man had it in
 his power to keep up his brother's family, he basely de-
 clined it; and hence acquired to his posterity the igno-
 minious surname of *the single-footed family*.

V. 11. The precept enjoined in this verse was the more
 necessary, as the Hebrew mode of clothing put it more ea-
 sily in the power of an enraged woman to commit this
 shameful act.

- 13 "IN your bags ye must not have different weights; a greater and a smaller:
 14 "nor must ye have in your houses different measures; a larger and a less: one
 "perfect and just weight, one perfect and just measure, ye shall have: that your
 "days may be prolonged on the land, which the LORD, your GOD, giveth to you.
 16 "For all, who do such unrighteous things, are abominable to the LORD, your
 "GOD.
 17 "CALL to mind what the Amalekites did to you, on the way, when ye had
 18 "come out of Egypt: how, when ye were faint and weary, they came out against
 "you; and, having no fear of GOD, cut off all the enfeebled part of your rear!
 19 "When, therefore, the LORD, your GOD, shall have given you rest from all your
 "surrounding enemies, in the land which he giveth to you for an heritable posses-
 "sion; ye shall blot out the name of Amalek from under the heavens: forget it
 "not."

§ 19. Continuation of Moses' first Charge.

- 1 "WHEN ye are come into the land, which the LORD, your GOD, giveth to
 2 "you for an inheritance, and have taken possession of it, and dwell in it; ye shall
 "take some of the first-fruits of every kind which the earth produceth, on the land
 "which the LORD, your GOD, giveth to you; and, having put it in a basket, ye
 "shall go to the place, which the LORD, your GOD, shall be pleased to name for
 3 "his residence; where, going to the high-priest for the time being, ye shall say to
 "him: 'I make, this day, a declaration, before || thy GOD, that I am come into
 4 "the land, which, to our forefathers, the LORD swore he would give us.' Then
 "shall the priest take the basket out of your hands, and place it || before the altar
 5 "of | the LORD, your GOD; when, before the LORD, your GOD, ye shall make
 "this declaration: 'My forefather was a wandering Aramite, who, with a small
 "family, went down into Egypt and sojourned there; and, there, he became a
 6 "great, powerful, and numerous nation. But the Egyptians ill-treated and afflicted
 7 "us, and oppressed us with hard service; and we cried to the LORD, the GOD of
 "our fathers; and the LORD heard our voice; and adverted to our affliction, our
 8 "labour, and our oppression: and the LORD brought us out of Egypt with a
 "mighty hand, and an exerted arm; and with great and dreadful signs and won-
 9 "ders: and he hath brought us into this place, and hath given us this land, a land
 10 "flowing with milk and honey: lo! therefore, I now bring hither the first-fruits

VARIOUS READING.

CH. XXVI. v. 3. || my, SEP. in some copies. See C. B.

EXPLANATORY NOTES.

CH. xxvi. ver. 5. *A wandering Aramite.* He means try, and married there: although he never had any perma-
 Jacob, who was an *Aramite* or *Syrian* by descent; his nent residence there, or elsewhere. Hence he is called a
 grandfather having come from Haran. He might also *wandering Aramite.* Comp. Gen. 47. 9.
 be called so from his having resided so long in that coun-

“ of that land, which thou, O LORD, hast given to me.’—So *saying*, ye shall place
 “ them before the LORD, your GOD; and, having worshipped in the presence of
 “ the LORD, your GOD, ye shall (together with the Levites and strangers who 11
 “ are among you) rejoice for every blessing, which the LORD, your GOD, shall
 “ have given to you and your family.

“ WHEN in the third year (*which is a tithing year*) ye have completed the 12
 “ tithings of your product, and given them to the Levites, the strangers, the or-
 “ phans, and the widows within your gates; that they may eat, and be satisfied:
 “ then shall ye say, in the presence of the LORD, your GOD: ‘ My house I have 13
 “ cleared of hallowed things, and have given them to the Levites, the strangers, the
 “ orphans, and the widows; exactly according to the injunctions which thou hast
 “ laid upon me: not one of thine injunctions have I transgressed, or forgotten. Of 14
 “ such *hallowed things* I have not eaten, in a state of mourning; nor have I applied
 “ any of them to a profane use; nor appropriated aught of them to the dead: to
 “ the voice of the LORD, my GOD, I have hearkened, and have done according to
 “ all that thou hast commanded me: look down from thine holy and heavenly 15
 “ habitation, and bless thy people, the Israelites, and the land which thou hast given
 “ us (as to our forefathers thou hadst sworn); a land flowing with milk and honey.’

“ THE LORD, your GOD, this day commandeth you to practise these statutes and 16
 “ decrees: ye shall, therefore, observe and practise them with your whole heart, and
 “ with your whole soul.—Ye have this day declared, that the LORD is your GOD; 17
 “ and that ye will walk in his ways, and observe his statutes, his commandments,
 “ || and his decrees, | and hearken to his voice: and this day the LORD hath de- 18
 “ clared, that ye are his peculiar people; and that, if ye obey all his command-
 “ ments, he will (as he hath promised) exalt you, in praise, in fame, and in glory, 19
 “ above all the nations which he hath made; and that ye shall be (as he hath said)
 “ a people hallowed to the LORD, your GOD.”

§ 20. *Moses' second Charge to the People.*

AGAIN Moses, with the elders of Israel, gave a charge to the people, saying: 1
 “ Keep all the commandments, with which I now charge you.—And when ye shall 2
 “ have passed over the Jordan, into the land which the LORD, your GOD, giveth
 “ to you, ye shall erect large stones, and join them with lime; and shall inscribe on 3
 “ them

VARIOUS READING.

V. 17. || wanting in SAM. See C. R.

EXPLANATORY NOTES.

V. 12. Compare ch. 14. 28.

V. 13. *In the presence of the Lord*; i. e. calling God to witness; unless we suppose that this protestation was made at the sanctuary.

1b. *Not one of thine injunctions.* That is, all those that

relate to this precept.

V. 14. *Not appropriated aught of them to the dead*; i. e. I think, to funeral festivals. Some think that by the *dead*, here, is meant *idols*.

Ch. xxvii. ver. 2. *And join them with lime.* These words are

- “ || them all the words of this law : since ye pass over for the purpose of going
 “ into the land which the LORD, your GOD, giveth to you, ~~is~~ and flowing with
 “ milk and honey (as the LORD, the GOD of your forefathers, ~~has~~ promised to
 4 “ you); ye shall, therefore, when ye have passed over the Jordan, erect ~~on~~ mount
 “ || Ebal, those stones, which I now command you to erect, and join them with
 8 “ lime; † and on the stones ye shall inscribe, most distinctly, all the words of this
 5 “ law. |—There also, to the LORD, your GOD, ye shall build an altar of stones; on
 6 “ which ye must not lay an iron tool: of unhewn stones shall ye build the altar of
 “ the LORD, your GOD; on which ye shall offer your holocausts to the LORD,
 “ your GOD. There, also, shall ye offer your eucharistic sacrifices, and shall rejoice
 “ before the LORD, your GOD.”
- 9 AGAIN Moses (with the Levitical priests) spake to all † the children of Israel,
 saying: “ Be attentive, and hearken, O Israelites! Ye are, this day, become a people
 10 “ † hallowed to the LORD, your GOD: ye shall, therefore, listen to the voice of
 “ the LORD, your GOD, and observe all his commandments and statutes, with
 11 “ which I now charge you.”—Now this was the charge, which, on that same day,
 12 Moses gave to the people.—“ Let these (said he), when ye have passed over the
 “ Jordan, stand upon mount Garizim, for the benediction of the people; namely,
 13 “ Simeon, Levi, Judah, Issachar, Joseph, and Benjamin: and let these, Reuben,
 “ Gad, Asher, Zebulon, Dan, and Naphthali, stand on mount Ebal, over against
 14 “ the maledictions: when the Levitical priests shall, with a loud voice, proclaim
 “ the maledictions to all the Israelites, and say:
 15 “ ‘ ACCURSED be the man, who maketh, and setteth up in secret, any carved or

VARIOUS READINGS.

CH. XXVII. v. 3. || *the stones*, SEP. and 1 MS.—V. 4. || *Garizim*, SAM. See c. R.—† V. 8. Transposed,
 to prevent ambiguity.—V. 9. † SYR. and 2 MSS. Ib. † SAM.

EXPLANATORY NOTES.

are commonly rendered *plastering them with plaster*: but that this cannot be the meaning I have endeavoured to prove in c. R.—There were so many large square stones to be erected as should contain *all the words of the Law*. Whether by *this* is meant the whole Deuteronomy, or only the Decalogue, or in fine the following curses, it is not easy to determine. The first appears to me the most probable opinion.

V. 4. *By mount Ebal*. I think it plain from the whole context and from Joshua (8. 33.) that both the altar, and the stones on which the Deuteronomy was to be written, were erected not on the mount, but at the foot of it. Whether at the foot of mount *Ebal*, or of mount *Garizim*, depends on another question: namely, whether the Jews or the Samaritans have here corrupted the text. See c. R.

V. 12. *For the benediction of the people*: or better, perhaps, *to receive the benediction of the people*; which was to be directed to mount *Garizim*, on which they were to stand; as the maledictions were to be pronounced toward mount *Ebal*. At least, if this be not the meaning, I confess I do

not understand the passage. See c. R. and comp. ch. 11. 29. and Josh. 8. 33—35.

V. 14. *The Levitical priests*. So expressly Joshua and Josephus. They stood in the middle, by the ark and the altar, and thence denounced a benediction to the observers, and maledictions to the transgressors of the law.

V. 15. *Accursed*, &c. Here one naturally expects to find the benediction, or benedictions, precede the maledictions; nor is it easy to account for this omission. To say with some interpreters, that they were the negatives of the maledictions, as *blest be he who maketh not*, &c. is to trifle with the reader. The most probable supposition that occurs to me is, that the benedictions were all included in the general one, appointed by God himself. Numb. 6. 24—26.

Ib. *Setteth up in secret*. This shews that these maledictions were chiefly levelled at such crimes as were not easily cognizable, and which might escape public animadversion. For such crimes, if known, were mostly punishable with death.

" molten idol; the work of an artist's hands, and abominable to the LORD.'—And
 " let all the people answer: ' Amen!'
 " ACCURSED be he, who despiseth his father, or his mother.'—And let all the 16
 " people say: ' Amen!'
 " ACCURSED be he, who removeth his neighbour's land-mark.'—And let all the 17
 " people say: ' Amen!'
 " ACCURSED be he, who misleadeth a blind person on the way.'—And let all the 18
 " people say: ' Amen!'
 " ACCURSED be he, who declineth doing justice to the stranger, the orphan, and 19
 " the widow.'—And let all the people say: ' Amen!'
 " ACCURSED be he, who lieth with his father's wife, because he violateth his 20
 " father's bed.'—And let all the people say: ' Amen!'
 " ACCURSED be he, who coupleth with any sort of beast.'—And let all the peo- 21
 " ple say: ' Amen!'
 " ACCURSED be he, who lieth with his own sister, the daughter of his father, or 22
 " the daughter of his mother.'—And let all the people say: ' Amen!'
 " ACCURSED be he, who lieth with his mother-in-law.'—And let all the people 23
 " say: ' Amen!'
 " ACCURSED be he, who secretly killeth his neighbour.'—And let all the people 24
 " say: ' Amen!'
 " ACCURSED be he, who taketh a bribe to kill an innocent person.'—And let all 25
 " the people say: ' Amen!'
 " ACCURSED be he, who resolveth not to practise † all the precepts of this law.' 26
 " —And let all the people say: ' Amen!'"

§ 21. *Continuation of Moses' second Charge.*

" NOW, if ye hearken attentively to the voice of the LORD, your GOD, so as 1
 " to practise all the commandments, with which I now charge you; your GOD 2
 " will exalt you above all the nations of the earth: and all the following bene- 2
 " dictions shall come upon you, and continue with you; if ye hearken to the
 " voice of the LORD, your GOD.—Blessed shall ye be in the city; and blessed 3
 " shall ye be in the field. Blessed shall ye be in the fruits of your bodies, in the 4
 " fruits of your grounds, and in the fruits of your cattle; *whether* the issue of the
 " herd or of the flock. Blessed shall be your baskets, and your kneading-troughs. 5

VARIOUS READING.

V. 26. † SAM. SEP. with 6 HEB. and 2 CHALD. MSS. See C. R.

EXPLANATORY NOTES.

V. 16. *Despiseb.* Some moderns render *desameth*. See Ch. xxviii. ver. 5. *Your baskets, &c.*; i. e. ye shall have store of fruits and grain, and plenty of excellent meal.

- 6 "Blessed shall ye be, when ye go out; and blessed, when ye come in.—Your ene-
 7 mies, who may attack you, the LORD will cause to be defeated by you: by one
 "way they shall come out against you, but by seven ways they shall flee before
 8 "you.—The LORD will send a blessing upon your granaries; and will bless your-
 9 "selves in all your enterprises, in the land which he giveth to you.—The LORD
 "will, as he hath sworn to you, establish you as a people hallowed to himself, if
 10 "ye keep the commandments of the LORD, your GOD, and walk in his ways: so
 "that, when all the peoples of the earth see that ye are denominated the LORD's
 11 "*people*, they will be afraid of you.—The LORD will make you abound in good
 "things; in the fruit of your bodies, in the fruit of your cattle, and in the fruit of
 "your grounds; in the land which, to your forefathers, the LORD swore he would
 12 "give to you. To you the LORD will open his best heavenly treasures, to send
 "rain upon your land in its proper season, and to prosper all your labours.—To
 13 "many nations ye shall be able to lend; from none shall ye need to borrow: for the
 "LORD will make you superior, and not inferior; and ye shall ever be uppermost,
 "never nethermost: if ye hearken to the commandments of the LORD, your
 14 "GOD, with which I now charge you, so as to observe and practise them; and
 "turn not aside, either to the right or to the left, from any of the precepts which
 "I now enjoin you; to go after other gods, to serve them.
 15 "BUT, in case ye hearken not to the voice of the LORD, your GOD, so as to
 "observe|| and to practise all| his commandments || and statutes, | with which I
 "now charge you; then all the following maledictions shall come upon you, and
 16 "cleave to you.—Accursed shall ye be in the city, accursed in the field. Accursed
 17 "shall be your baskets, and your kneading-troughs. Accursed shall be the fruit of
 18 "your bodies, the fruit of your grounds, and † the fruit of your cattle, | *whether*
 19 "the issue of the herd, or of the flock. Accursed shall ye be, when ye go out;
 20 "accursed, when ye come in.—Sorrow, vexation, and perdition the LORD will
 "send upon you, in whatsoever ye shall undertake to do; until || ye be destroyed,
 "and perish | speedily; on account of your evil deeds, by which ye have forsaken
 21 "him.—The LORD will make the plague cleave to you, until he have consumed
 22 "you from off the ground, which ye are going to take possession of.—The LORD

VARIOUS READINGS.

CH. XXVIII. v. 15. || wanting in SAM. and probably in SEP. See C. R. Ib. || wanting in SEP. SYR. ARAB. and
 9 MSS.—V. 18. † SAM.—V. 20. || *he destroy you, and cause you to perish*, SAM. SEP. SYR. VULG. ARAB. and 1 MS.
 and this I take to be the better reading: but the sense is all the same. See C. R.

EXPLANATORY NOTES.

V. 6. The meaning is, all your undertakings shall be
 successful.

V. 12. *Will open his best heavenly treasure*; i. e. he will
 send abundance of seasonable showers, which are the
 greatest temporal boon that can come from the heavens.

V. 20. *Forsaken him*. The original and indeed all the
 versions have *forsaken me*. But it is plain that it refers to
 God, and not to Moses. This sort of *heterosi*, or putting
 one person for another, is frequent in the Hebrew volumes.

“ will smite you with consumptions, fevers, agues, and inflammations; with
 “ droughts, blights, and mildews; which shall pursue you, || until ye perish. |—
 “ To you, the heavens, over your heads, shall be brass; and the earth, under you, 23
 “ shall be iron. Dust, instead of rain, will the LORD send upon your land: from 24
 “ the heavens dust shall descend upon you, until || ye be destroyed. |—The LORD 25
 “ will cause you to be defeated by your enemies: by one way shall ye go out
 “ against them; by seven ways ye shall flee before them; and shall be dispersed
 “ through all the kingdoms of the earth: and your carcases shall be food for all the 26
 “ ravenous birds of the air, and all the wild beasts of the earth; which there shall
 “ be no one to scare away.—The LORD will smite you with the ulcers of Egypt, 27
 “ with the piles, with scabs, and with itches; for which ye shall not find a cure.—
 “ With such madness, blindness, and imbecility of mind will the LORD strike you, 28
 “ that ye shall grope at noon-day, as a blind man gropeth in darkness: prosperity 29
 “ ye shall never meet with; but oppressed and despoiled ye shall ever be; without
 “ any one to save you.—Wives ye shall betroth, but other men shall lie with 30
 “ them: houses ye shall build, but shall never dwell in them: vineyards ye shall
 “ plant, but shall never gather in their produce.—Your bees shall be slaughtered 31
 “ before your eyes, but ye shall not eat of them: your asses shall be made a prey
 “ of from before your face, and shall never be restored to you: your flocks shall be
 “ given up to your enemies, and ye shall find no rescuer.—To a strange people 32
 “ shall your sons and daughters be delivered, your own eyes looking on, and all
 “ day languishing for them: but it shall not be in your power to save them.—The 33
 “ fruits of your grounds, and of all your labours, a nation unknown to you shall
 “ eat up: and calamity and oppression shall be your only and constant lot: so that 34
 “ ye shall be distracted at the sight, which with your own eyes ye shall behold.—
 “ The LORD will smite you with an ulcerous and incurable sore, in your knees 35
 “ and in your legs; and from the soles of your feet to the crowns of your heads.
 “ THE LORD will bring you and your king (whom ye shall set over you) into 36
 “ nations unknown either to you or your forefathers; where ye shall serve strange 37
 “ gods, of wood and of stone: and be a proverbial subject of astonishment and
 “ derision, among all the nations, whither the LORD shall drive you.—Much seed 38
 “ ye shall carry out unto the field; but little shall ye gather in: for the locusts shall

VARIOUS READINGS.

V. 22. || until they cause you to perish, SAM. SEP. STR.—V. 24. || he have destroyed you, SAM. SEP. STR. See C. R.
 SEP. alone adds: and have speedily caused you to perish.

EXPLANATORY NOTES.

V. 22. *Inflammations.* Some render *suffocations*. See that species of leprosy called *elephantiasis*; which commonly first affects the feet and lower parts, and thence gradually over-runs the whole body.
 C. R.
 V. 24. *Dust instead of rain.* This is a bold metaphor. In great droughts, accompanied by wind, the dust seems to come from the air, in the same direction with rain.
 V. 35. *An ulcerous and incurable sore.* This seems to be inflicted on them in their own country. The following were to pursue them in their dispersion.

- 39 "devour it. Vineyards ye shall plant, and cultivate; but ye shall neither drink
 40 "wine, nor gather *grapes*: for the vine-weevils shall eat them up. Olive-trees
 "ye shall have in all your districts; but with oil ye shall not anoint yourselves:
 41 "for your olive-trees shall cast their fruit. Sons and daughters ye shall beget,
 42 "but shall not enjoy them: for they shall go into captivity. All the trees, and
 43 "other produce of your grounds, the blight shall destroy.—The strangers, among
 "you, shall get far, far up above you; and ye shall come far, far down below *them*.
 44 "To you they shall lend; but to them ye shall not lend: they shall be superior,
 "and ye shall be inferior.
- 45 "Now, all these maledictions shall come upon you, and pursue you, and
 "cleave to you, until || ye be destroyed; | because ye will not have hearkened to
 "the voice of the LORD, your GOD; so as to observe his commandments and
 46 "statutes, with which he hath charged you: and shall be on you and your
 47 "posterity, a lasting mark, and subject of wonder!—Since ye would not, in the
 "abundance of every thing, serve the LORD, your GOD, with joy and gladness of
 48 "heart; ye shall, in hunger, and in thirst, and in nakedness, and in want of every
 "thing, serve your enemies; whom the LORD will send against you: and a yoke
 49 "of iron he will put upon your necks, until he have destroyed you.—A nation
 "from afar, from the extremity of the earth, the LORD will bring against you,
 "|| with *the speed* of an eagle's flight; | a nation whose language ye shall not un-
 50 "derstand; a nation of a stern aspect, who will pay no regard to the old, nor
 51 "show any favour to the young: and who will eat the fruit of your cattle and
 "the fruit of your grounds, until || ye be destroyed: | who will leave to you nei-
 "ther corn, nor wine, nor oil, nor the produce of your herds and flocks; until
 52 "they have caused you to perish: who will besiege you in all your cities,
 "throughout all your land, until your high fenced walls, in which ye had trusted,
 "shall come down: and, while they *thus* besiege you in all your cities, throughout
 "all your land (which the LORD, your GOD, shall have given to you), ye shall,
 53 "during the siege, and in the straits with which your enemies will distress you,
 "eat the fruit of your own bodies, the flesh of your sons and daughters, whom
 54 "|| the LORD, your GOD, | shall have given to you. The most dainty and delicate
 "man, among you, shall grudge to give to his own brother, to the wife of his

VARIOUS READINGS.

- V. 45. || *they destroy you*, SAM. SEP. SYR.—V. 49. || *as an eagle appeareth*, SAM.—V. 51. || *they destroy you*, SAM.
 SYR. and 1 MS. wanting in SEP.—V. 53. || *be*, SAM.

EXPLANATORY NOTES.

V. 39. The *vine-weevil* is a small beautiful beetle, extremely hurtful to the vines. The French call it *charançon*, the Germans *rebanfischer*.

V. 42. *The blight*. I have followed the Greek and Latin Vulgate. Some will have it to be an animal. See c. x.

V. 54. Nothing would paint more highly the extreme distress of a besieged city, than this and the two following verses. Compare 2 Kings 6. 28. Lam. 2. 20. Bar. 2. 3. See also Josephus, b. 7. c. 8. of the Jewish war.

"bosom, and to the remainder of his children (whom he shall have left *uneaten*),
 "any share of the flesh of his children, whom he will eat, because he shall have 55
 "nothing *else* left to him, during the siege, and in the straits with which your
 "enemies will distress you, in all your cities. The most dainty and delicate 56
 "woman, among you, who, through delicacy and daintiness, would not venture
 "to set the sole of her foot upon the ground, shall grudge the husband of her
 "bosom, her son, and her daughter, a share of her own secundines, and of her 57
 "new-born child; which, for want of every other thing, she will eat in secret;
 "during the siege, and in the straits with which your enemies will distress you,
 "in † all your cities.

"If ye be not careful to practise all the precepts of this law, which are written 58
 "in this book; and to revere this glorious and tremendous name, THE LORD,
 "YOUR GOD; the LORD, † your GOD, | will inflict extraordinary plagues upon 59
 "you and upon your children; plagues great and durable, diseases painful and
 "lasting. For he will bring upon you all the diseases of Egypt, which ye so much 60
 "dreaded: and to you they shall cleave. Nay, every other disease and plague 61
 "(which is not described in this law-book) the LORD will bring upon you, until
 "|| he destroy you. |—And, whereas ye may have been as numerous as the stars 62
 "of the heavens, a few of you only shall be left; because ye will not have heark-
 "ened to the voice of the LORD, your GOD. For, like as the LORD shall have 63
 "formerly delighted to prosper and multiply you; so he will *then* delight to ruin
 "and destroy you.—From the land, which ye are going to possess, ye shall be
 "snatched away; and the LORD * will scatter you among all the nations, from 64
 "the one extremity of the earth unto the other: and there ye shall serve strange
 "gods, of wood and of stone; unknown to yourselves, and to your forefathers.
 "Yet among these nations, ye shall find no quiet; nor shall the soles of your feet 65
 "have rest: for the LORD will, there, give you such a tremor of heart, dejection
 "of countenance, and anxiety of mind, that your lives shall hang in suspense 66
 "before you; and, day and night, ye shall be apprehensive; and have no assur-
 "ance of life. In the morning, ye shall say: 'Would GOD it were even!' and, 67
 "in the evening ye shall say: 'Would GOD it were morn!' from the tremor of
 "heart which ye shall feel, and from the sights which your eyes shall see! For 68
 "the LORD will, in ships, bring you back to Egypt (the way to which, I *once*
 "said,

VARIOUS READINGS.

V. 57. † Some copies of SEP. SYR. and 5 MSS.—V. 58. † SAM. and 1 MS.—V. 61. || So SAM. SYR. with 15
 HEB. and 6. CHALD. MSS. Ib. || So SAM. SEP. SYR. VULG. and 3 MS. The REST, *ye be destroyed*.

V. 64. * *your GOD, SEP.*

EXPLANATORY NOTES.

V. 57. *Her own secundines, or after-birth.* Although I The Sidonians and Tyrians dealt largely in this sort of traf-
 have followed the common interpretation of this passage, I fic: and by them many of the Jews were sold into Egypt
 am not sure if it be the true one. See c. 2. in latter times. Comp. Hof. 8. 13. and 9. 3.

V. 68. *In ships.* Such as were used to transport slaves.

V. 68. *The way to which, &c.* See ch. 18, where God
 promises

“said, ye should never see again), and ye shall there be sold as slaves to your enemies; until there be no one to buy.”—Such were the articles of the covenant which the LORD commanded Moses to make with the children of Israel, in the land of Moab: beside the covenant which he had made with them at Horeb.

§ 22. *The last Charge and Denunciation of Moses.*

AGAIN Moses convoked all Israel, and said to them: “Ye have seen all that the LORD did, before your eyes in the land of Egypt, to Pharaoh and to all his servants, and to his whole country; *I mean those great trials*, signs and wonders, which your eyes have seen: yet, unto this day, the LORD hath not given to you either minds to understand, or eyes to see, or ears to hear. Forty years || I have | conducted you in a wilderness; yet on your backs ye have never worn tattered clothes, nor torn shoes on your feet. Bread ye have not eaten; wine, or other strong drink, ye have not drunken: that ye might know, that the LORD is your GOD.—And when ye arrived at this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us to battle: but we smote them, and took their land, and have given it for an inheritance to the Reubenites, the Gadites, and the half of the tribe of Manasseh.

“Therefore, observe and practise the conditions of this covenant, that ye may prosper in all that ye do.—Ye are, all of you, now standing before the LORD, your GOD; the chiefs of your tribes, your elders and inferior officers, the whole people of Israel: with your little-ones, your wives, and the strangers who are with you in the camp; even to the hewers of wood, and the drawers of water: for the purpose of entering into a sworn covenant with the LORD, your GOD (which the LORD, your GOD, now maketh with you), that he may, this day, establish you for a people to himself; and that himself be your GOD, as he hath promised to you, and as he swore to your forefathers, Abraham, Isaac and Jacob.

“Nor is it with you, only, that this sworn covenant is made: but, both with those who here now stand, present with us, before the LORD our GOD; and with those who are not now present with us.—For ye know what happened while

VARIOUS READING.

CH. XXIX. v. 5. || *he hath*, SAM. SYR. VULG. See C. R.

EXPLANATORY NOTES.

promises that they shall never return to Egypt; on the condition, however, that they will not transgress his covenant. Moses here uses the *first person*, by the same figure mentioned in the note on v. 20.

V. 68. *Until there be no one to buy.* So great shall be the number of you exposed to sale, that purchasers shall not be found.

Ch. xxix. ver. 2. *Ye have seen, &c.* Only two of their chiefs, Chaleb and Joshua, had actually seen what had been

done in Egypt: but the word *see* is of great latitude in Hebrew; and they had all at least heard of those things from ocular witnesses.

V. 4. *The Lord hath not given, &c.* A mere orientalism, denoting the extreme stupidity and incredulity of a stiff-necked people.

V. 6. *That ye might know that the Lord is your God.* From his preserving and feeding you in a desert, without the ordinary food of life. See c. 2.

“ we resided in Egypt, and *while* we were passing through those nations, which
 “ ye had to pass through ; and ye have seen their abominations, and the idols of 17
 “ wood, and of stone, and of silver, and of gold, which they have among them :
 “ *beware, therefore*, lest there should be, among you, a man or a woman, a family 18
 “ or a tribe, whose heart is, || this day, | turned away from the LORD, || our God ;
 “ to go to serve the gods of these nations : lest there should be, among you, a root
 “ producing venom and wormwood : *one* who, on hearing the words now sworn to, 19
 “ should flatter himself, saying : ‘ It will be well with me, although I follow the
 “ inclinations of mine own heart ; so as to gratify *every* appetite !’ Such a man the 20
 “ LORD will not pardon, but will, with jealous ire, be then incensed against him :
 “ upon him the whole execration, written in this book, shall light ; and the LORD
 “ will blot out his name, from under the heavens : him, out of all the tribes of Israel, 21
 “ the LORD will select for destruction ; according to all the execrations of the
 “ covenant written in this law-book.—So that the generation to come ; *whether* 22
 “ your own children, who shall rise up after you, or the strangers who shall come
 “ from a distant country ; will say, when they see the plagues and the diseases,
 “ which the LORD shall have brought upon this land : the whole of it burned up 23
 “ with sulphur and salt ; unfowed, unproductive, and on which not even grass can
 “ grow—(like the destruction of Sodom and Gomorra, and Adama, and Zeboim ;
 “ which, in the heat of his anger, the LORD destroyed)—even all *those* nations 24
 “ will say : ‘ Why hath the LORD done so to this land ? whence this great heat of
 “ *his* anger ?’ The answer will be : ‘ Because *its inhabitants* violated the covenant 25
 “ of the LORD, the GOD of their forefathers ; which he had made with them,
 “ when he brought them out of the land of Egypt : for they went and served 26
 “ strange gods, and worshipped them ; gods to them unknown, and by him dis-
 “ allowed : so the anger of the LORD was kindled against this land, so as to bring 27
 “ upon it all the maledictions (which are written in this book) ; and in anger, in 28
 “ wrath, and in great indignation, the LORD rooted them out of their own land,
 “ and cast them into a strange land ; as now *is seen*.—These secret designs of the 29
 “ LORD, our GOD, have been revealed to us and to our children ; that we might
 “ observe all the precepts of this law.”

VARIOUS READINGS.

V. 18. || wanting in SEP. See C. R. Ib. || *their*, SEP.

EXPLANATORY NOTES.

V. 18. *A root producing venom and wormwood* ; i. e. an ill-disposed heart, capable of perjury, idolatry, &c.

V. 19. *So as to gratify every appetite* ; lit. *so as to add vibration to thirst*. A natural metaphor, representing the avidity of an irregular passion. See C. R.

V. 20. *Such a man*. Under which is comprehended a whole family or tribe ; and so on to the end of the period.

V. 23. *With sulphur and salt*. Probably salt-petre or nitre. See Gen. 19. 24, 25.

V. 27. *Which are written*. If this be not a parenthesis of Moses's, we must suppose that those, who gave this answer, pointed or alluded to a copy of the law. See C. R.

V. 29. It is not quite clear whether these words be a part of the supposed answer, or the words of Moses. I am inclined to believe the former. Comp. v. 27, and see C. R.

§ 23. Continuation of Moses' last Charge.

- 1 "YET, even after all these things have happened to you (*according to the bene-*
 "dictions or maledictions which I have now laid before you), if, among any of
 "the nations, whither the LORD, your GOD, shall have driven you, ye will reflect
 2 "and return to the LORD, your GOD, and hearken to his voice, according to all
 "that I now give you in charge (ye and your children), with your whole heart
 3 "and soul; then the LORD, your GOD, will reverse your captivity, have compas-
 "sion upon you, and again collect you from all the nations, where he may have
 4 "scattered you: should there be any of you at the extremities of the earth, thence
 "even will the LORD, your GOD, collect you, and thence will he fetch you.
 5 "And the LORD, your GOD, will bring you into the land, which your forefathers
 "had possessed; and it ye shall possess: and he will || prosper you, and | multiply
 6 "you, more than your forefathers. And the LORD, your GOD, will circumcise
 "your hearts, and the hearts of your children; so that, by loving the LORD, your
 7 "GOD, with your whole heart and soul, ye may live in happiness. And all these
 "maledictions the LORD, your GOD, will lay upon your enemies, and upon them
 8 "who shall have hated and persecuted you.—*As for you*, if ye turn and obey the
 "voice of the LORD, † your GOD; | so as to practise all his commandments, with
 9 "which I now charge you; the LORD, your GOD, will make you superabundantly
 "happy, in all your enterprises; in the fruit of your bodies, in the fruit of your
 "cattle, and in the fruit of your grounds; and will delight in your happiness, as
 10 "he delighted in that of your forefathers:—if ye will hearken to the voice of the
 "LORD, your GOD; so as to observe his commandments, statutes, † and decrees;
 "|| which are written in this law-book: turning to the LORD, your GOD, with
 "your whole heart and soul.
 11 "Now, the precept, with which I, this day, charge you, is neither above your
 12 "comprehension, nor far from your reach. It is not in the heavens, that ye
 "should say: 'Who will go up thither, for us, to bring it to us, that we may
 13 "hear, and practise it?' Nor is it beyond the sea, that ye should say: 'Who will
 "go over the sea, for us, and bring it to us, that we may hear, and practise it?'
 14 "But nigh to you is this precept (that ye may practise it), *even* in your own
 15 "mouths, hearts, † and hands. | Lo! || this day, | I set before you life and hap-

VARIOUS READINGS.

CH. XXX. v. 5. || wanting in SAM.—V. 8. † SAM. SEP. SYR. VULG. with 4 HEB. and 2 CHALD. MSS.
 V. 10. † SEP. See C. R.—V. 14. † SEP. See C. R.—V. 15. || wanting in SAM.

EXPLANATORY NOTES.

Ch. XXX. ver. 4. *The extremities of the earth*; lit. of the heavens. But these words are synonymous in this signification.

V. 6. *Circumcise your hearts*. See the note on ch. 10. 16.

V. 11. *The precept*, &c. below mentioned; to love the Lord, and keep his commandments: which includes the whole law.

V. 12. *It is not in the heavens*, &c. There is no need of deep research or far travel to comprehend this precept. Ye have only to repeat it often, and to keep it in mind, and to square all your actions by it. Hence he says, v. 14, *Nigh to you is this precept*; in your own mouths, hearts, and hands.

"pines, death and misery. If ye do what I, this day, give you in charge; so as 16
 "to love the LORD, your GOD, to walk in all his ways, and to observe his com-
 "mandments, statutes and decrees; ye shall live, and multiply; and the LORD,
 "your GOD, will bless you, in the land which ye are going to possess: but if your 17
 "hearts turn away from obedience, and ye be drawn away to worship and serve
 "strange gods; I, this day, denounce to you, that ye shall certainly perish; and 18
 "that ye shall not prolong your days, on the land, which ye are going over the
 "Jordan, to take possession of. I call the heavens and the earth to witness, this 19
 "day, against you; that I set before you life and death, blessings and male-
 "dictions: choose, therefore, life; that both ye, and your seed, may live; by lov- 20
 "ing the LORD, your GOD, by hearkening to his voice, and by cleaving to him
 "(for on this your life and length of days depend); that ye may dwell in the land
 "which, to your forefathers, Abraham, Isaac and Jacob, the LORD swore, he
 "would give to || you."

† THIS law Moses wrote, and delivered to the priests, the descendants of Levi 9
 (who had the care of the ark of the covenant of the LORD), and to all the elders of
 Israel; to whom Moses gave this charge, saying: "At the end of every seventh 10
 "year, on the festival of the year of release, the festival of booths; when all Israel 11
 "cometh to appear before the LORD, your GOD, in the place which he shall have
 "chosen; let this law be read, in an audible voice, before all Israel.—Assemble 12
 "the whole people, men, women and children; with the strangers who may be
 "within your gates; that they may hear, and may learn to revere the LORD,
 "|| their GOD, and carefully to practise all the precepts of this law: and that || your 13
 "uninformed children may also hear, and may learn to revere the LORD, || their
 "GOD; as long as they live in the land, which, ye are going over the Jordan,
 "to possess."

§ 24. *Moses resigneth his Office, and composeth a testimonial Song.*

THE LORD then said to Moses: "Lo! the days approach, when thou must 14
 "die. Call Joshua, and present yourselves || at the convention-tent; that I may
 "give him a charge." So Moses and Joshua went, and presented themselves || at

VARIOUS READINGS.

V. 20. || So SAM. SYR. The REST, *them*. See C. R. CH. XXXI. v. 9. † transposed.—V. 12. || So SYR. and
 SAMV. with 3 SAM. 28 HEB. and 7 CHALD. MSS. The REST, *your*.—V. 13. || So 11 HEB. and 1 CHALD. MSS.
 The REST, *your*. See C. R.—lb. || So SAM. SYR. VULG. with 6 HEB. and 2 CHALD. MSS.—lb. || So SAM. SEP.
 VULG. ARAB. The REST, *ye*.—V. 14. || *at the door of*, SEP. and so again in the same v.

EXPLANATORY NOTE.

Ch. xxxi. v. 9—13. These verses appear, to me, to be so manifestly transposed; that I have had no hesitation to
 connect them with the last chapter.

15 the convention-tent: and the LORD appeared in the cloudy pillar, which stood
23 over the entrance of the tent: † and gave to Joshua, the son of Nun, a charge, and
said: "Be firm and resolute: for thou shalt bring the children of Israel into the
"land which I have sworn to give to them: and I will be with thee." |

1 THEN Moses went, and spoke these words to all Israel: "I am now," said he,
"an hundred and twenty years old: I am no longer able to transact affairs. Be-
3 sides, the LORD hath said to me: 'Thou shalt not go over that Jordan.'—The
"LORD, your GOD, will himself go over with you, and will destroy, from before
"you, those nations, whom ye are going to dispossess: and Joshua, as the LORD
4 hath ordained, shall be your conductor.—To those nations the LORD will do, as
"he hath done to the Amorite kings, Sihon and Og, and to the people of their land;
5 "whom he hath destroyed. So, those the LORD will fairly deliver up to you,
"that ye may do with them according to all the commandments, with which I
6 "have charged you. Be firm and resolute: neither fear, nor dread them: for the
"LORD, your GOD, goeth himself along with you; and will never fail nor forsake
7 "you."—Then Moses called Joshua, and, in the sight of all Israel, said to him:
"Be firm and resolute; for thou shalt bring this people into the land, which, to
"their forefathers, the LORD swore, he would give to them: and of it thou shalt
8 "put them in possession. For the LORD himself goeth before you, and will be
"with you: he will never fail nor forsake you: fear not, nor be dismayed."

16 † Again the LORD said to Moses: "Lo! thou art going to sleep with thy fore-
"fathers: but this people will conspire to go astray after the strange gods of the
"inhabitants of that land, into which, and among whom, they are going; and will
17 "forsake me, and break my covenant, which I have made with them: so that
"mine anger shall, then, be kindled against them; and I will forsake them; and
"discountenance them; and they shall be consumed; and many evils and troubles
"shall befall them: so that they shall then say: 'Are not these evils come upon us,
18 "because our own GOD is not among us?' Yet, even then, I will assuredly dis-
"countenance them, on account of the evils which they shall have done, by
19 "turning aside to strange gods. Now, therefore, write this Song, and teach it
"to the children of Israel; and put it in their own mouths; that it may be a
20 "testimony for me, against the children of Israel. For when I shall have
"brought them into the land; which, to their forefathers, I swore, † I would give
"to them; | a land flowing with milk and honey: and when they shall have fed

VARIOUS READINGS.

V. 23. † transposed.—V. 16—20. † transposed.—V. 20. † SAM. SEP.

EXPLANATORY NOTES.

V. 23. It is equally plain, to me, that this verse has been transposed; and that it cannot with any propriety come in anywhere but here. Indeed the whole chapter is out of order. If the arrangement I have ventured to make displease any reader, he may easily restore it to its former state of confusion.

V. 19. *This song*, or *ode*. The same that is rehearsed in the next chapter.

“to satiety, and be pampered; if they turn aside to strange gods, and serve them;
 “and provoke me, by breaking my covenant: then, when many evils and troubles 21
 “shall befall them, this song (as it must never be out of the mouths of their posterity) will be an evident testimony against them. For I know their inclinations,
 “by what they have already done; even before I have brought them into the land,
 “which, † to their forefathers, I swore, *I would give to them.*”—This song Moses 22
 wrote, that same day, that it might be taught to the children of Israel. And when 24
 he had completely finished writing this law-song, in a book; he gave a charge to 25
 the Levites (who had the care of the ark of the covenant), saying: “Take this 26
 “law-song-book; and place it beside the ark; that it may remain, there, a testi-
 “mony against you. For I know your rebellious and stubborn disposition: lo! 27
 “now, while I am yet alive with you, ye are rebellious against the LORD, your
 “GOD: how much more *will ye not be so*, after my death!—Assemble about me 28
 “all the † heads and † elders of your tribes, with your † judges and † inferior
 “officers; that, in † their hearing, I may speak † all these words; and call the
 “heavens and the earth to witness against them. For I know that, after my death, 29
 “ye will certainly be corrupted, and will turn aside from the way in which I have
 “commanded you *to walk*: and that evil will befall you, in future days; because
 “by the evil deeds which ye shall have done, in the sight of the LORD, ye will
 “have provoked him to anger.”

So Moses spoke, in the hearing of the whole assembly of Israel, the words of 30
 this song, *from the beginning to the end.*

“LISTEN, ye heavens! while I speak: and let the earth hear the words of my 1
 “mouth. May my doctrine drop as the rain, my speech distil as the dew! like 2
 “showers upon the tender herb, like a copious dew on the grass!—for, † in the 3
 “name of the LORD I address you.”

“ACKNOWLEDGE the greatness of our GOD! the creator, whose works are 4
 “perfect, and whose ways are all rectitude! a GOD of truth, without iniquity!
 “just and righteous is he!”

VARIOUS READINGS.

V. 21. † SAM. SEP. SYR. and 1 MS.—V. 28. † SEP. and 1 MS.—lb. † SEP. See C. B.—lb. † your, 8 HEB. and 9 CHALD. MSS. See C. B.—lb. † SEP. TARG. with 12 HEB. and 6 CHALD. MSS. CH. XXXII. v. 3. † SAM. ONK. ARAB.

EXPLANATORY NOTES.

V. 24. *This law-song.* Song is not in the original; but it is plain, from the context, that the *law* here mentioned, is the song he had been just before ordered to write.

Ch. xxxii. ver. 1—43. This is one of the most beautiful and sublime compositions in the whole Hebrew Scripture: in some respects, the most beautiful and sublime that ever was penned. The original, indeed, is in many places corrupted: and it is sometimes extremely difficult to make it intelligible in a translation. I have done my best to render it faithfully and poetically. How far I have succeeded, must be left to others to determine.

V. 2. *Like showers, &c.* See C. B.

V. 3. *For in the name of the Lord, &c.* That this should be joined to v. 2, is, to me, as evident as can be: but whether the address be made to the *heavens* and *earth*, or to the *Israelites*, is not so certain. I am inclined, however, to think it is to the latter.

V. 4. *The creator.* The original word generally signifies a rock; but as the root has also the signification of *forming* or *creating*, I have here, and in a few other places, agreeably to the context and some of the ancient versions, rendered it as above. See C. B.

- 5 "YET corrupted are his own degenerate children: a generation perverse, and
 6 "prevaricating.—People foolish and infatuated! Is it thus ye requite the LORD?
 "—Is not he your father, who owneth you? Is it not he, who made you, and
 "careth for you?
 7 "CALL to mind the days of old; review the years of each generation: ask
 "your fathers, and they will inform you; your elders, and they will tell you:—
 8 "how, when the MOST HIGH assigned to nations their inheritances; when he
 "disperfed the children of Adam; he fixed the boundaries of peoples, exclusively
 9 "of the children of Israel:—for the LORD's own portion is his people Jacob, the
 "lot of his own inheritance is † Israel.
 10 "HE || provided for | them *even* in the wilderness, and || in the arid deserts he
 "fed them. |—He protected them, he trained them up, and he guarded them as the
 11 "apple of his own eye.—As an eagle, jealous of her aery, hovereth over her young;
 "or, expanding her wings, taketh them up, and beareth them on her shoulders:
 12 "so those the LORD, alone, conducted; and with him was no stranger-god.
 13 "ON a hilly region he placed them, and the product of the fields || he made
 "them eat: | he nourished them with honey from the rocks, and with oil from
 14 "the hardest cliffs; *with* the cream of the herds and of the flocks; with the
 "choicest of lambs *and of kids*; with rams and he-goats of the breed of Bassian,
 "and with flour of the best wheat: and the blood of the grape || he made them
 "drink. |
 15 "BUT † Jacob ate, and was satiated; | || Israel grew fat, and kicked |—Grown
 "fat, full, and fastidious, they forsook the GOD who made them, and despised the
 16 "author of their salvation!—They moved him to jealousy, by *adoring* strange gods;

VARIOUS READINGS.

- V. 9. † SAM. SEP. See C. R.—V. 10. || SO SAM. SEP. ONK. ARAB. The REST, *found*. See C. R.—Ib. || SO SAM.
 al. *the howling waste of Jeshimon*; or, as our translators render, *the waste howling wilderness*. See C. R.—
 V. 13. || SO SAM. SEP. SYR. The REST, *they ate*.—V. 14. || SO SYR. The REST, *they drank*. See C. R.—V. 15.
 † SAM. SEP.—Ib. || Heb. *Jeshurun*; which the Greek translators and Jerom render, *The beloved*. See C. R.

EXPLANATORY NOTES.

V. 5. *Corrupted are his own degenerate children*. I have endeavoured to extract, what I think the true meaning, out of the double reading of the Sam. and Hebr. copies. See C. R.

V. 8. *Exclusively of the children of Israel*. That this is the meaning of the Hebrew, I have endeavoured to prove in C. R.—And, indeed, if this be not the meaning, I confess I do not understand the passage.

V. 9. *Jacob—Israel*; i. e. the people sprung from that patriarch. This sort of figure is frequent in Hebrew, especially in poetical compositions. See again ver. 15.

V. 10. *As an eagle*, &c. This is a very beautiful metaphor. The female eagle is the most attentive of all birds to her young, until they are able to do for themselves. She has commonly but two; and as she is considerably larger and stronger than the male, she takes upon her-

self the defence of the nest, and the care of its contents.

V. 12. *With him*. The term in the original is ambiguous, and might be rendered *with them*: and so the Greek translators understood it.

V. 13. *On a hilly region*; lit. *on the heights of the earth*.

Ib. *With honey*, &c. Most probably, palm-honey. See C. R.

V. 15. *Grown fat*, &c. The simile is taken from a pampered animal, and is common in other languages. The reader is apprised that the original is here, and again v. 18. in the second person singular, *Thou art grown*, &c. But these frequent transitions from *person to person*, and from *number to number*, are mere Hebrew licences; which, by being literally rendered, gives the text an air of confusion, and sometimes makes it unintelligible. See GEN. P. 27.

"by *their* abominations, they provoked him to anger.—They sacrificed to gods 17
 "without godship; to gods, whom they had never known; to newly-started up 18
 "gods, whom their fathers had never revered!—The CREATOR, who begot them, 18
 "they relinquished; the GOD, who brought them forth, they forgot!

"THE LORD saw, and was indignant, at the provocation of his sons and 19
 "daughters: and he said: 'I will hide my face from them, and see what will be- 20
 "come of them at last: for a perverse generation they are; children, in whom 21
 "there is no fidelity! They have moved me to jealousy, by *adoring what is not* 21
 "GOD; they have provoked me to anger, by their *worship of* vain idols: so I will 22
 "move them to jealousy, through a people of no account; and will provoke them 22
 "to anger, through an abject nation. For a fire is kindled in my wrath, which 23
 "shall burn unto the lowest depth; shall consume the land with its product, and 23
 "set the foundations of the mountains in a blaze.—Upon them I will accumulate 23
 "evils; on them my shafts I will exhaust.—By famine *they shall be* emaciated, and 24
 "by ravenous birds devoured; with most bitter destruction. The teeth of wild 24
 "beasts I will also let loose upon them, and the rage of tremendous reptiles.
 "Without, the sword shall bereave; and, within, terror *shall kill*; the young man, 25
 "as well as the maiden, the suckling and the man of grey hairs."

"I would *even* say: '|| I will extirpate them,| and make the remembrance of 26
 "them cease among mankind; were I not apprehensive of the haughtiness of || the 27
 "enemy; lest || their adversaries should become arrogant, and say: 'Our own 27
 "high hand, and not the LORD, hath done all this.'"

"FOR an ill-advised nation are they; and in them there is no understanding: 28
 "|| they are not | wise *enough* to discern this, || nor to consider their own latter end. 29
 "How could one of them have chased a thousand *Israelites*, and two have put ten 30
 "thousand to flight; if these their own supporter had not sold, if the LORD had 31
 "not delivered them up!—For, not like our supporter is their supporter; our 31
 "enemies themselves being judges. Of the vines of Sodom are their vines, and of 32
 "the blasted fields of Gomorra! their grapes are grapes of poison, and their clusters 32
 "*clusters* of bitterness! their wine is the venom of serpents, and the cruel poison 33
 "of aspics!

VARIOUS READINGS.

V. 26. || *they are mine indignation*, SAM. *where are they*, SYR. VULG. See C. R.—V. 27. || *my*, SAM. See C. R.
 Ib. || *our*, SAM. See C. R.—V. 29. || So SAM. SEP. and 3 MSS. The REST, *O that they were*.—Ib. || *al. and*.

EXPLANATORY NOTES.

V. 24. *With bitter destruction*. I join this, with Jerom; to what precedes. Others make it a new chastisement, and think it means the *plague*. See C. R.

V. 25. *Without, the sword shall bereave*; i. e. make many widows and orphans, and childless fathers and mothers.

V. 28. It is not quite clear, whether this and the five following verses are the words of the LORD, or of Moses.

I think they belong to the former. It is also a doubt, among interpreters, whether they relate to the *Israelites*, or to their haughty enemies? My version supposes the latter; which I deem the more probable supposition. See C. R.

V. 29. *To discern this*; i. e. this conduct of mine toward my people.

V. 30. *Supporter*; lit. *rock*. And so again in the next verse.

- 14 "Is not this stored up with me? sealed up among my treasures? || for a day of
 15 "vengeance | and || retribution? || for a time, when their foot shall slip? For at
 "hand is the day of destruction, and rapidly their fate approacheth.
- 36 "FOR the LORD will avenge his people, and ~~revenge~~ for the sake of his servants;
 "when he shall see that gone is their power, and none to succour and support
 "them.
- 37 "WHERE ~~now~~ (will he say) are your gods? the supporters in whom ye trusted?
 38 "who have eaten the fat of your sacrifices, and drunken the wine of your libations?
 "Let them arise and assist you, and take you into protection.
- 39 "SEE now, that I, I only am ~~HE~~ and with me there is no rival god! I kill,
 "and I keep alive; I wound, and I heal: and from mine hand there is no rescue.
- 40 "To the heavens I raise mine hand, and say: 'As I live for ever, I will whet
 41 "the edge of my sword; and mine hand shall lay hold on judgment! I will ren-
 42 "der vengeance to mine adversaries, and those who hate me I will requite! Mine
 "arrows I will make drunk with blood; and with flesh my sword shall be satiated:
 "with the blood of the killed and captived; with flesh from the dishevelled heads
 "of the enemy!
- 43 "REJOICE, * || thou nation, his people:| * for the blood of his servants he
 "will avenge: to his adversaries he will render vengeance; but be propitious to
 "the land of his own people."
- 44 ALL the words of this song Moses, accompanied by Joshua the son of Nun,
 45 pronounced in the hearing of the people. And when Moses had made an end of
 46 speaking || all these words to all the Israelites; he said to them: "Reflect seri-
 "ously on all the things, which I now testify among you, and command your
 47 "children to observe † and practise all the precepts of this law. For this is not a
 "matter of indifference to you; upon it dependeth your life. And through it ye
 "shall prolong your days, in the land which ye are going over the Jordan to take
 "possession of."

VARIOUS READINGS.

- V. 35. || So SAM. SEP. The REST, *vengeance is mine*.—Ib. || *I will repay*, SEP. SYR. VULG. and so it is quoted in Rom. 12. 19. and Hebr. 10. 30.—Ib. || *at*, SEP.—V. 43. * *with him ye heavens; and let all the angels [or sons] of GOD adore him*, SEP.—Ib. || *rejoice ye nations with his people*, SEP. and 1 M^s. *ye nations, congratulate his people*, SYR. ONE. VULG. ARAB. &c.—Ib. * *and let the sons of GOD be comforted in him*, SEP. See C. R.
- V. 45. || wanting in SAM. SEP. SYR. and 3 MSS.—V. 46. † SAM. SEP. SYR. VULG. ARAB. TARGH. and 7 MSS.

EXPLANATORY NOTES.

V. 34. *Is not this*, &c. All the metaphorical evils mentioned before.

V. 37. *Will he say*. The Arabic translator understood this to be said by the enemies of the Israelites; and his version is agreeable to the Samaritan copy: but the present Hebrew seems the righter reading. See C. R.

V. 39. *He*, i. e. the GOD, who can alone protect you.

V. 40. *To the heavens I raise*, &c. i. e. I swear by my own existence.

V. 41. *Judgment*. Better, perhaps, *justice*.

V. 43. *Rejoice thou nation, his people!* That this is the meaning of the original I have not the smallest doubt: although I have given the other various readings, or rather renderings, above. Aquila and Theodotion understood the words as I do. See C. R.

§ 25. *The last Words, and Death of Moses.*

THAT same day the LORD spoke to Moses, saying: "Go up to that Abarite⁴⁸
 "mountain, mount Nebo (which is in the land of Moab, over against Jericho),
 "and view the land of Chanaan, which I give for a possession to the children of
 "Israel: and die thou on the mountain, whither thou goest up, and be united to⁵⁰
 "thy people; as thy brother Aaron died on mount Hôr, and was united to his
 "people: because, at the waters of Meriba-kadesh, in the wilderness of Zin, ye⁵¹
 "offended me in the presence of the people, for that ye did not sanctify me amidst
 "the children of Israel. So thou shalt *only* see the land over against *you*; but shalt⁵²
 "not go into the land, which I give to the children of Israel."

Now this is the benediction, with which Moses, the man of GOD, blessed the
 children of Israel, before his death; † the chiefs of the people, of the tribes of
 Israel, being assembled. †

"O LORD! (said he) who camest from Sinai; dawnest upon ‖ them from Seir;²
 "shonest on them from the mountains of Pharan! and from whose right hand
 "came streams of water for them, from the copious springs of Kadesh! O ‖ loving³
 "Father of † the people! all thy hallowed ones are in thine hands; at thy feet
 "they fall down, to receive thy behests: the law which ‖ thou hast enjoined to us,⁴
 "as the inheritance of the people of Jacob: for, THOU art king in Israel."⁵

Then of REUBEN he said:

"LET Reuben live and not die, ‖ although his men be but few in number." †⁶

Of JUDAH he said:

"HEAR, O LORD! the voice of JUDAH, and bring him back *safe* to his people:
 "may his own hand be sufficient to defend himself; and be thou his aid against
 "his enemies."⁷

VARIOUS READINGS.

CH. XXXIII. ver. 1. † Part of v. 5. transposed hither.—V. 2. ‖ *us*. SEP. ONE. STR. VULG.—V. 4. ‖ all the copies
 have *Moses*; which is most probably an interpolation. See c. 2.—V. 3. ‖ So SAM. But HEB. *O thou who*
lovest! The versions vary. See c. 2.—V. 6. ‖ *And let Simeon be many in number*. Some copies of SEP. See c. 2.

EXPLANATORY NOTES.

Ch. xxxiii. ver. 1. *This is the benediction, &c.* There are great difficulties, and doubtless some corruptions, in this benediction. I have endeavoured to remove some of them; and I trust with some success.

V. 2. *O Lord!* &c. That all this is an address to God appears to me clear from the context, although the third person be generally used; as is common in Hebrew poetry. Comp. Song of Solomon *passim*, and see c. 2.

V. 3. *O loving Father!* &c. This is the printed Samaritan reading; which is preferable, I think, to the other. See c. 2.

V. 6. *May Reuben live, &c.* The tribe of Reuben was not nearly so numerous as the rest; except that of Simeon. Jacob had before told, that he should not have preeminence. The words, therefore, *Let him live, and not die*, are very emphatical here. Compare Gen. 49. 3.—Whether the addition relative to *Simeon*, which is in several Greek copies,

be a genuine reading, it is hard to say. Certain it is that this tribe is not elsewhere mentioned; unless we suppose, which is not improbable, that it is contained in that of Judah. See v. 7. and c. 2.

V. 7. *And bring him back, &c.* The tribe of Judah were to take the lead in all warlike enterprises: therefore Moses here prays for their safe return *from battle*; as the Arabic translator well understood it.—That *Simeon* was included in the benediction of *Judah*, I think probable from these circumstances: 1st, *Their inheritance lay within the inheritance of Judah*. See Josh. 19. 1. 2dly, We find them going with Judah against the Chanaanites. Judg. 1. 3. 3dly, According to the order in which Moses blesseth the tribes, not according to their seniority, but for the most part from their local situation in the land of Chanaan, &c. this was the natural place to introduce Simeon. See c. 2.

8. Of LEVI he said :

“ LET thy Thumim and Urim remain with thy PIOUS ONE ; whom thou
9 “ provedst at Massa ; whom thou strovest with at the waters of Meriba ! who
“ said of his father and mother : ‘ I heed them not : ’ who regarded not his own
“ brothers : who acknowledged not his own sons : but observed thy commands,
10 “ and kept thy covenant.—They shall teach Jacob thy judgments, and Israel thy
“ law : they shall place incense before thee, and lay holocausts upon thine altar.—
11 “ Bless, O LORD ! their valour, and favour their enterprises : smite, through the
“ loins, those who rise up against them, and hate them ; || so that they may rise
“ no more.” |

12 Of BENJAMIN he said :

“ MAY the BELOVED of the LORD rest in security : || may the SUPREME | con-
“ tinually protect him, and dwell between his shoulders.”

13 Of JOSEPH he said :

“ BLESSED by the LORD be HIS land, with the precious dew of the heavens,
14 “ and the springs of the low-lying deep ; with the precious productions of the sun,
15 “ and the precious productions of the moons ; with the precious things of the
16 “ primeval mountains, and the precious things of the everlasting hills ; and with
“ the precious things of the all-fertile earth : and may the favour of HIM, who
“ abode among the briars, rest on the head of JOSEPH ; on the crown of the Dis-
17 “ tinguished among his brethren !—The beauty of a young bull shall be his beauty ;
“ and his horns shall be the horns of a rhinoceros ! with these he shall push toge-
“ ther the hostile peoples to the extremities of the land ! Such the ten thousands of
“ Ephraim, such the thousands of Manasseh !”

VARIOUS READINGS.

V. 11. || *Who shall rise against him ?* SAM.—V. 12. || *So SEP. wanting in SAM. The REST, by him. See C. R.*

EXPLANATORY NOTES.

V. 8. *Thy Thumim and thy Urim.* See Exod. 28. 30.

V. 9. *Who said, &c.* The meaning is, that, when the cause of God was concerned, the Levites stood firm to their duty, without respect to their nearest relations.

V. 10. *Before him ; lit. in his nose ;* which some render in his anger. See C. R.

V. 11. *Who rise up, &c. i. e.* who attempt to usurp the priesthood or other Levitical privileges.

V. 12. *May the supreme, &c.* I have, with Herder and Dathe, followed a reading which seems to have been that of the Septuagint.—Those who prefer the present reading by him, explain it of the tribe of Benjamin having their residence nigh to the temple and Jerusalem : which was, indeed, partly in their territories. See C. R.

Ib. And dwell between his shoulders ; for the purpose of protecting him from insult. Some would render *between his hills ;* and refer it to mount Zion and mount Moria.

V. 14. *Productions of the sun . . . and of the moons ; i. e.*

annual, and monthly productions. The former require a revolution of the sun, or nearly so, to bring them to maturity ; the latter are brought forth almost every month. See C. R.

V. 15. *The precious things of the primeval mountains, &c.* The hills and mountains of Judea, particularly those in the possession of the sons of Joseph, beside the ore and gems which they might contain, were covered with vines and olive-trees. Comp. Gen. 49. 26.

V. 16. *Who abode among the briars.* At mount Sinai, where Moses first saw the Lord, and received his mission.

V. 17. *With these horns he shall push, &c.* The possessions of the children of Joseph extended like two horns, from the Mediterranean Sea to the Jordan on the one side, and from the Jordan to the confines of Syria on the other.—They are said to be the horns of a rhinoceros, from their great strength. Their pushing together the peoples around them is well illustrated by a passage in Joshua, c. 17. v. 14—18.

Of ZEBULON, and of ISSACHAR, he said:

18

"REJOICE, ZEBULON! in thy commerce; and ISSACHAR! in thy tents.—
 "They shall call the people to the *holy* mountain, and shall there sacrifice sacrifices
 "of equity: for they shall suck affluence from the seas, and from treasures hidden
 "in the sand."

Of GAD he said:

20

"BLESSED be HE who enlargeth GAD.—Like a lioness he coucheth; and
 "maketh a prey of both head and shoulder. Therefore, he seeth the first portion
 "allotted to himself; and with joy receiveth, from the Law-giver, a protected
 "residence.—Yet he shall go *over* at the head of the people, to execute the justice
 "of the LORD, and his decrees in favour of Israel."

Of DAN he said:

22

"DAN is a lion's whelp; such as leapeth from Bashan."

Of NAPHTHALI he said:

23

"NAPHTHALI, replete with favour, and satiated with the blessings of the LORD,
 "shall possess the sea-coast, and the south."

Of ASHER he said:

24

"ASHER, blessed in *his* children, shall be also dear to his brethren. In oil he
 "shall dip his feet: of iron and brass shall be his bars: and his wealth shall be
 "equal to his days."

"THERE is none like the GOD of ISRAEL; who, in your aid, rideth on the
 "heavens; and, in his majesty, on the subtle air: humbling the gods of antiquity,
 "and subduing the strong of prior times. From before you he will expel your

EXPLANATORY NOTES.

V. 18. *And Issachar in thy tents.* As the tribe of Zebulun were a commercial people, so that of Issachar were given to agriculture, and probably to manufactures.

V. 19. *They shall call the people, &c.* Being richer than the other tribes, they would invite the rest to feast with them at the holy place.—What is rendered *sacrifices of equity* might be translated *sacrifices of generosity*; or clemency sacrifices.

Ib. *From treasures hidden in the sand.* From the sands of the rivers *Belus* and *Kisbon*, which ran into the bay of Ptolemais, or Carmel, glass was manufactured at a very early period. See the map, and c. 2.

V. 20. *Who enlargeth Gad;* i. e. giveth him a large inheritance. This he had already received in the south part of Gilead. See 3. 16.

Ib. *Like a lioness.* The Gadites had, most probably, distinguished themselves in the conquest of the kingdoms of Heshbon and Bashan.

V. 21. *Therefore he seeth, &c.* Because he had acted like a lioness in the preceding battles, he gets the first share of the spoil. His portion lay in the middle between that of Reuben and the half of the tribe of Manasseh. The Hebrew, as the words are now divided and pointed, is unintelligible. By the disjunction of a single letter, I think I have hit on the true meaning. See c. 2.

Ib. *A protected residence;* i. e. fenced cities which they builded for their little-ones, &c. See Num. 32. 17, 34.

V. 22. *Dan is a lion's whelp, &c.* The tribe of Dan were first settled between those of Simeon and Ephraim: but the place being found too small for them, they made an irruption into the country about Laish, toward the source of the Jordan. This irruption might well be compared to the leap of a lion's whelp. See Josh. 19. 47. Jud. 18.

V. 23. *The sea-coast and the south.* The inheritance of Naphtali was bounded on one side by the lakes of Merom and Chinnereth; and lay to the south of the northern Danites. See c. 2. and the last note.

V. 24. *ASHER, &c.* The very name imports happiness: and indeed no human felicity can be greater than what is here assigned to him. He is to be happy in his family and friends: his olive-trees are to be so productive, that he may anoint even his feet with oil: (comp. Job. 29. 6.) instead of wooden bars, which are still common in the East, his were to be of iron and brass: in fine, length of days and abundance of riches were to crown his prosperity.—I know not if there be in all antiquity a more finished picture.

V. 26. *Who rideth on the heavens, &c.* He alludes to the pillar of cloud and fire, that hovered over the tabernacle, and directed the march of the Israelites.

V. 27. I owe the translation of this verse to Bate; the only one, I think, that is intelligible, and consonant with the context. See c. 2.

28 "enemies; and will say: 'Destroy *them* utterly!'—Thus shall Israel dwell, alone, in security; the posterity of Jacob in a land of corn and wine: for dew their heavens shall distil.

29 "HAPPY thou, O Israel! who like you? O people saved by the ~~Lord~~! the shield of your succour, and the sword of your glory!—To you your enemies shall be subjected, and on their high places ye shall trample."

1 THEN Moses went up, from the plains of Moab, unto the top of mount Nebo, called Phisga, over against Jericho. And the LORD shewed him the whole land; † from the river of Egypt to the great river Euphrates, and to the farther sea: |
2 || *namely*, all the land from Gilead to Dan; all † the land of | Naphthali; † all
3 the land of Ephraim and Manasseh; all the land of Judah *, and the south, and
4 the plain of the vale of Jericho (the city of palm-trees) as far as Zoar. |—And the LORD said to him: "That is the land, of which † to your forefathers, | Abraham, Isaac and Jacob I swore, saying: 'To your seed I will give it:' with thine eyes
"I have made thee see it, but over into it thou shalt not go."

5 So MOSES, the servant of the LORD, died there in the land of Moab, according
6 to the word of the LORD: and was buried in a valley in the land of Moab, over against Beth-pheor: but, unto this day, no man knoweth aught of his sepulchre.
7 —Moses was an hundred and twenty years old, when he died: *yet* his eye was
8 not dim, nor his vigour gone. The children of Israel mourned for Moses, thirty days, in the plains of Moab; *where they remained* until the days of mourning for
9 Moses were completed.—And as Joshua, the son of Nun (on whom Moses had laid his hands), was full of the spirit of wisdom, the children of Israel *now* obeyed
10 him; as the LORD had given in charge to Moses.—But there has not since arisen,
11 in Israel, such a prophet as MOSES; whom the LORD knew, face to face; in regard to all the signal prodigies, which the LORD sent him to work in the land of
12 Egypt, against Pharaoh, and all his servants, and all his land; and the mighty and tremendous deeds which he did in the sight of all Israel.

VARIOUS READINGS.

CH. XXXIV. ver. 1. † SAM. See C. R.—Ib. || all hence to Zoar, is wanting in SAM.—V. 2. † SEP. ARAB. and 2 MSS.—Ib. † SEP. SYR. and 2 MSS.—Ib. * Here, in the present text, comes in *to the farther sea*. See C. R.

V. 4. † SAM. SYR.

EXPLANATORY NOTES.

V. 28. *The posterity*; lit. *the fountain*. Thus we still say: a man's *issue*, for his children.

V. 29. *Their high places*; i. e. as I understand it, the eminences where they worshipped their gods.—Some think it a metaphor; and render *their backs*. See C. R.

Ch. xxxiv. ver. 1. and 2. Although I have some suspicion that this particular enumeration of the various parts of the land, is an interpolation; yet I have retained it, as

perfectly consonant with the Samaritan reading; which, however, is all that I think was originally in the text. See C. R.

V. 9. *On whom Moses had laid his hands*; thereby appointing him his successor.

V. 10. *Whom the Lord knew, face to face*; i. e. conversed familiarly with him. Comp. Exod. 33. 11. and Num. 12. 6. and 8.

THE BOOK OF J O S H U A H.

The Lord promiseth

J O S H U A H. I.

to be with Joshua.

§ 1. *Joshuah prepareth to pass over the Jordan.*

AFTER the death of Moses, the servant of the LORD, the LORD spoke to Joshua the son of Nun (*who had been Moses' attendant*), saying: "My servant Moses is dead: so do thou arise, and go over that Jordan with all this people, into the land which I give to || them; || the children of Israel. | Every place, which the soles of your feet shall tread upon, || I give to you |; as I promised to Moses; from that wilderness and yonder Lebanon to the great river, the river Euphrates [the whole land of the Hethites], and *thence* to the great western sea, shall your boundary extend. No man shall be able to resist thee, all the days of thy life: as I was with Moses, I will be with thee: I will not fail thee, nor forsake thee. Be firm and resolute: for thou to this people shalt divide, for an inheritance, the land which to their forefathers I swore I would give to them.—Only, be thou firm and very resolute in the observance and practice of the whole law, which my servant Moses gave thee in charge: from it thou shalt not turn either to the right or to the left; that, in all thy proceedings, thou mayest act with prudence. Let that law-book be never out of thy mouth; but meditate on it day and night; that thou mayest carefully act according to all that is written in it: for then shalt thou be prosperous, because then thou wilt act with prudence. Is it not I, who bid thee be firm and resolute? Fear not, nor be dismayed: for the LORD, thy GOD, is with thee, whithersoever thou goest."

THEN, to the inferior officers of the people Joshua gave this charge: "Pass through the camp, and charge the people, saying: 'Provide yourselves with

VARIOUS READINGS.

CH. I. ver. 2. || wanting in VULG. and 6 MSS.—Ib. || wanting in SEP.—V. 3. || *shall be yours*, SYR. and 3 MSS.

EXPLANATORY NOTES.

Ch. i. ver. 4. *From the wilderness*; i. e. the wilderness of Sin, the south border of the promised land. The Lebanon was the north border, the Euphrates the eastern, and the Mediterranean Sea the western.

Ib. *The whole land of the Hethites*. I suspect, with Houbigant, that this is an interpolation: at least the text would better without it. See C. R.

V. 7. *As with prudence*. Others render *be prosperous*. See C. R.

V. 8. *Out of thy mouth*. We would say, *out of thy mind*. But the Hebrew is readily understood; and perhaps the meaning is, that he should be ever speaking of the law, and giving orders agreeable to its tenor.

“ victuals; for, three days hence, ye are to pass over that Jordan, to go to take
 “ possession of the land, which the LORD, your GOD, giveth to || be possessed by |
 12 “ you.”—To the Reubenites, and to the Gadites, and to the half of the tribe of
 13 Manasseh spoke Joshuah, saying: “ Remember the charge, which Moses, the ser-
 “ vant of the LORD, gave to you *: ‘ The LORD, your GOD, hath given you rest,
 14 “ and granted to you this land. Let your wives, your little-ones, and your cattle
 “ remain in the land which Moses gave to you *: but all of you, who are men
 “ of valour, shall pass over in battle-array before your brethren, and shall assist them;
 15 “ until the LORD, † your GOD, shall have given rest to your brethren, as he hath
 “ to you; and till they also be put in possession of the land, which the LORD,
 “ your GOD, giveth to them. Then may ye return into the land of your own
 “ possession, and enjoy it; the land which Moses gave to you, on this eastern side
 16 “ of the Jordan.”—They answered Joshuah, saying: “ Whatsoever thou com-
 “ mandest us to do, we will do; and whithersoever thou shalt send us, we will go:
 17 “ like as, in all things, we were obedient to Moses, so to thee will we be obedient:
 18 “ be but the LORD only with thee, as he was with Moses. Whosoever shall rebel
 “ against thy orders, and will not listen to thy words (in all that thou shalt com-
 “ mand him to do) he shall be put to death: be thou only firm and resolute.”

1 Now Joshuah, the son of Nun, had secretly sent, from Setim, two spies, saying:
 “ Go, view the land; and, particularly, Jericho.”—So || they went, | and came
 2 into the house of an harlot, whose name was Rahab; and there they lodged. But
 some one told the king of Jericho, saying: “ Lo! to-night, there are men, of the
 3 “ children of Israel, come in hither, to explore the country.” So the king of
 Jericho sent a message to Rahab, saying: “ Bring forth those men who came to
 “ thee, and who went into thine house *: for to explore the || whole country
 4 “ they are come.” The woman, having first taken the two men, and hidden
 them, answered thus: “ Men there came to me: whence they came, I know not:
 5 “ but, when it was dark, and the gate was about to be shut, the men went out.
 “ Whither the men went, I know not; if ye pursue them speedily, ye may over-
 6 “ take them.”—But she had taken them up to the roof of the house, and hidden
 7 them among raw flax, which she had, stacked up on the roof.—The other men,
 therefore,

VARIOUS READINGS.

V. 11. || wanting in SEP.—V. 16. * saying, ALL, but 1 MS. See C. R.—V. 14. * on the other side of the Jordan,
 ALL, but SEP.—V. 15. † SEP. only some copies have our. CH. II. v. 1. || the two young men went to
 Jericho, SEP.—V. 3. * at night, SEP. SYR. and 1 MS.—Ib. || wanting in SEP. SYR. and 6 MSS.

EXPLANATORY NOTES.

Ch. ii. ver. 1. *An harlot*; for this, I think, is the true meaning of the Hebrew word: although the Jewish commentators have endeavoured to wrest from it another signification, namely, *an inn-keeper*; probably lest the royal house of David might not appear to be derived from a prostitute: if, indeed, the mother of Booz and the *Rahab* of Jericho be the same. See C. R.

V. 6. *Among raw flax*; Lit. *flax of the wood*, or in the wood; i. e. with its ligneous parts or fibres. It is well known that flax is exposed some considerable time to the sun and air before it can be manufactured; and, after that, it is stacked up in regular heaps. Rahab had hers arranged on the roof of her house: the roofs in Judea were flat. Some interpreters, however, think, that not *flax*, but un-

therefore, went in pursuit of them, the way to the fords of the Jordan; and as soon as the pursuers were gone out, the gate was shut || after *them*.

THE men had not yet lain down, when *Rahab* herself went up to them, on the roof; and said to the men: "I know that the LORD giveth you this land: for the dread of you hath fallen on us, || and all the inhabitants of the land are dispirited at your approach|. For we have heard, how, when ye came out of Egypt, the LORD dried up, before you, the waters of the red sea; and what ye have done to two Amorite kings on the other side of the Jordan, Sihon and Og, whom ye have utterly destroyed. When we heard *this*, our hearts melted with fear, and every man's courage failed him, at your approach. For the LORD, your GOD, is THE GOD, in the heavens above, and on the earth below. Now, therefore, I pray you, swear to me by the LORD, that, as I have shewn kindness to you, so ye will shew kindness to my father's house: and give me a sure token, that ye will preserve my father, my mother, my brothers, and my sisters, and all that belongeth to them; and deliver our lives from death." The men answered her: "Our own lives *we* pledge to death, for you, that, if || thou disclose not this our errand, we will, when the LORD shall have given us the land, faithfully repay thee *this* kindness."—She then let them down, by a rope, through a window (for her house was contiguous to the city-wall, and on the wall she dwelled); and said to them: "Go up to the mountains, lest the pursuers meet you; and there hide yourselves three days, until the pursuers shall return; after which ye may go your own way," Then said the men to her: "We will acquit ourselves of || this oath which thou hast made us swear to thee, *on this condition*: lo! when we are come into the land, thou shalt bind this scarlet-coloured rope to the window by which thou hast let us down; and shalt bring into thine house thy father, and thy mother, and thy brothers, and all thy father's household: so that if any of *them* go out from the doors of thy house, into the street, his blood shall be upon his own head, and we shall be guiltless: but if any one, who shall remain with thee in the house, be touched, let his blood be on our heads. But if thou disclose this our errand, we shall be acquitted of || the oath, which thou hast made us swear to thee." She answered: "So be it, according to your own words."—So she let them go; and when they were gone, she bound the scarlet-coloured rope to the window.—They, mean while, went and came to the

VARIOUS READINGS.

V. 7. || wanting in SEP. and 3 MSS.—V. 9. || wanting in SEP. See C. R.—V. 14. || So VULG. some copies of SEP. and above 50 MSS. The REST, *ye*. See C. R.—V. 17. || *the*, 9 MSS.—V. 20. || *this*, SEP. SYR. VULG. and 2 MSS.

EXPLANATORY NOTES.

milled cotton, in its capsules, is here designed: and Bate supposes that the words signify *rows of wood*; which Rahab had laid up for fuel. See C. R.
 V. 14. *If thou disclose not, &c.* This comma is wanting in most copies of the Septuagint; and the rest of the verse is read differently. See C. R.
 V. 15. *And on the wall she dwelled.* Her house not only was built by the wall, but a part of it extended over the wall.

mountains, and abode there three days; until the return of the pursuers; who
 23 had searched every way ~~without finding them~~. Then the ~~two~~ men, descending
 from the ~~mountains~~, returned, and passed over the Jordan, and came to Joshua,
 24 the son of Nun, and told him all that happened to ~~them~~, and they said to Joshua:
 "Doubtless, the LORD will deliver into our hands the whole land: for already all
 "the inhabitants of the land are dispirited at our approach."

§ 2. The Passage of the Jordan.

1 NOW Joshua, and all the children of Israel, had, early in the morning of the
 third day, removed from Setim and come to the Jordan; where they lodged, be-
 2 fore they passed over. And, the three days being now past, the inferior officers went
 3 through the camp, and gave this charge to the people: "When ye see the ark of the
 "covenant of the LORD, your GOD, borne away by the priests and Levites, ye
 4 "shall also move from your station and follow it: but let there be a small space,
 "measuring about two thousand cubits, between you and it: come not nigher
 "to it; that ye may discern the way by which ye are to go; for it is a way
 5 "which ye have not been accustomed to pass."—And to the people Joshua said:
 "Sanctify yourselves: for, to-morrow, the LORD will do wonders among you."
 7 † FOR, the LORD had said to Joshua: "I will, this day, begin to magnify thee
 "in the sight of all the Israelites; that they may know, that as I was with Moses,
 8 "so I will be with thee. Give thou this charge to the priests who carry the ark
 "of the covenant: 'When ye come to the brink of the waters of the Jordan, ye
 6 "shall stop, in the Jordan.'"—† So Joshua spoke to the priests, saying: "Take
 "up the ark of the covenant † of the LORD, | and pass on, before the people."—
 9 † Then to the children of Israel Joshua said: "Come hither, and hear the words
 10 "of the LORD, your GOD. By this (|| said Joshua ||) shall ye know, that a living
 "GOD is among you, who will, without fail, drive out from before you the Cha-
 "naanites, the Hethites, the Hevites, the Pherezites, the Gergasites, the Amorites
 11 "and the Jebusites. Lo! the ark of the covenant of the LORD, † the lord | of the
 13 "whole earth, passeth on, before you, unto the Jordan.* Now, as soon as the
 "soles of the feet of the priests, who carry the ark of the LORD, the lord of the
 "whole earth, shall rest in the waters of the Jordan; the waters of the Jordan,
 "that run from above, will be cut off, and be accumulated into an heap."

VARIOUS READINGS.

CH. III. ver. 7 and 8. † transposed.—V. 6. † transposed. Ib. † SEP. SYR.—V. 9. † transposed. See c. R.
 V. 10. || wanting in SEP.—V. 11. † SYR. ARAB. Ib. v. 12. * Now, therefore, select twelve men out of the
 tribes of Israel, out of every tribe a man; rejected as an interpolation. See c. R.

EXPLANATORY NOTES.

Ch. iii. ver. 1. In the morning of the third day. Thus, necessary to render the text intelligible. Those, who think
 I think, the narration is consistent. otherwise, may easily restore the passages to their former
 V. 7 and 8. This and the following transposition seem places. See c. R.

So the people moved from their tents, to pass over the Jordan; the priests carrying, before them, the ark of the covenant † of the LORD. | And when || those, who carried the ark, were come to the Jordan, and the feet of the priests, who carried the ark, were dipped in the edge of the waters of the Jordan (which, during the whole time of harvest, overfloweth all its banks), the waters, which ran down from above, stopped, and were accumulated into an heap, of great extent, from Adama (a town beside the place of division): while those, that ran down to the sea of the plain (the salt sea), fell entirely off.—Now, the people passed over, opposite to Jericho. And the priests, who carried the ark of the covenant of the LORD, stood firm, on dry ground, in the Jordan; while all the Israelites were passing over, on dry ground; until the whole people had completely passed over the Jordan.

WHEN all the people had completely passed over the Jordan, the LORD spoke to Joshuah, saying: "Select twelve men out of the people, out of every tribe a man; to whom give this charge: 'Take hence, out of the Jordan, from the place where the feet of the priests stand firm, twelve stones; which ye shall carry over with you, and leave in the lodging-place, where this night ye are to lodge.'"—So Joshuah called twelve men, whom he appointed from among the children of Israel, out of every tribe a man; and said to them: "Pass on before || the ark of the LORD, | your GOD, into the Jordan; whence every one of you shall take up a stone upon his shoulder, according to the number of the tribes of the children of Israel; that this may remain, among you, an † everlasting monument. So that when, in future, your children shall ask || you, saying: 'What mean ye by these stones?' ye shall answer them: 'The waters of the Jordan were divided, before the ark of the covenant of the LORD! * When || it passed over the Jordan, the waters of the Jordan were divided: and these stones are to remain an everlasting memorial, to the children of Israel.'"—The children of Israel did, as Joshuah commanded; and took up, out of the Jordan, twelve stones (as the LORD had said to Joshuah), according to the number of the tribes of the children of Israel; and carried them over with them to the place where they were to lodge, and there deposited them. And Joshuah set twelve other stones in the Jordan, in the place where the feet of the priests had stood: which stones are there, unto this day.—Now the priests, who carried the ark † of the covenant of the LORD, | stood in the Jordan, until every

VARIOUS READINGS.

V. 14. † SEP. STR.—V. 15. || the priests, SEP. CH. IV. VER. 5. || me, before the LORD, SEP.—V. 6. † SEP. See C. R.
V. 7. || their fathers, sev. MSS. and printed copies. See C. R.—Ib. * of the whole earth, SEP.—Ib. || we, STR.
See C. R.—V. 10. † SEP.

EXPLANATORY NOTES.

V. 15. During the whole time of harvest; or, perhaps, during the time of every harvest. The harvest in Judca begins about the middle of April; when the Jordan is commonly high, from previous rain, and the melting of the Lebanon snows. See C. R.
the place of division, is by others made a proper name, and rendered *Zaridan*.
Ch. iv. ver. 9. Set twelve other stones; which must have been visible ever after, when the Jordan was in its usual channel. See C. R.

V. 16. From Adama, &c. See C. R. What I render

thing was completed, which the LORD had commanded Joshua to bid the people
 11 *do.** The people passed over with speed: and when the people had completely
 passed over, the ark of the LORD and the priests passed over, and preceded the people.
 12 But the children of Reuben, and the children of Gad, and the half of the tribe of
 Manasseh, passed on, in battle-array, before the *rest of the* children of Israel; as
 13 Moses had ordered them: about forty thousand men, ready prepared for war, passed
 on, before the LORD, unto the plain of Jericho.

14 ON that day, the LORD so magnified Joshua, in the sight of all the Israelites,
 15 that they revered him, as they had revered Moses, all the days of his life. For
 16 when the LORD spoke to Joshua, saying: "Command the priests, who carry the
 17 " || testimonial-ark, | to come up out of the Jordan;" and when Joshua gave that
 18 command to the priests, saying: "Come up out of the Jordan:" as soon as the
 priests, who carried the ark of the covenant of the LORD, were come out of the
 Jordan, and the soles of their feet had reached the dry land, the waters of the
 Jordan returned into their own place, and overflowed, as before, all its banks!

19 ON the tenth day of the first month, the people went up from the Jordan, and
 20 encamped at Gilgal, on the east side of Jericho. And at Gilgal Joshua set up
 21 those stones, which had been taken out of the Jordan; and spoke to the children
 of Israel, saying: "When, in future, your children shall ask || you, saying: 'What
 22 "mean these stones?' ye shall inform your children, saying: 'The Israelites came
 23 "over that Jordan on dry land: for the LORD, || your GOD, dried up the waters
 "of the Jordan, before || you, until || ye passed over; like as the LORD, || your
 "GOD, had, *before* done to the red-sea, which he dried up before us, until we passed
 24 "over: that all the peoples of the earth might know how mighty is the hand of
 "the LORD; and that ye might, for ever, revere the LORD, || your GOD.'"—
 1 Now, when all the Amorite kings on the west side of the Jordan, and all the
 Chanaanite kings toward the sea, heard that the LORD * had dried up the waters
 of the Jordan, from before the children of Israel, until they passed over; their
 hearts melted *with fear*, and there was no more courage in them, on the approach
 of the children of Israel.

VARIOUS READINGS.

V. 10. * according to all that Moses had given in charge to Joshua; rejected as an interpolation, and wanting
 in SEP. See C. R.—V. 16. || ark of the testimonial-covenant of the LORD, SEP.—V. 21. || So SEP. SYR. ARAB.
 The REST, *their fathers*. See C. R.—V. 23. || *our*, SEP. See C. R. Ib. || *them*, SEP. SYR. ARAB. Ib. || *they*,
 SEP. SYR. ARAB. See C. R. Ib. || *our*, SEP.—V. 24. || *our*, SEP. and 1 MS. CH. V. ver. 1. * GOD, SEP.

EXPLANATORY NOTES.

V. 19. On the tenth day of the first month; i. e. the month
Nisan. See the Tables.

V. 19. At Gilgal; i. e. the place so named afterward.
 See ch. 5. v. 9.

§ 3. *Renewal of Circumcision, &c.*

AT that time, the LORD spoke to Joshua, saying: "Prepare sharp knives, 2
 "and circumcise anew the children of Israel." So Joshua prepared sharp knives, 3
 and circumcised the children of Israel at Gibeath-aaraloth [*the foreskin-hill*].—
 The reason, why Joshua circumcised, was this: all the males of the people who 4
 had come out of Egypt, fit for war, had died by the way, in the wilderness: now 5
 all the people, who had come out of Egypt, had been circumcised; but none of those
 who had been born in the wilderness, on their way out of Egypt, had been circum- 6
 cised.—For the children of Israel travelled forty years in the wilderness, until all
 the men who had come out of Egypt, fit for war, were consumed; because they
 had not hearkened to the voice of the LORD: to whom, therefore, the LORD swore,
 that they should never see the land, which to their forefathers he had sworn, he
 would give to || them; a land flowing with milk and honey. Their children, 7
 whom he had raised up in their stead, were those whom Joshua circumcised: for,
 not having been circumcised on the way, they were still uncircumcised. And, when 8
 the circumcision of all this people was completed, they reposed in the camp, until
 they were healed.—It was then, the LORD said to Joshua: "I have, now, re- 9
 "moved from you the reproach of the Egyptians." Hence the name of the place
 is called Gilgal [*removal*], unto this day.

Now, while the children of Israel were encamped in Gilgal, they kept the festi- 10
 val of the skip-offering, in the evening of the fourteenth day of the † first month,
 on the plains of Jericho: and on the next day after the skip-offering festival, they 11
 ate (on the same day) unleavened cakes of the old corn of the land, and parched
 ears of the new. For the manna had ceased to fall, on the day after they had first 12
 eaten of the old corn of the land: nor had the children of Israel any more manna;
 but ate, that year, of the fruits of the land of Chanaan.

Now, while Joshua remained by Jericho, as he, one day, was looking about; 13
 lo! a person stood over against him, with a drawn sword in his hand. And Jo-
 shuah went up to him, and said to him: "Art thou for us, or for our adversaries?"
 He answered || him: "I am come hither, as a chief of the LORD's host." Joshua, 14
 then, fell on his face to the earth, and worshipped; and said to him: "What

VARIOUS READINGS.

V. 6. || So SYR. ARAB. some copies of SEP. and 11 MSS. The REST, *et*. See C. R.—V. 10. † 54 HEB. and 8 CHALD.
 MSS. See C. R.—V. 14. || So SEP. SYR. with 40 HEB. and 3 CHALD. MSS. The REST, *Nay*. See C. R.

EXPLANATORY NOTES.

Ch. v. ver. 2. *Sharp knives*. Some render *knives of stone*;
i. e. of flint. See the Note on Exod. 4. 25.

Ib. *Circumcise anew, &c.* *i. e.* renew the rite of circum-
 cision—which had, it seems, been neglected during their
 peregrinations. See C. R.

V. 9. *The reproach of the Egyptians*; *i. e.* if I rightly
 understand the passage, the Egyptians (who certainly
 practised circumcision) can no more reproach you for
 omitting it. See other interpretations in C. R.

V. 10. *Of the first month*; *i. e.* Nisan. Comp. Ex. 12. 6.

- 15 "would my lord say to his servant?" The chief of the LORD's host said to Joshua:
 "Pull thy shoes off thy feet; for the place, where thou standest, is holy ground."
 So Joshua did.

§ 4. The Siege and Taking of Jericho.

- 1 NOW Jericho had been so closely shut up, on the approach of the children of
 2 Israel, that no one could go out, or come in.—But the LORD said to Joshua:
 3 "Lo! I deliver up to thee Jericho, and its king, † and all its valiant men. All ye,
 "who are warriors, shall compass the city; going, *daily*, once around it, during
 4 "six days: while seven priests, bearing seven jubilee-trumpets, *shall blow them be-*
 5 "fore the ark. But, on the seventh day, ye shall compass the city seven times,
 "the priests still blowing the trumpets: and, when ye shall hear the sound of the
 "jubilee-trumpets, lengthened out *into an alarm*, let all the people shout, with a
 "great shout; and the walls of the city shall tumble down: so that all the people
 6 "may go in, every one straight before him."—So Joshua, the son of Nun, called
 the priests, and said to them: "Take up the ark of the covenant † of the LORD; |
 "and let seven priests, bearing seven jubilee-trumpets, precede the ark of the LORD."
 7 Then to the people he said: "Pass on, and compass the city; and let those who
 8 "are armed pass on before the ark of the LORD." When Joshua had thus spoken
 to the people, the seven priests, who bore the seven jubilee-trumpets, passed on
 before † the ark of | the LORD, and blew the trumpets; and the ark of the cove-
 9 nant of the LORD followed them: but *a party of* armed men marched before the
 priests, who blew the trumpets; and the rest marched after the ark; the trumpets
 10 sounding, while they marched.—Now Joshua had charged the people, saying:
 "Ye shall not shout, nor let your voice be heard, until the day I bid you shout:
 11 "then shall ye shout." When the ark of the LORD had compassed the city, going
 12 once about it, they returned to the camp, and lodged in the camp. But * Joshua
 13 rising at early morn, the priests took up the ark of the * LORD: and seven *other*
 priests, bearing seven jubilee-trumpets, constantly preceded the ark of the LORD,
 and blew the trumpets: before them, marched *a party of* armed men, and the rest
 14 followed the ark; the trumpets still sounding, while they marched: thus, the
 second day, they once compassed the city, and *then* returned to the camp: so they

VARIOUS READINGS.

CH. VI. ver. 2. † SYR. and partly SEP. and VULG. with 1 MS. See C. R.—V. 6. † SYR. ARAB. and some copies
 of SEP. See C. R.—V. 8. † SYR. VULG. TARG. and 13 MSS. See C. R.—V. 12. * *on the second day*, SEP.

1b. * *covenant of the*, SEP.

EXPLANATORY NOTES.

V. 15. *Pull thy shoes off*, &c. See the Note on Ex. 3. 5. V. 5. *When ye shall hear the sound of the jubilee-trumpets*
 Ch. vi. ver. 4. *Jubilee-trumpets*; i. e. such as were used lengthened out, &c. There is here in the Hebrew a word,
 in proclaiming the jubilee-year, or year of release. See which seems to indicate that those trumpets were of horn.
 Levit. 25. 9. See C. R.

did, six days. But on the seventh day, rising at the break of dawn, they compassed 15
the city, after the same manner, seven times: on that day only, they seven times
compassed the city. And, at the seventh time, when the priests blew *an alarm* 16
with the trumpets, Joshuah said to the people: "Shout! for the LORD hath given
"you the city: but the city, and all that are in it, shall be devoted to the LORD: 17
"only, let Rahab, the harlot, be preserved, herself and all who are in her house;
"because she concealed the messengers, whom we sent *to explore the land*. But ab- 18
"stain ye strictly from what is devoted *to the LORD*; lest, by taking aught that is
"devoted, ye render yourselves devoted *also*; and thus bring sacrilege and trouble
"upon the camp of Israel. All the silver and gold, and the utensils of brass and iron, 19
"are to be hallowed to the LORD; into the LORD's treasury they must be brought."
—So || the priests blew | *an alarm* with the trumpets; and when the people heard 20
the sound of the trumpets, the-† whole people shouted, with a great shout; and the
walls tumbled down; and the people went into the city; every man straight before
him; and took the city. And all that were in the city, men and women, young 21
and old, oxen, sheep and asses, they utterly destroyed with the edge of the sword.
—But Joshuah had said to the two men, who had explored the land: "Go ye 22
"into the house of that harlot-woman; and thence (as ye swore to her) bring out
"herself, and all that belongeth to her:" and the men, who had explored *the land*, 23
had gone in, and had brought out Rahab, and her father, and her mother, and her
brothers, and all that belonged to her: her whole kindred they had brought out,
and placed at the outside of the camp of Israel. † Thus Joshuah preserved the harlot 25
Rahab, with her father's household and all that belonged to her; and, to this day,
she dwelleth among the Israelites: because she concealed the messengers, whom Jo-
shuah sent to explore Jericho. |—But the city, and all that was in it, they burned 24
with fire: only the silver and gold, and the utensils of brass and iron, they depo-
sited in the LORD's treasury. And, at that time, Joshuah adjured *them*, saying: 26
"Accursed, || before the Lord, | be the man, who shall dare to rebuild this city
"Jericho: with the loss of his first-born son may he lay its foundations, and with
"the loss of his youngest son may he set up its gates!"—Thus the LORD was 27
with Joshuah; and his fame was *spread* over all the land.

VARIOUS READINGS.

V. 20. || *the people shouted and blew*, &c. ALL but SEP. 1b. † SEP. and 4 MSS. See c. R.—V. 25. † transposed.

V. 26. || wanting in SEP. and 1 MS.

EXPLANATORY NOTES.

V. 20. *So the priests blew*, &c. I have followed the reading of the Septuagint. The present makes no sense. See c. R.

V. 23. *At the outside of the camp*, &c. I am not sure but this would be better rendered: *without the city, in the camp*

of Israel: and so, indeed, some render it. See c. R.

V. 25. *She dwelleth*, &c. i. e. her posterity; a common Hebrewism.

V. 26. *Accursed*, &c. Comp. 1 Kings 16. 34.

§ 5. *The Sacrilege of Achar, and its Consequences.*

- 1 BUT the children of Israel had incurred guilt, with respect to the things devoted:
for || Achar, the son of Charmi, the son of Zabdi, the son of Zerah, of the tribe of
Judah, had taken a part of what had been devoted to the LORD: thus the anger of
the LORD was kindled against the || children of Israel. |
- 2 Now Joshua had sent men from Jericho to Hai (which was by Beth-aven, on
the north-east side of Bethel), and had said to them: "Go ye, and view the country:"
3 and the men had gone, and viewed Hai; and, on returning to Joshua, had said
to him: "Let not the whole people go up: if about two or three thousand men
"go up, they may smite Hai: fatigue not the whole people, by marching them
4 "thither; for few are they *who defend it.*" So, thither, about three thousand of
5 the people went up. But these fled before the men of Hai; and the men of Hai
smote of them about six and thirty men: for they pursued them from the city-gate
|| to the barriers |, and smote them, in the descent.—On this, the hearts of the
6 people melted, and became like water. And Joshua rent his garments; and both
he, and the elders of Israel, put dust upon their heads, and lay prostrate before the
7 ark of the LORD, until the evening. And Joshua said: "Ah! LORD! why hast
"thou, at all, brought this people over the Jordan, to deliver || us into the hands
"of the Amorites, to be destroyed? I wish, we had been content to dwell on the
8 "other side of the Jordan. What *else* can I say, O LORD! when the Israelites
9 "turn their backs, at the sight of their enemies? For the Chanaanites, and all the
"other inhabitants of the land, must hear of it, and will environ us, and cut off our
"name from the earth! and what *then* wilt thou do for thine own great name?"
10 But to Joshua the LORD said: "Arise! why liest thou thus on thy face? The
"Israelites have sinned, and transgressed the covenant with which I charged them:
"they have even taken a part of what had been devoted to me; nay, they have
"stolen it, || have denied *the stealth*, | and have put it among their own baggage.
11 "Hence, the children of Israel cannot stand before their enemies; to their enemies
"they must turn their backs, because they have incurred the guilt of sacrilege:
"nor will I be with them any more, unless ye destroy, from among you, the
12 "sacrilegious person. Arise, sanctify the people, and say: 'Sanctify yourselves
13 "against to-morrow: for thus saith the LORD, the GOD of Israel: 'There is

VARIOUS READINGS.

CH. VII. ver. 1. || al. *Achan*. See C. R. Ib. || *the Israelites*, 13 MSS. See C. R.—V. 5. || al. *unto Shebarim*.
Most of the ancient translators understood the word otherwise, and rendered, *until they were routed*. See C. R.
V. 7. || *them*, SEP. and 1 MS.—V. 11. || wanting in SEP. See C. R.

EXPLANATORY NOTE.

Ch. vii. ver. 5. *To the barriers*; probably, the rivulet, or ravine at the bottom of the hill on which Hai stood.

“sacrilege among you, O Israelites! ye cannot stand before your enemies, until
 “ye have taken away, from among you, the sacrilege.” In the morning, then, 14
 “ye must be brought out, according to your tribes; when the tribe, which the
 “LORD shall pitch upon, must come forward by *its* families; and the family,
 “which the LORD shall pitch upon, must come forward by *its* households; and
 “the household, which the LORD shall pitch upon, must come forward man by man:
 “and let him, who shall be convicted of the sacrilege, be burned with fire; himself, 15
 “and all that belongeth to him; because he hath transgressed the covenant of the
 “LORD, and done a shameful deed in Israel.”—So Joshuah, rising early in the 16
 morning, brought forward the Israelites, by their tribes; when the tribe of Judah
 was pitched upon: he then brought forward the families of Judah, when the family 17
 of the Zerahites was pitched upon: he next brought forward the family of the
 Zerahites, || house by house |; when † the house of | Zabdi was pitched upon:
 whose household being brought forward, man by man, Achar the son of Charmi, 18
 the son of Zabdi, the son of Zerah, was pitched upon. And Joshuah said to Achar: 19
 “My son! give, I pray thee, glory to the LORD, the GOD of Israel; and to him
 “make confession: tell me, now, what thou hast done; hide nothing from me.”
 Achar answered Joshuah, and said: “I have, indeed, sinned against the LORD, the 20
 “GOD of Israel; and so, and so have I done. I saw, among the spoils, a fine 21
 “Babylonish mantle, and two hundred shekels of silver, and an ingot of gold of
 “the weight of fifty shekels: these I coveted, and took away; and, lo! they are
 “hidden in the earth, in my tent; the silver undermost.” Joshuah then sent 22
 messengers, who ran to the tent; and lo! *the things were found* hidden in his tent,
 the silver undermost; so they took them out of the tent, and brought them to Jo- 23
 shuah and to all the children of Israel; and exposed them before the LORD. And 24
 Joshuah, attended by all the Israelites, took Achar, the *great-grand-son* of Zerah,
 with the silver and the mantle, and the ingot of gold; his sons, also, and his daugh-
 ters; his oxen, his asses, his sheep, his tent and all that belonged to him; and
 brought them out into the vale of || Achar. And Joshuah said: “In as much as 25
 “thou hast distressed us, the LORD, this day, will distress thee.”—So all the Israel-
 ites overwhelmed him with stones; † himself, and his children, and all that be-
 longed to him |; and, having burned them with fire, they *again* threw stones on

VARIOUS READINGS.

V. 17. || So SYR. VULG. some copies of SEP. and 9 MSS. The REST, *man by man*. See C. R. Ib. † ARAB. and some copies of SEP. See C. R.—V. 24. || al. *Achor*. See C. R.—V. 25. † ARAB. and, partly, SYR. and VULG.

EXPLANATORY NOTES.

V. 14. *The tribe which the Lord shall pitch upon*. This is supposed to have been done by lot; though the text be silent on the subject. Comp. 1 Sam. 10. 20. and Acts 1. 26.

Ib. *By its families*; i. e. the greater original families; or *clans*, as Milton would have called them. Almost all our first English translators have *kindreds*.

V. 21. *A fine Babylonish mantle*. Babylonish mantles, or

robes, are famous in antiquity: they were considered as marks of dignity, and worn by kings. See C. R.

V. 25. *In as much as thou hast distressed, &c.* In this there is an allusion to the name of the offender: for *Achar* signifies *distress*: a proof that this, and not *Achan*, was his real name.

26 them, and raised over them a great heap of stones, which still remaineth. Thus the wrath of the LORD was appeased: and hence the name of the place is called the vale of Achar, unto this day.

§ 6. The Siege and Taking of Hai.

1 THE LORD, now, said to Joshua: "Fear not, nor be dismayed. Take the
"whole army with thee, and go up against Hai. Lo! the king of Hai, and his
2 "people, and his land I deliver into thy hands: and thou shalt do with Hai and
"its king, as thou hast done with Jericho and its king; save that its spoil and its
"cattle ye shall take for a prey to yourselves: place an ambush behind the city."
3 So Joshua and the whole army went up against Hai. And Joshua selected
4 || thirty thousand of the most valiant men, and sent them off by night; and gave
them a charge, saying: "Lo! ye shall lie in ambush behind the city, at no great
5 "distance from the city; and be all in readiness: for when I, and the people with
"me, shall approach to the city, and when they of the city shall, as formerly, come
6 "out against us, we will flee before them, while they pursue us, until we have
"drawn them from the city: for they will say: 'They flee before us, as formerly.'
7 "But while we are fleeing before them, ye shall arise from the ambush, and take
"possession of the city; for the LORD, your GOD, will deliver it into your hands:
8 "and as soon as ye have taken possession of the city, ye shall set the city on fire,
9 "according to order of the LORD: lo! to you I give the charge." So Joshua
dismissed them, and they went and took their station between Bethel and Hai, to
the north-west side of Hai: but Joshua lodged, that night, among the people.
10 EARLY in the next morning, Joshua arose, and mustered the people; and he
11 and all the elders of Israel went up before the people, toward Hai: and the whole
army, that were with him, went up, and approached, and came in sight of the city;
and encamped on the north-east side of Hai; a valley being between them and Hai.
12 Thus, an ambush having been placed between Bethel and Hai, on the north-west
13 side of || the city; | and all the rest of the army being posted on the north-east side
of

VARIOUS READINGS.

CH. VIII. ver. 3. || So all the copies and versions: yet I am fully persuaded the true number is *three*. See C. R.
V. 12. || al. *Hai*. See C. R.

EXPLANATORY NOTES.

Ch. viii. ver. 3. *Thirty thousand, &c.* It is hard to conceive how 30,000 men, the number in the text, could lie in ambush a whole day behind Hai, and between Hai and Bethel, without being perceived by the inhabitants of either of these cities: and therefore, I think, there has, as often elsewhere, been a mistake made in the number; which was, here, easy to be done. The reasons may be seen in C. R.

V. 10. *Went up*—from Gilgal, which might be a march of ten miles, or so.

V. 11. *On the north-east side*; for this was the way they must have approached from Gilgal. See the next verse.

V. 12. This verse, as it now lies in the text, is totally unintelligible. It runs thus—And Joshua took about 5000 men, and placed them in ambush between Bethel and Hai on the north-west side of Hai. But we learn from v. 3. that this ambush consisted of 30000 (read 3000) men, who had been sent thither the preceding night. The most genuine copies of the septuagint version have, instead of this and the following verse, only these words, at the end of v. 11.—*But the ambush was on the west side of the city.* This would make all clear. But as I am ever unwilling to reject any part of the present text, without the most cogent reasons

of the city, so that its extremity *reached* toward the north-west; † Joshua took about five thousand men, | and went, that night, into the middle of the valley. Which when the king of Hai † and his people | saw, they made haste, and arose 14 early in the morning; and he and all his people, the men of the city, sallied forth, at an appointed time, to give battle to the Israelites, on the open plain: but he knew not that there was an ambush laid against him, behind the city. Now Jo- 15 shuah, and all the Israelites, gave way, before them, and fled toward the wilderness: and the whole people of Hai were summoned together to pursue them; and they 16 pursued Joshua, until they were drawn from the city: neither in Hai, || nor in 17 Bethel, | was there a man, who went not out in pursuit of the Israelites: thus they left the city open, while they pursued the Israelites.—The LORD then said to Jo- 18 shuah: “Stretch out the spear that is in thine hand toward Hai; for it I deliver “up to thee *.” And Joshua stretched out the spear, that was in his hand, to- ward || the city: | and, as soon as he had stretched out his hand, those in ambush 19 arose suddenly from their station, and ran, and rushed into the city and took it; and immediately set it on fire. So when the men of Hai looked behind them and 20 saw, that, lo! the smoke of the city ascended up to the heavens, they had no power to flee, either this way, or that way: the people of Israel, who had fled toward the wilderness, turning, *now*, back upon their pursuers. For when Joshua and all the 21 Israelites saw, by the smoke of the city’s ascending, that the ambush had taken the city, they turned about and slew the men of Hai; while the other party issued out 22 of the city against them. Thus were they in the midst of the Israelites; some of *these being* on this side of them, and some on that; and who so smote them, that they left none of them to escape. But the king of Hai they took alive, and brought 23 him to Joshua.—When the Israelites had finished the slaughter of all the inhabi- 24 tants of Hai, who had pursued them into the fields, in the wilderness (and who fell, by the edge of the sword, until they were totally consumed); all the Israelites returned to Hai, and smote it also with the edge of the sword: so that all those 25 who fell that day, of men and women, were twelve thousand; the whole people of Hai: for Joshua drew not back his hand, with which he stretched out the 26 spear, until all the inhabitants of Hai were utterly destroyed. But the cattle, and 27 the spoil of the city, † the children of | Israel took, for a prey, to themselves,

VARIOUS READINGS.

V. 13. † transposed from v. 12. See the Note below.—V. 14. † ARAB.—V. 17. || wanting in SEP. and has much the air of an interpolation. See C. R.—V. 18. * and they, who are in ambush, shall rise suddenly from their station, SEP. Ib. || al. Hai. The words are frequently interchanged throughout the whole chapter. See C. R.—V. 27. † SEP. SYR. VULG. ARAB. with above 100 MSS.

EXPLANATORY NOTES.

reasons, I think with Houbigant, that the whole passage may be reconciled with the context, by a slight transposition of a few words from the beginning of v. 12. to the end of v. 13. See C. R.

V. 13. Its extremity reached towards the north-west. Joshua’s main army was so posted, that the most northern part of it was within sight of the ambuscade. Comp. v. 19. and see C. R.

according to the order of the LORD, which he had given in charge to Joshua.
 28 And Joshua burned Hai, and made it a perpetual heap of ruins, unto this day :
 29 and the king of Hai he hanged upon a tree, until the evening : but as soon as the
 sun was set, Joshua commanded his corpse to be taken down from the tree, and
 to be cast down at the entrance of the city-gate ; and a great heap of stones to be
 raised upon it : *which remaineth* unto this day. †

§ 7. *The Device of the Gibeonites, to save themselves, &c.*

1 NOW as soon as the rumour of Joshua's approach had reached all the kings
 on the west side of the Jordan, whether among the mountains, or in the valleys,
 or on the coasts of the great sea, to Antilebanon ; whether Hethites, Amorites,
 2 Chanaanites, Pherizites, Hevites, † Gergasites, | or Jebusites ; they had combined
 with one accord to fight against Joshua and the Israelites.

3 BUT the inhabitants of Gibeon, on hearing † all that Joshua had done to
 4 Jericho and Hai, made use of a stratagem, also. Having || prepared provisions
 for a journey, | they took, upon their asses, worn sacks, and wine-bottles worn
 5 and rent-bound ; with worn and clouted shoes on their feet, and worn garments
 6 on their backs : and their whole provision-bread was dry and mouldy. Thus they
 went unto the camp at Gilgal, to Joshua ; to whom and to the chiefs of Israel
 they said : " From a far-distant land we are come ; make, therefore, now, a co-
 7 " venant with us." But the chiefs of Israel said to those Hevites : " Perhaps, ye
 8 " dwell among ourselves : how then can we make a league with you ?" They an-
 swered and said to Joshua : " We are thy servants." " But who," replied Jo-
 9 shuah, " are ye ? and whence come ye ?" They answered him : " From a far-
 " distant land are thy servants come, drawn by the fame of the LORD, thy GOD :
 10 " for we have heard of his fame, and of all that he did in Egypt ; and of all that
 " he hath done to the two Amorite kings beyond the Jordan, Sihon king of Hesh-
 11 " bon, and Og king of Bashan, who resided at Ashtaroth * : wherefore, our
 " elders and all the inhabitants of our land spoke to us, saying : ' Take provisions
 " for the journey, and go to meet those Israelites ; and say to them : ' We are

VARIOUS READINGS.

V. 29. † The rest of this chapter is transposed to ch. xviii. § 12. See the Note on that place, and c. R.—
 CH. IX. ver. 1. † SEP.—V. 3. † SEP. VULG. and 8 MSS.—V. 4. || So all the ant. vv. with at least 10 MSS.
 The pref. TEXT, *feigned themselves to be ambassadors*. Sec c. R.—V. 10. * and Edrai, SEP. and so P. P.
 12. 4. 13. 12.

EXPLANATORY NOTES.

Ch. ix. ver. 1. This first verse relates, I think, to a prior period ; namely, to the first approach of the Israelites toward the land of Chanaan. See c. R.

V. 4. *Made use of a stratagem, also* ; i. e. as well as the Israelites had done in taking Hai.

V. 4. *Wine-bottles* ; made of skins. See c. R.

V. 7. *Those Hevites* ; i. e. the Gibeonites, who were a part of the Hevites.

Ib. *Perhaps, ye dwell among ourselves* ; i. e. in the country which we are to inhabit ; in a part of the promised land.

"your servants: make, therefore, now, a covenant with us.' This, our provision- 12
 "bread, we brought hot from home, on the day we set out, to come to you;
 "but lo! now, it is dry and mouldy! these wine-bottles were new, when we filled 13
 "them; but lo! they are now rent! and these, our garments and shoes, are worn
 "out, from the very great length of the journey."—On this, the chiefs of Israel 14
 partook of their provisions, without consulting the LORD: and Joshuah treated 15
 them friendly, and made a covenant with them, for their preservation; which
 the chiefs of the assembly swore to.—But, at the end of three days after they 16
 had made with them this covenant, they heard that they were neighbours, and
 dwelled among themselves: for, on the third day, the children of Israel, journey- 17
 ing, arrived at their cities: now their cities were Gibeon, and Chephira, and
 Beeroth, and Karjath-jearim. But the children of Israel smote them not, because 18
 the chiefs of the assembly had sworn to them by the LORD, the GOD of Israel.
 Yet the whole assembly murmured against the chiefs: but all the chiefs answered: 19
 "We have sworn to them by the LORD, the GOD of Israel; we may not, there-
 "fore, now touch them. This, *however*, we may do to them: preserved they 20
 "must be, lest wrath come upon ourselves, because of the oath which we have
 "sworn to them: let them live, then," added the chiefs, "as the chiefs have pro- 21
 "mised to them; but let them be hewers of wood, and drawers of water, for the
 "whole assembly."—So Joshuah called them, and spoke to them thus: "Why 22
 "have ye deceived us, saying: 'We *dwell* far from you;' when ye dwell among
 "us? Accursed, therefore, ye now are; and none of you shall be exempt from 23
 "being slaves, and hewers of wood, and drawers of water, for the house of my
 "GOD." They answered Joshuah, and said: "Because thy servants had certain 24
 "information, that the LORD, thy GOD, had commanded his servant Moses to
 "give you all this land, and to destroy; from before you, all its inhabitants; we
 "greatly feared for our lives, on your approach; and *therefore* have we acted thus.
 "Lo! now, we are in thy power: do to us, as to thyself shall seem good and 25
 "right."—So thus Joshuah did to them: he rescued them from the hands of 26
 the Israelites, so that they slew them not: but he made them, *from* that day unto 27
 this day, hewers of wood, and drawers of water, for the † whole assembly; and
 for the altar of the LORD; * in the place which he should choose.

VARIOUS READINGS.

V. 27. † SEP. VULG.—lb. * *Therefore the inhabitants of Gibeon became hewers of wood and drawers of water for the altar of God, to the present day, and, SEP.*

EXPLANATORY NOTE.

V. 14. *Partook of their provisions*; which was considered in those times, and still is considered among the Arabs, as a certain pledge of peace and friendship.

§ 8. War with the confederate Kings, &c.

1 WHEN Adonizedek, the king of Jerusalem, heard that Joshua had taken
 Hai, and utterly destroyed it; *and* had done to Hai and its king, as he had done
 to Jericho and its king; and that the inhabitants of Gibeon had made peace with
 2 the Israelites, and were in confederacy with them; || he was | greatly afraid: for
 Gibeon was a city as great as one of the royal cities, and greater than Hai; and
 3 its men were all valiant. Wherefore Adonizedek, the king of Jerusalem, sent to
 Hotham the king of Hebron, and to Phiram the king of Jarmuth, and to Jephiah
 4 the king of Lachish, and to Dabir the king of Eglon; saying: "Come up to my
 "assistance, that we may smite Gibeon, for it hath made peace with Joshua and
 5 "the children of Israel."—So five kings of the Amorites, the king of Jerusalem,
 the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of
 Eglon, convened, and went up with all their hosts, and encamped before Gibeon,
 6 and made war against it. But the men of Gibeon sent word to Joshua, unto the
 camp at Gilgal, saying: "Withhold not thine aid from thy servants; come
 "quickly up to our assistance, and save us: for all the kings of the Amorites, who
 7 "inhabit the mountains, are combined against us."—Joshua, then, went up from
 8 Gilgal; he and the whole army; all the most valiant of his men. Now the LORD
 had said to Joshua: "Fear them not; for into thine hands I deliver them: not
 9 "a man of them shall be able to resist thee." So Joshua, marching all the night
 10 from Gilgal, came suddenly upon them: and the LORD discomfited them before
 the Israelites, who made a great slaughter of them, at Gibeon; and chased them
 along the way that leadeth to Beth-horon; and smote them unto Azeka and Ma-
 11 keda. And while they were fleeing from before the Israelites, on the way to
 Beth-horon, unto Azeka, the LORD cast down, from the heavens, great hail-stones
 upon them; so that they who died by the hail-stones were more than those whom
 12 the children of Israel slew with the sword.—It was on that day (when the LORD
 delivered up the Amorites to the children of Israel), that Joshua, having first ad-
 dressed the LORD, said in the sight of all Israel: "Sun! stand thou still, over Gi-
 13 "beon; and thou, Moon! over the vale of Ajalon:" and the sun stood still, and
 the moon stayed; until the || people had avenged themselves of their enemies:

VARIOUS READINGS.

CH. X. ver. 2. || So SYR. VULG. and 1 MS. The REST, they were. See C. R.—V. 13. || God, SEP. The Lord,
 ARAB. See C. R.

EXPLANATORY NOTE.

Ch. x. ver. 3. To Hotham. This and the other proper nouns: I have followed the present Hebrew Text, to which
 names, in this chapter, vary strangely in the ancient versions: they do not conform the Vulgate and Targum. See C. R.

is it not so written in the book of Jasher? In the midst of the heavens the sun stood still, and hastened not to go down, about a whole day: there was no day like that, before or after it; when the LORD listened to the voice of a man!—For the LORD fought for the Israelites. *

Now, the five-kings had fled, and hidden themselves in a cave at Makeda: and word was brought to Joshuah, that the five kings had been found hidden in a cave at Makeda. And Joshuah said: "Roll great stones upon the mouth of the cave, and set men by it, to watch them: but stop ye not: pursue your enemies, and smite their rear: suffer them not to enter their cities; for the LORD, your GOD, hath delivered them into your hands."—But when the children of Israel had done making so very great a slaughter of them; that they were either all destroyed, or that what remained of them had got into fenced cities; and the whole people had returned to Joshuah, unto the camp at Makeda, without molestation (no one moving even his tongue against any of the children of Israel); Joshuah said: "Open the mouth of the cave, and bring forth to me from the cave those five kings." They did so, and brought forth to him, from the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. And when those kings were brought forth to Joshuah, Joshuah called all the chiefs of Israel; and said to the commanders of the army, who had come with him: "Approach, and put your feet upon the necks of these kings." So they approached, and put their feet upon their necks: when Joshuah said to them: "Fear not, nor be dismayed: be firm, and resolute: for thus will the LORD do to all your enemies, with whom ye shall fight." After which, Joshuah smote them (*the kings*), and slew them, and hanged them on five trees: and on the trees they hung, until the evening. But, at the time of sun-setting, Joshuah ordered them to be taken down from the trees, and to be cast into the cave, in which they had hidden themselves; and great stones to be laid upon the mouth of the cave, *which remain unto this very day.*

VARIOUS READINGS.

- V. 14. * 15. *Then Joshuah, with all the Israelites, returned to the camp, at Gilgal:* a manifest interpolation, yet in all the copies and versions, except that of SEP. See c. R.—V. 20. * *Joshuah and;* an interpolation, though in all the copies. See c. R.

EXPLANATORY NOTES.

- V. 13. *The book of Jasher;* i. e. I think, *the book of songs.* It seems to have been a collection of historical ballads; in which the great achievements of the nation were narrated, with all the embellishments of oriental poetry; and sometimes, it may be imagined, with poetical exaggeration. See c. R.
- 1b. *In the midst,* &c. Some think this a quotation from the book of Jasher; others take the apostrophe of Joshuah, in the preceding verse, for that quotation: both, I think, with equal reason; that is, none at all. See c. R.
- V. 13. *In the midst;* that is, say some interpreters, in his meridian, or mid-day career: but when was the moon seen at mid-day? The Hebrew word does not imply so much. See c. R.
- V. 21. *No one moving even his tongue,* &c. They not only met with no hostility, on their march; but with not the smallest verbal insult. Compare Exod. xi. 7.

- 28 AT that time, Joshuah took Makeda, and smote it with the edge of the sword ; and its king, and all the persons in it, he utterly destroyed : he left no remainder in it ; but did to the king of Makeda, as he had done to the king of Jericho.
- 29 FROM Makeda, Joshuah, and all the Israelites with him, passed on to Libna :
30 which, with its king, the LORD also delivered into the hands of the Israelites ; who smote it, and all the persons in it, with the edge of the sword : they left no remainder in it ; but did to its king, as they had done to the king of Jericho.
- 31 FROM Libna, Joshuah, and all the Israelites with him, passed on to Lachish,
32 and encamped before it, and fought against it : and the LORD delivered Lachish into the hands of the Israelites ; who took it, on the second day ; and smote it, and all the persons in it, with the edge of the sword ; according to all that they
33 had done to Libna. Horam, also, the king of Gezer (who had come to assist Lachish), and all his people, Joshuah smote ; until he left him no remainder.
- 34 FROM Lachish, Joshuah, and all the Israelites with him, passed on to Eglon,
35 and encamped before it, and fought against it ; and took it, that same day ; and smote it with the edge of the sword ; and all the persons in it they, that day, utterly destroyed ; according to all that they had done to Lachish.
- 36 FROM Eglon, Joshuah, and all the Israelites with him, went to Hebron ; and
37 fought against it, and took it ; and smote, with the edge of the sword, its king and all its *dependent* towns, and all the persons therein : they left no remainder ; but itself, and all the persons in it, they utterly destroyed ; according to all that they had done to Eglon.
- 38 THEN Joshuah, and all the Israelites with him, turned to Debir, and fought
39 against it ; and took it, and its king, and all its *dependent* towns ; and smote, with the edge of the sword, and utterly destroyed, all the persons therein : they left no remainder ; but as they had done to Hebron † and its king |, || and as they had done to Libna and its king, | so they did to Debir and its king.
- 40 THUS Joshuah smote *the inhabitants* of all the southern mountains, and of the adjoining vales and acclivities ; with all their kings : he left no remainder, but utterly destroyed all that breathed ; as the LORD, the GOD of Israel, had commanded.
- 41 From Kadesh-barnea unto Gaza, and the whole land of || Goshen, unto Gibeon,
42 Joshuah subdued ; and all those kings and their lands he took at one time : for
43 the LORD, the GOD of Israel, fought for the Israelites.—Then Joshuah, and all the Israelites with him, returned unto the camp, to Gilgal.

VARIOUS READINGS.

V. 39. † SEP. VULG.—Ib. || wanting in some copies of SEP. and 1 MS.—V. 41. || So the TEXT, with VULG. SYR. TARG. But SEP. *Goshen*, and ARAB. *Gosher*. This last I suspect to be the true reading. See c. r.

EXPLANATORY NOTES.

V. 37. *Smote its king*; the successor of him, who had been slain at Makeda. Hebron seems to have been again rebuilt, after this first destruction ; and again reduced by Chaleb. Comp. chap. 15. 14. and Jud. 1. 10.

V. 41. *Goshen*. Some have, with little probability, imagined that this is the same with the *Goshen* of Egypt. I am of opinion it was the country of the *Gebusians*, mentioned ch. 13. 2. See c. r.

§ 9. *Conquest of the northern Parts of Chanaan, &c.*

WHEN Jabin, the king of Hazor, heard *what had happened*, he sent to Jobab, 1
 the king of Madon ; and to the kings of Shimron and of Achshaph ; and to the 2
 kings who *resided* among the northern mountains, and in the plains to the south of 3
 Chineroth, and in the *great* valley, and on the western borders of Dor : to the 4
 eastern and western Chanaanites, to the Amorites, the Hethites, the Pherezites, and 5
 the mountain-Jebusites ; and to the Hevites below Hermon in the land of Mazpha. 6
 These took the field, with all their hosts ; an immense multitude of people, as 7
 numerous as the sand on the sea-shore ; with a great number of horses and chariots. 8
 And when all those kings were assembled, they went and encamped, together, by 9
 the lake of Merom, for the purpose of fighting with the Israelites.—But the LORD 10
 said to Joshua : “ Be not afraid of them : for to-morrow, about this time, I will 11
 “ deliver them all up to be slain by the children of Israel : their horses thou shalt 12
 “ ham-string, and their chariots thou shalt burn with fire.”

So Joshua, with his whole army, went out against them, and fell suddenly 7
 upon them, by the lake of Merom : and the LORD delivered them into the hands 8
 of the Israelites, who smote them, and chased them unto Great-Zidon and unto 9
 Misrephoth-maim, and eastward to the vale of Mizpha : they smote them, until 10
 they left no remainder. And Joshua did to them as the LORD had ordered 11
 him : their horses he ham-strung, and their chariots he burned with fire.—At that 12
 time, Joshua turned back, and took Hazor (for Hazor was, formerly, the capital 13
 of all those kingdoms), and smote its king with the sword : and all the persons in 14
 it he smote, and utterly destroyed, with the edge of the sword : there was not one 15
 left to breathe : and Hazor *itself* he burned with fire. And all those *other* royal 16
 cities, and all their kings, Joshua took ; and smote, and utterly destroyed them, 17
 with the edge of the sword ; as Moses, the servant of the LORD, had given in 18
 command. Yet the Israelites burned none of the cities, that stood on eminences, 19
 save Hazor only, which Joshua burned.—The whole spoil, and the cattle of all 20
 those cities, the children of Israel took, for a prey, to themselves : but all the inha-
 bitants they smote, with the edge of the sword, until they had utterly destroyed
 them : they left none to breathe.—As the LORD had given in command to his
 servant Moses, so Moses had given in command to Joshua ; and so Joshua did :
 he left nothing undone, of all that the LORD had given in command to Moses.

Thus Joshua took *possession* of the whole land ; the southern hill-country, and 16
 all the land of Goshen, and the vales and the plains ; and the hill-country of Israel,

EXPLANATORY NOTES.

Ch. xi. ver. 8. Misrephoth-maim is rendered, by some, *the warm-baths* ; by others, *the salt-pits*. See c. r.

V. 13. *That stood on eminences* ; i. e. were strong by nature, as most of the cities in that country were. See c. r.

V. 16. *The hill-country of Israel* ; i. e. the northern high

lands of Palestine ; as they are called, ver. 2. They are here fully called the *hill-country of Israel*, to distinguish it from the *hill-country* of Judea : whence, to me, it seems clear that the author of the book of Joshua lived after the division of the two kingdoms.

17 and its valleys: from mount Halak, that extendeth to Seir, unto Baal-gad in the
 vale of Lebanon below mount Hermon: and all their kings he took, and smote,
 18 and slew. Many days, made Joshua war with all those kings: for there was not
 19 a city, that submitted peaceably to the Israelites, save the Hivite inhabitants of
 20 Gibeon: all the rest they took by war. For it was the LORD's will to embolden
 them to meet the Israelites in battle, that these might utterly destroy them: destroy
 them without any pity, as the LORD had given in command to Moses.

21 AT that time, also, Joshua went and exterminated the Anakites from the
 mountains; from Hebron, from Debir, from Anab, and from all the mountains
 22 of Judah and Israel: those, with their cities, Joshua utterly destroyed: no Ana-
 kites were left in the land of the children of Israel, but those who remained in
 23 Gaza, Gath, and Ashdod.—Thus Joshua took possession of the whole land, ac-
 cording to all that the LORD had given in command to Moses; and gave it for
 an inheritance to the Israelites, according to the shares of their tribes. So the land
 rested from war.

§ 10. *Recapitulation of the Conquests on both Sides of the Jordan.*

1 NOW these are the kings of that country, whom the children of Israel smote,
 and whose lands they possessed, on the other side of the Jordan, toward the sun-
 rising; from the torrent Arnon unto mount Hermon, and the whole eastern plain:
 2 the land of Sihon, the Amorite king, who dwelled in Heshbon, and ruled from
 Aroer, which is on the brink of the torrent Arnon, the whole interior confine of
 that torrent, and a part of Gilead, unto the torrent Jabok, the boundary of the
 3 children of Ammon; and the plain, from the east side of the sea of Chinneroth to
 the east side of the sea of the plain, or salt sea; and southward, by the way of
 4 Beth-jeshimoth unto Ashdod-phisga. And the territory of Og, king of Bashan
 5 (a remainder of the Rephaites), who dwelled at Ashtaroth, || and at Edrei; and
 ruled in mount Hermon, and in Salcha, and in all Bashan, unto the boundaries of
 the || Gergasites, and the Maachathites; with that part of Gilead which bordered
 6 on the territory of Sihon, the king of Heshbon. Both those kings, Moses the servant
 of the LORD, and the children of Israel, had smitten: and Moses, the servant of the
 LORD, had given their territory for a possession to the Reubenites, the Gadites,
 and the half of the tribe of Manasseh.

VARIOUS READINGS.

CH. XII. ver. 4. || wanting in 9 mas.—V. 5. || So Rom. edit. of SEP. which, I am convinced, is the genuine
 reading. The REST, Gesurites. See c. R.

EXPLANATORY NOTES.

V. 21. *The Anakites*, or Troglydites: a hardy gigantic
 race, who lived in the most inaccessible parts of the country,
 and chiefly in dens and caves. Comp. Numb. 13. 22. and
 Deut. 9. 2.

Ch. xii. ver. 1. *The whole eastern plain*: that extensive
 tract of low land, on the east side of the Jordan.

V. 2. *The whole interior confine*, &c. Compare Deut.
 3. 16.

AND these are the kings of that country, whom Joshua, and the children of Israel, smote on this west side of the Jordan; from Baal-gad in the vale of Lebanon, unto mount Halak that extendeth to Seir: whose territory Joshua gave to the other tribes of Israel for a possession, according to their shares: in the mountains, and in the valleys, in the plains, and in the acclivities, and in the wilderness toward the south: *kings of* the Hethites, Amorites, Chanaanites, Pherizites, Hevites, and Jebusites:

The king of Jericho,	One:	The king of Hai (beside Bethel),	One:	9
The king of Jerusalem,	One:	The king of Hebron,	One:	10
The king of Jarmuth,	One:	The king of Lachish,	One:	11
The king of Eglon,	One:	The king of Gezer,	One:	12
The king of Debir,	One:	The king of Geder,	One:	13
The king of Horma,	One:	The king of Arad,	One:	14
The king of Libna,	One:	The king of Adulam,	One:	15
The king of Makeda,	One:	The king of Bethel,	One:	16
The king of Thaphub,	One:	The king of Hepher,	One:	17
The king of Aphek,	One:	The king of Lasharon,	One:	18
The king of Madon,	One:	The king of Hazor,	One:	19
The king of Shemron- meron,	One:	The king of Achshaph,	One:	20
The king of Thanach,	One:	The king of Megido,	One:	21
The king of Kedesh,	One:	The king of Jokneam, by Carmel,	One:	22
The king of Dor, in the land of Dor,	One:	The king of Goim, in Galilee,	One:	23
The king of Thirsa,	One:	All the kings were Thirty and One.		24

§ 11. First Partition of the Land, &c.

JOSHUAH was now far advanced in years, when the LORD said to him: 1
 "Thou art far advanced in years; and yet a great deal of land remaineth unpos- 2
 "sessed. This is the land that remaineth: *First*, the whole territory of the Phi- 3
 "listines and of the Geshurites, from Sihor, on the side of Egypt, to the northmost
 "border of Ekron; the five lordships of the Philistines, that of Gaza, that of
 "Ashdod, that of Ashkalon, that of Gath, and that of Ekron; which, *including* also

VARIOUS READINGS.

V. 16. || wanting in SEP. Some interpreters think it should be *Bethul*, mentioned ch. 19. 4.—V. 20. || want-
 ing in 3 MSS. and some copies of SEP.—Ib. || *and of Meron*, SYR. wanting in VULG. ARAB. and 8 MSS.—

V. 23. || So SEP. the REST, *Gilgal*. See c. 2.—V. 24. || *twenty and nine*, SEP.

EXPLANATORY NOTES.

Ch. xiii. ver. 3. *The Geshurites*. They seem to have re-
 sided to the south-east of the Philistines. See 1 Sam. 27. 8.
 V. 3. *From Sihor*, or the black river, which some take
 to be the *Rhineconera*; others the most eastern branch of
 the Nile. See c. 2.

V. 3. *The five lordships, or sarnashtus*. They were an in-
 ferior sort of kings. The Philistines were not originally
 Chanaanites; but as they had expelled the latter from that
 part of the country, their land was reckoned a part of Cha-
 naan.

- 4 "the Avites, to the south, are to be reckoned a part of Chanaan. Then, the whole
 "country of the Chanaanites, *properly so called*, and Meara (which belongeth to
 5 "the Zidonians), unto || Aphek, the boundary of the || Aramites; with the land
 "of the Giblites; and all the eastern side of Lebanon, from Baal-gad below mount
 6 "Hermon unto the confine of Hamath. All the inhabitants of the mountains
 "from Lebanon unto Misrephoth-maim, all the Zidonians, I will, *in due time*,
 "drive out from before the children of Israel: do thou only apportion out * the
 7 "land, for an inheritance to the Israelites, as I charge thee.—Now, therefore,
 "share out this land, for an inheritance to the nine tribes, and to the half of the tribe
 8 "of Manasseh." * —† For two tribes and an half; *namely*, the Reubenites, the
 Gadites, and the other half of the tribe of Manasseh, | had already received their
 inheritance; which Moses had given to them on the east side of the Jordan;
 9 || according as Moses, the servant of the LORD, had given it them: | *the land* from
 Aroer, the city which is on the hither brink of the torrent Arnon, with the whole
 10 plain of Medeba, unto Dibon: and all the cities of Sihon, the Amorite king, who
 11 reigned in Heshbon, unto the boundary of the children of Ammon: and Gilcad;
 and a border of the || Gergasites and of the Maachathites; and all mount Hermon,
 12 and all Bashan unto Salcha: the whole kingdom of Og (in Bashan), who reigned
 in Ashtaroth and in Edrei; and who was the sole remnant of the Rephaites.—
 13 Those *kings* Moses had smitten and dispossessed. But the || Gergasites and the
 Maachathites the children of Israel dispossessed not *entirely*: for there are || Gerga-
 sites and Maachathites dwelling among the Israelites unto this day. *
 15 † THIS, then, is the partition, which Moses made to the children of Israel, in
 the plains of Moab; on the other side of the Jordan opposite to Jericho. |

First, to the tribe of the children of Reuben, Moses gave *possessions*, according
 16 to their families. Their territory (*beginning* from Aroer, a city on the hither

VARIOUS READINGS.

CH. XIII. ver. 4. || al. *Apheka*. Ib. || All the copies and versions have *Amorites*; which I think an evident
 corruption. See c. R.—V. 6. * *by lot*, SEP. and 1 MS.—V. 7. * *To these thou shalt give the land from the*
Jordan to the great western sea: the great sea shall be their boundary, SEP.—V. 8. † SEP. STR. ARAB. See c. R.
 Ib. || wanting in SEP. and VULG. See c. R.—V. 11. || So the Oxford MS. of SEP. which alone, I think, has
 retained the true reading. The REST (EXC. STR.) have *Gesburites*. See c. R.—V. 13. || al. *Gesburites*. See
 v. 11. and ch. 12. 4. Ib. * 14. *But to the tribe of Levi he gave no inheritance: for the fire-offerings of the*
LORD, the GOD of Israel, were to be their inheritance, as he had said to them. This whole verse, though in
 all the copies and versions (except that SEP. wants *fire-offerings of the*), appears to me an evident interpo-
 lation, from v. 33, which is its proper place, and where it is repeated. See c. R.—V. 15. † SEP.

EXPLANATORY NOTES.

V. 3. *The Avites*. Of these we know nothing, but that
 they lived to the south of the Philistines.

V. 4. *Meara*; i. e. I think, the cave-country of the
 Zidonians. Among the mountains, between which runs
 the river *Kadisha*, the Maronite monks of *Cannobin* assured

M. de la Roque, that there were not less than 800 caves,
 or grottoes.

V. 4. *The boundary of the Aramites*. For so I read with
 Calmet and Houbigant. The mistake was easily made,
 and, once made, readily perpetuated. See c. R.

brink of the torrent Arnon) was the whole plain of Medeba : *namely*, Heshbon, 17
and all its *dependent* cities, which were on the plain ; Dibon, Bamoth-baal, Beth-
baal-meon, Jahaza, Kedemoth, Mephaath, Kirjathaim, Sibma and || Zareth-ashahar | 18
on mount Enak ; Beth-pheor, also, and Ashdoth-phisga, and Beth-jeshimoth : 20
all the cities of the plain, the whole kingdom of Sihon, who reigned in Heshbon : 21
whom, with the Midianite princes Evi, Rekem, Zur, Hur and Rebah, vassals of
Sihon ; *and, then*, dwelling in that land, Moses * smote. Balaam, also, the son of 22
Beor, the soothsayer, the children of Israel slew, with the edge of the sword, among
those that were slain by them. The *west* boundary of the children of Reuben was 23
the Jordan.—Such was the territorial inheritance of the children of Reuben, ac-
cording to their families : *such* their cities, and their villages.

To the tribe of the children of Gad, Moses, *next*, gave *possessions*, according to 24
their families. Their territory was, Jazer and all the cities of *the greater part of* 25
Gilead, and a part of the land of the children of Ammon, as far as Aroer, by
Raba ; and *the land* from Heshbon unto Ramath-mizpha and Betonim, and from 26
Mahanaïm unto the border of Debir. And, in the vale, Beth-aram, Beth-nimra, 27
Succoth, and Zaphon ; the remainder of the kingdom of Sihon, king of Heshbon,
along the Jordan : and their boundary extended to the extremity of the sea of
Chinneroth, on the other, east side, of the Jordan.—Such was the inheritance of 28
the children of Gad, according to their families : *such* their cities, and their
villages.

To the half of the tribe of Manasseh, gave Moses, also, *possessions*, according to 29
their families. And their territory, *beginning* from Mahanaïm, was all Bashan, the 30
whole kingdom of Og, king of Bashan ; with all the sixty villages of Havoth-Jair,
which *are in* Bashan : and a part of Gilead, with Ashtaroth and Edrei, cities of 31
the kingdom of Og in Bashan. *All these were given* to the children of Machir, the
son of Manasseh ; *that is*, to the half of the children of || Machir, according to
their families.—Such was the distribution of inheritances, made by Moses, in the 32
plains of Moab, on the other, east side, of the Jordan.—But to the tribe of Levi 33
Moses gave no *territorial* inheritance : the LORD, the GOD of Israel, was to be
their inheritance ; as he had said to them.

AND these are the inheritances of the children of Israel, in the land of Chanaan, 1
which Eleazar, the priest, and Joshua, the son of Nun, and the patriarchal chiefs

VARIOUS READINGS.

V. 19. || Zareth, and Shabar, SEP. SYR. ARAB. AND 1 MS.—V. 21. * *and the children of Israel*, SYR. Sec C. R.

V. 31. || Manasseh, Alexandrian MS. of SEP. Sec C. R.

EXPLANATORY NOTES.

V. 19. *On mount Enak*. So the Greek translator. The *tural* reading, supported by one Hebrew manuscript. See
common rendering is, *on the hill of the valley*. C. R.

V. 21. *Vassals*, or, perhaps, *tributaries*, from a conjec-

- 2 of the children of Israel, distributed among them. To nine tribes and an half-
 3 tribe was their inheritance *distributed* by lots, as the LORD had given in command
 4 to || Joshuah. | For to two tribes and an half-tribe Moses had given an inheritance
 5 on the other side of the Jordan: but to the Levites no inheritance was given among
 6 them: for the children of Joseph were *considered as* two tribes, *that of Manasseh,*
 7 *and that of Ephraim:* so no part of the land was given to the Levites; save cities
 8 to dwell in, and their suburbs, for their cattle and substance.—As the LORD had
 9 given in command to Moses, so the children of Israel did: and so shared out the land.
- 10 Now the children of Judah approached to Joshuah, at Gilgal; when Chaleb,
 11 the son of Jephuneh (the Kenezite), said to him: “Thou knowest what the LORD,
 12 “at Kadesh-barnea, said to the man of GOD, Moses, concerning me and thee.
 13 “Forty years old was I, when Moses, the servant of the LORD, sent me from
 14 “Kadesh-barnea to explore the land: when I brought him back a report, accord-
 15 “ing to || my own sentiment; | and, while my brethren who had gone up with
 16 “me disheartened the people, I fulfilled my duty to the LORD, my GOD. At
 17 “which time, Moses swore to me, saying: ‘The land which thy feet have trod-
 18 “den, shall be, to thee and to thy children, a perpetual inheritance; because thou
 19 “hast fulfilled thy duty to the LORD, || thy GOD.’ And, lo! now, the LORD
 20 “hath kept me alive, as he promised. Forty-five years are now past, since the
 21 “LORD made that promise to Moses; during *forty of which years* the children of
 22 “Israel were wandering in the wilderness: and, lo! now, I am, this day, eighty-
 23 “five years old; yet I am, this day, as strong as I was that day, when Moses sent
 24 “me to explore the land. What my vigour then was, it still is; whether for war,
 25 “or common affairs. Now, therefore, give me that mountainous tract, which
 26 “the LORD, in thine own hearing, at that time promised me. Although Ana-
 27 “kites dwell there, and though their cities are great and fortified; I shall be able,
 28 “the LORD only with me, to dispossess them, as the LORD promised.”—And Jo-
 29 shuah blessed Chaleb the son of Jephuneh,* and gave him Hebron for an inhe-
 30 ritage: thus Hebron became the inheritance of Chaleb, the son of Jephuneh
 31 (the Kenezite), unto this day; because he fulfilled his duty to the LORD, the
 32 GOD of Israel.—Now, the name of Hebron was, formerly, Kirjath-Arbah [*the*
 33 *city of Arbah*]; which *Arbah* was the greatest man among the Anakites.

VARIOUS READINGS.

CH. XIV. ver. 2. || So SEP. The REST, *Moses*. See C. R. and comp. ch. 12. 6.—V. 7. || *his own wife*, SEP.
 V. 9. || So 1 MSS.; SEP. *our*; wanting in SYR.; the REST, *my*. See C. R.—V. 13. * *the Kenezite*, SEP.
 and 3 MSS. See C. R.

EXPLANATORY NOTES.

Ch. xiv. ver. 6. *Approached*, &c. i. e. before the par- and Vulgate. Others refer the words to what follows;
 tition of the land, and before the entire reduction of He- and render, *For thou, then, hearest that the Anakites were*
 bron. there, &c. See C. 2.

V. 12. *In thine own hearing*. I have followed the Greek

So when the land had rest from war, *the following* was the lot of the children of Judah, according to their families. On the south side, towards Edom, *their boundary was* || the wilderness of Zin, from the extremity of Theman. So their southern boundary, beginning at the extremity of the southmost tongue of the salt-sea, went along the south side of the scorpion-heights, and passed on to Zin: *thence*, keeping to the south of Kadesh-barnea, it went on to Hezron; and, *thence*, to Adar; then, winding about by Karkaa, it passed on to Azmon, and, *thence*, to the torrent of Egypt; and terminated at the great sea. Such was their southern boundary.—Their eastern boundary was the salt-sea to the mouth of the Jordan. Their northern boundary, beginning at the tongue of the salt-sea (by the mouth of the Jordan), went on to Beth-hogla; and, passing thence by the north side of Beth-araba, went up to Eben-boän-ben-Reuben [*the stone of Boän, the Reubenite*]. Thence, from the vale of Achar, it went on to Debir; and then turned northward to || Geliloth, which is opposite to the heights of Adumim, that are on the south side of the torrent. It then passed to the waters of En-shemesh; and, thence, on to En-rogel: and, going through the vale of Hinom, to the south side of Jebus (which is Jerusalem), it went up to the top of that mountain which lieth at the west end of the vale of Hinom, and at the north end of the vale of Rephaim [*or giants' vale*]. From the top of that hill the boundary was drawn unto the water-spring of Naphthoh; and went thence on unto || mount Ephron; and thence to Baala (which is Kirjath-jearim). From Baala it bended, westward, to mount || Seir; and, passing along the north side of Her-jearim (which is Chesalon), it went on to Beth-shemesh, and thence to Thimna. It then went to the north side of Ekron; and was drawn out to Shikron: and, passing next over mount Baala, it went on to Jabneel, and terminated at the sea.—Their western boundary was the coast of the great sea.—Such was the surrounding boundary of the children of Judah, according to their families.—But, among the children of Judah, a *particular* share was

VARIOUS READINGS.

CH. XV. ver. 1. || *from the*, SEP. and 1 MS.—V. 7. || So SYR. the true reading. The REST, *Gilgal*. See C. R. and compare ch. 18. 17.—V. 8. || *al. Ben-Hinom*. See C. R.—*Ib.* || *al. Ben-Hinom*.—V. 9. || So SEP. and equivalently SYR. The REST, *the cities of mount Ephron*: which hardly makes sense. See C. R.—V. 10. || *Sara*, ARAB. See C. R.

EXPLANATORY NOTES.

Ch. xv. ver. 1. I have followed the Arabic translator and Houbigant, who take Theman for a proper name. See C. R. and compare Gen. 36. 15, 34.

V. 6. *Eben-Boän-ben-Reuben*. I have retained the original name at length. The explanation is in brackets. We know nothing more of this Boän, or his stone; which was probably a monument set up by him to commemorate some achievement.

V. 7. *The torrent*; probably Kedron. See the map.

V. 8. *The vale of Hinom*. It was here that Moloch had his altar; and where children were offered in sacrifice to

him. From the Hebrew words *Ge-hinom*, is derived the Gehenna of the New Covenant.

V. 9. *Baala*; called, v. 60. *Kirjath-baal*.

V. 10. *Mount Seir*; totally different from that of Edom. *Ib. Her-jearim*; others, *mount Jearim*. I have, with Houbigant, made it a city; as no doubt it was, but placed on an eminence.

V. 11. *Mount Baala*. Where this mountain was, I cannot learn. The whole comma is wanting in the Roman copy of the Septuagint. See C. R.

given to Chaleb, the son of Jephuneh, by the express order of the LORD || to Joshua: *namely*, Kirjath-Arbah, | [*the city of Arbah*] the father of the Anakites: which city is Hebron. Thence Chaleb drove three descendants of Anak; Shefhai, Ahiman, and Thalmi; all of the Anakite race. Thence he invaded the inhabitants of Debir; the name of which was formerly Kirjath-sepher. And Chaleb said: "To him who shall smite and take Kirjath-sepher, I will give my daughter Achsa, for a wife." And Othniel, the son of Kenaz, Chaleb's † younger brother, took it: so to him Chaleb gave his daughter Achsa, for a wife. Now, when she was going home, || she persuaded him to let her ask a field from her father; and alighted from her ass. And Chaleb said to her: "What wouldst thou *?" She answered: "Give me a blessing. Since a south-lying land thou hast given me; give me also some water-springs." So || Chaleb gave her both upper springs and nether springs.

THIS, then, was the inheritance of the tribe of the children of Judah, according to their families. The uttermost cities of the tribe of the children of Judah on the south side, toward the frontier of Edom, were Kabzeel, Eder, Jagur, Kina, Dimona, Adada, Kedesh, Hazor, Ithnan, Ziph, Telem, Bealoth, || New-Hazor |, || Keriath-hezron | (which is also called Hazor), Amam, Shema, Molada, Hazar-gada, Heshmon, Beth-phalet, Hazar-shual, || Beer-sheba, Bisjothja, Baala, lim, Azem, Eltholad, Chefil, Horma, Ziklag, Madmana, Sansana, Lebaoth, Shilhim, and || En-rimon |: in all, || thirty-six | cities; with their dependent villages.—In the plain country, Eshthaol, Zorea, Ashna, Zanoah, En-gamim, Taphua, Enam, Jarmuth, Adulam, Socha, Azeka, Sharaim, Adithaim, Gedera, and Gederothaim: || fifteen cities; with their dependent villages.—Then, Zenan, Hadatha, Migdal-gad,

VARIOUS READINGS.

V. 13. || For Chaleb had said to Joshua: "Give me that city of Arbah, the father of the Anakites:" so Joshua gave to Chaleb, Kirjath-arbah. SYR. No improbable reading. See C. R.—V. 17. † Some copies of SEP. VULG. ARAB. with 1 MS. and P. P. Jud. 1. 13.—V. 18. || she was persuaded by him to, SYR. VULG. See C. R. Ib. * my daughter, SYR.—V. 19. || So 40 MSS. with SYR. VULG. and SEP. in some copies. See C. R.—V. 21. There is a strange variety in the names of the cities, especially in SEP. as may be seen in C. R. In the present text, and indeed in all the versions except SYR. the sum-total often differs from the catalogue, as shall be remarked below.—V. 24. || So VULG. rightly; and so both the HEB. text, and TARG. should be rendered. See C. R.—V. 25. || So all the ant. vv. except ARAB. which, with our translators, makes Keriath and Hebron two distinct cities. See C. R.—V. 28. || al. Beth-sheba. See C. R.—V. 32. || So 1 MS. and equivalently SEP. and SYR. The REST make two cities of it, Ain, and Rimmon. See C. R. Ib. || So SYR. rightly. The REST, twenty-nine; which agrees with none of the catalogues.—V. 36. || So SYR. rightly. The REST, fourteen.

EXPLANATORY NOTES.

V. 18. Alighted from her ass. The meaning of the Hebrew word, here rendered *alighted*, is not clearly ascertained. Some imagine that it should be translated, she sat still on her ass. She lingered, as if she wanted something. The Greek translators and S. Jerom seem to have read differently: the former make Achsa to cry, and the latter to fight. The Arab. translator seems to have thought that she only banded her head, without dismounting. See C. R.

V. 19. Give me a blessing; i. e. some gracious gift of land.

Dilean, Mizpha, Joktheel, Lachish, Bozkath, Eglon, Chabon, Lahmam, Kithlish, 38
Gederoth, Beth-dagon, Naama, and Makeda: sixteen cities; with their *dependent* 39
villages.—Then, Libna, Ether, Ashan, Jiphtha, Ashna, Nezib, Keila, Achzib, and 40
Maresha: nine cities; with their *dependent* villages. Ekron, also, with its *dependent* 41
towns and villages; and all *the towns*, and their villages, from Ekron to the sea, 42
towards Ashdod: Ashdod, with its *dependent* towns and villages; Gaza, with its 43
dependent towns and villages; unto the torrent of Egypt; || the sea-coast | being 44
the boundary.—Among the mountains, Shamir, Jathir, Socho, Dana, || Kirjath- 45
sepher | (which is Debir), Anab, Eshtemo, Anim, Goshen, Holon, and Gilo: 46
eleven cities; with their *dependent* villages. Then, Arab, || Ruma, Eshean, 47
|| Janum, Beth-taphua, Apheka, Humpta, Kirjath-Arbah (which is Hebron), and 48
Zior: nine cities; with their *dependent* villages. Then, Maon, Carmel, Ziph, Juta, 49
Jezreel, Jokdeam, Zanoa, || Akain, Gibeon, and Thimna: ten cities; with their 50
dependent villages. Then, Halhul, Beth-zur, Gedor, Maarath, Beth-anoth, and 51
Elthekon: six cities; with their *dependent* villages. * Then, Kirjath-baal (which is 52
Kirjath-jearim), and Raba: two cities; with their *dependent* villages.—In the wil- 53
derness of Jericho, Beth-araba, Midin, Sechacha, Nibshan, Ir-amelah, and En-ge- 54
di: six cities; with their *dependent* villages.—But the Jebusites, who inhabited Jeru- 55
salem, the children of Judah were not able to drive out of it: so the Jebusites dwell 56
with the children of Judah, in Jerusalem, unto this day. 57

THEN came up the lot of the children of Joseph: *whose south boundary, drawn* 1
from the Jericho-side of the Jordan, went to the well of Jericho on the east side 2
of the wilderness; and from *the well of Jericho* to mount Bethel. From *mount* 3
Bethel it went to Luz (*or the city of Bethel*); and *thence* passed on to the border of 4
Archi-ataroth; and, *thence*, by the borders of Japhleti, to nether Beth-horon, and 5
to Gezer; terminating at the great sea.—*To the north of this boundary*, the children 6
of Joseph, Manasseh, and Ephraim, had their inheritance.

VARIOUS READINGS.

V. 40. It is remarkable that this and the 21 following verses are wanting in ARAB.—V. 47. || al. *the great*
sea. See c. r.—V. 49. || al. *Kirjath-sana*. See c. r.—V. 52. || al. *Duma*. See c. r.—V. 53. || al. *Janim*.
—V. 57. || al. *Kain*. See c. r.—V. 59. * Then, *Thekoa, Ephraim (which is Beth-lehem), Phagor, Etam,*
Kulon, Tatam, Thobes, Karem, Galem, Bether, and Manocbo: eleven cities; with their dependent villages,
asp. with some variety in the copies; and it is highly probable that this was originally in the Hebrew.
See c. r.

EXPLANATORY NOTES.

Ch. xvi. ver. 1—4. It is plain that the historian meant to describe, in these four verses, the southern boundary of the children of Joseph: but it is no easy matter to trace it on the best maps. Several of the names are not known; and some interpreters have imagined that the first seven verses have been misplaced. See c. 2. I have followed the present order, and made the best of it I could.

V. 1. *From the Jericho-side of the Jordan*; i. e. I think,

from Beth-hogla.

V. 1. *The well of Jericho*; called now *the well of Elisabab*. See 2 Kings 2. 18—20.

Ib. *The wilderness of Jericho*; called now *Quarantania*. There are no various readings of any note in the text of this chapter. Those of the versions shall be taken notice of in c. 2. They are chiefly in asp. and sva. and of little importance.

5 Now the ~~whole~~ boundary of the inheritance of the children of Ephraim, according to their families, went eastward from Ataroth-adar to upper Beth-horon, and thence passing to the north-west of Michmetha, it winded eastward to Thanath-Shiloh, and thence passed on eastward to Janoha. From Janoha it went on to Ataroth, and to Naarath, and to Jericho; and terminated at the Jordan. *Again*, the boundary went westward from Taphuah to the torrent Kana, and terminated at the *great* sea.—Such was the inheritance of the children of Ephraim, according to their families: beside all the separate cities, with their *dependent* villages, which the children of Ephraim had in the inheritance of the children of Manasseh.—

10 But the Chanaanites who dwelled in Gezer they drove not out: so those Chanaanites dwell among the Ephraimites, as tributaries, unto this day.

1 HERE, also, was a lot assigned to the children of Manasseh, Joseph's first-born: *that is*, to Machir, the first-born of Manasseh, and father of Gilead: which *latter*, being a warlike man, had obtained Gilead and Bashan. But a lot was yet to be given to the rest of the children of Manasseh, according to their families: *namely*, to the children of Abiezer, to the children of Helek, to the children of Ashriel, to the children of Shechem, to the children of Hephher, and to the children of Shemidah: these, according to their families, were the male posterity of Manasseh.—

3 But Zalaphahad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters; Mahala, Noa, Hogla, Milcha, and Tizra. These presented themselves to Eleazar the priest, and to Joshua the son of Nun, and to the chiefs † of Israel; | saying: "The LORD || commanded Moses to give us an inheritance | among our "brethren." So, according to the commandment of the LORD, an inheritance

5 was given to them, among their father's brethren: || hence, ten portions fell to Manasseh; beside the land of Gilead and of Bashan, which were on the other side

6 of the | Jordan: because these *great-great-grand*-daughters of Manasseh had an inheritance among his *great-grand*-sons *above mentioned*. For the other *great-grand*-sons of Manasseh had got the land of Gilead.

VARIOUS READINGS.

CH. XVII. ver. 4. † SYR. Ib. || *The Lord, through the mediation of Moses, commanded an inheritance to be given to us*, SEP. VULG. with 37 HEB. and 1 CHALD. MSB.—V. 5. || *and their lot was from Anassa, the plain of Labek, of the land of Gilead, which is beyond*, SEP.

EXPLANATORY NOTES.

V. 5. Having before drawn the general boundary that separated the children of Joseph from the tribe of Judah, from the Jordan to the Mediterranean sea; the historian now describes the whole boundary of the particular inheritance of the Ephraimites; beginning, not at the sea, or even at Gezer, because that tract remained in the possession of the Chanaanites; but at Ataroth-adar, which seems to have been the most western town belonging to the Ephraimites, on the south side of their inheritance.

V. 8. *Again the boundary*, &c. He omits mentioning

the coast of the Jordan, or east boundary, from Beth-hogla to Taphuah; but from the latter place draws the north boundary to the torrent Kana and the great sea.

Ch. xvii. ver. 5. *Hence ten portions*, &c. i. e. The posterity of Abiezer, Helek, Shechem, and Shemidah, had five portions; Hephher's five daughters, other five: yet equal, it may be supposed, to only a sixth part of the whole. The Greek translator, indeed, seems to have read differently: and Houbigant has attempted to justify his version. See c. r.

Now the boundary of Manasseh, from Asher, went to Michmetha, which is over against Sichem; thence it went on to the south side of the inhabitants of Enthaphuah: (but *the city of Thaphuah*, though within the boundary of Manasseh, belonged to Ephraim.) Thence the boundary went down to the torrent Kana; on the south side of which, the cities of Ephraim were intermingled with the cities of Manasseh: but the *real* boundary of Manasseh was along the north side of the torrent, and terminated at the *great sea*.—The south part of the lot was Ephraim's, and the north part was Manasseh's: and the *great sea* was their *common* boundary. With Asher they were contiguous on the north, and with Issachar on the north-east.—In Issachar, and in Asher, Manasseh had Beth-shean, with its towns; || and Ibleam, with its towns; | and the inhabitants of Dor, with its towns; || and the inhabitants of En-dor, with its towns; and the inhabitants of Thaanach, with its towns; | and the inhabitants of Megido, with its towns: || three districts. | —Yet the children of Manasseh were not *then* able to drive out *the inhabitants of* those cities; but the Chanaanites would still dwell in that land. However, when the children of Israel became stronger, they made the Chanaanites pay tribute, but did not utterly expel them.

BUT the children of Joseph spoke to Joshua, saying: "Why hast thou given us but one lot, and one portion, to inherit; seeing we are so great a people: so much hath the LORD hitherto blessed us?" Joshua answered them: "Since ye are so great a people, and since mount Ephraim is too narrow for you; go to the wood-land country, and clear away for yourselves, in the land of the Pherizites and Rephaites." The children of Joseph replied: "The hill-country is not sufficient for us: and all the Chanaanites who inhabit the low lands, those of Beth-shean and its towns, and those of the vale of Jezreel, have iron-chariots." Again Joshua spoke to the house of Joseph, Ephraim, and Manasseh, saying: "Ye are a numerous people, and have great power: ye need not long remain with one lot: for ye have a hilly wood-land country which ye may clear; and the environs of which shall be yours: and although the Chanaanites be strong, and have iron-chariots, yet ye may expel them."

VARIOUS READINGS.

V. 11. || wanting in SEP. and Buncle's ARAB. Ib. || wanting in SEP. and Buncle's ARAB. Ib. || and a third part of Nopheth, or Naphetha, SEP. VULG. See C. R.

EXPLANATORY NOTES.

V. 11. *Three districts.* There are *five* mentioned in the text; unless we suppose Bethshean to be excluded, and Dor and En-dor to be but one. But see the VAR. READ. and C. R. The Greek and Latin translators either read a different text, or understood it differently: and their reading is a probable one.

V. 16. *Iron-chariots; i. e. say some interpreters, chariots armed with iron-scythes; which were fixed to the axles, and made great slaughter.* Is there any proof of

this? No: and it is more probable, that the frame of the chariot, or car, was really made of iron. From those chariots they would fight with great advantage, against a people who had no cavalry.

V. 18. *For ye have a hilly wood-land country, &c.* Joshua tells them, that beside the cultivated parts of mount Ephraim, they have yet much wood-land to clear; after which they may extend their conquests to the adjacent plains, notwithstanding the valour of the inhabitants.

§ 12. The Sanctuary erected at Shiloh, and an Altar built by Mount Ebal, &c.

1 THE whole community of the children of Israel removing now from Gilgal, assembled at Shiloh; and there erected the convention-tent: for the land was now subdued, before them.

30 † THEN Joshua built, by mount Ebal, an altar to the LORD, the GOD of
31 Israel; as Moses, the LORD's servant, had given in charge to the children of Israel, and as it was written in the book of the law of Moses: an altar of entire stones, on which no one had laid an iron tool: and on it || he offered holocausts, and eucharistic sacrifices, to the LORD.—There, also, he inscribed, on polished stones, a copy of the law of Moses; which he had written for the children
32 of Israel. And all the Israelites (sojourners as well as natives), with their elders, officers, and judges, stood, partly on one side of the ark, and partly on the other side, the one half of them toward mount Garizim, and the other half of them toward mount Ebal; with their faces to the Levitical priests who bore the covenant-ark of the LORD, as Moses, the LORD's servant, had prescribed; for the
33 purpose of blessing the people, in the first place. After which, † Joshua read aloud all the words of the law; whether benedictions or maledictions; according
34 to all that was written in the law-book. There was not a word of all that Moses had commanded to be read, which Joshua read not, in the presence of the whole community of Israel; of the women even, and the little ones, and the strangers who lived among them.

§ 13. Second Partition of the Land, &c. among the remaining Tribes.

2 † THERE still remained, among the children of Israel, seven tribes, which
3 had not yet received their inheritance. Therefore, Joshua said to the children of Israel: "How long will ye be remiss, in taking possession of the land, which
4 "the LORD, the GOD of your forefathers, hath given to you? Select from among
"you three men out of each tribe; whom I may commission to go and traverse the
"land, and to describe it in proportionate inheritances; and then return to me.

VARIOUS READINGS.

CH. VIII. v. 30—35. † Transposed hither, as to the proper place. See C. R.—V. 31. || SO SEP. VULG. ARAB. The REST, they.—V. 34. † SEP. STR. CH. XVIII. v. 2. † Transposed from last section.

EXPLANATORY NOTES.

Ch. xviii. ver. 1. At Shiloh: so called from the peace which now succeeded to a five years war; and when the prophecy of Jacob, Gen. 49. 10. seems to have been accomplished. Shiloh is the same word which I have there rendered peaceful prosperity. See C. R.

Ch. viii. ver. 30. &c. Compare Deut. 27. and see C. R.

V. 31. A copy of the law of Moses. Not of the whole Pentateuch; nor even of the whole law, as it lies scattered in Exodus, Leviticus, and Numbers: but either the whole of Deuteronomy, or sections 20 and 21. The Greek and Arabic translators were clearly of opinion that the whole of Deuteronomy was meant. See C. R. on Deut. 27. 2.

" Into seven shares they must divide the land. Let *the children of* Judah remain 5
 " in their own southern territory ; and let the house of Joseph remain in their *more*
 " northern territory : but let *the rest of* the land be described into seven shares, and 6
 " *let the description* be brought hither to me ; that here I may cast lots for you, in
 " the presence of the LORD. For the Levites have no share among you ; the 7
 " priesthood of the LORD being their inheritance : and the Gadites, the Reuben-
 " ites, and the half of the tribe of Manasseh, have received their inheritance on
 " the eastern side of the Jordan ; which Moses, the servant of the LORD, assigned
 " to them."—So when the men, who were to describe the land, were ready to 8
 set out, Joshua charged them, saying : " Go, traverse the land, and describe it ;
 " and *then* return to me ; that I may cast lots for you here at Shiloh, in the pre-
 " sence of the LORD."—The men went, and traversed the land ; and having de- 9
 scribed it in a book, city by city, into seven shares, they returned to Joshua,
 unto the camp at Shiloh. And Joshua cast lots for them at Shiloh, in the pre- 10
 sence of the LORD : and, there, portioned out the land to the children of Israel,
 according to their shares.

THE *first* lot came up for the children of Benjamin, according to their families : 11
 and the limits of their lot fell between the children of Judah and the children of
 Joseph. Their northern boundary, beginning at the Jordan, and going up by the 12
 north side of Jericho, went westward, through the mountains, until it came to the
 wilderness of Beth-aven : thence passing on to the south of Luz (which is Beth-el), 13
 it went on down to Ataroth-adar, by the hill that lieth to the south of nether
 Beth-horon. From the hill that lieth to the south of nether Beth-horon, the 14
 boundary made a winding to the south-west, and terminated at Kirjath-baal (which
 is Kirjath-jearim), a city of the children of Judah : this was the most western
 corner. On the south side, the boundary went south-westward, from the end of 15
 Kirjath-jearim, to the water-spring of Naphthoh. Thence, going on to the end 16
 of the mountain which faceth the vale of || Hinom, and which is to the north of
 the vale of Rephaim, the boundary went down, by the vale of Hinom, and the
 south side of Jebus, to En-rogel. Making then a turn, from the north, it went 17
 on to En-themesh ; and thence forward to Gelliloth, which is opposite to the
 heights of Adumim. It then went down to the stone of Böan (the Reubenite) ;
 and, passing along the south side of the plain, went northward to Beth-araba. 18
 Thence it went on northward by Beth-hogla, and terminated at the northmost 19

VARIOUS READING.

V 16. || al. *Ben-binom*.

EXPLANATORY NOTES.

Ch. xviii. ver. 6. Houbigant thinks this verse out of its place ; and incorporates it, by parcels, into vv. 4, 5, and 8. The manner I have rendered it, takes away every appearance of confusion.

V. 11. *The limits of their lot, &c.* The territory of the Benjaminites was very small ; but the most fertile part of the country. It was taken, partly from the lot of Judah, and partly from that of Ephraim. See the map.

20 tongue of the salt sea, at the south end of the Jordan. And the Jordan was its eastern boundary.—Such were the surrounding boundaries of the inheritance of the children of Benjamin, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their
22 families, were Jericho, Beth-hogla, || Emek-keziz, | Beth-araba, Zemaraim, Bethel,
23 Arim, Phara, Ophra, Cheper-aamona, Ophni, and Gabaa : || twelve cities, with
24 their dependent villages. Then, Gibeon, Rama, Beeroth, Mizpha, Chephira, Moza,
25 Rekem, Jarphael, Tharala, Zelaa, Eleph, Jebus (which is Jerusalem), Gibeath,
26 and Kirjath-jearim : || fourteen cities, with their dependent villages.—Such was
the inheritance of the children of Benjamin, according to their families.

1 THE second lot came up for Simeon ; for the tribe of the children of Simeon,
according to their families : and their inheritance was within the inheritance
2 of the children of Judah. In their inheritance, they had Beer-sheba, || Sheba,
3 Molada, Hazar-shual, Bala, Azem, Eltholad, Bethul, Horma, Ziklag, Beth-
4 marchaboth, Hazar-sufa, Beth-lebaoth, and Sharuhem : || fourteen cities, with their
5 dependent villages. Then, En-rimon, † Thalcha, Ether, and Achan : four cities,
6 with their dependent villages : all the villages round about those cities, as far south-
7 ward as Baala-beer-ramath.—Such was the inheritance of the tribe of the children
8 of Simeon, according to their families. Out of the share of the children of Judah
9 was the inheritance of the children of Simeon given : for the share of the children
of Judah was found too large for them : so, within their inheritance, the children
of Simeon inherited.

10 THE third lot came up for the tribe of the children of Zebulun, according to
11 their families. The boundary of their inheritance, beginning at Sarid, went, along
the west side, to Marala ; and thence extended to Dabatheth, and to the torrent
12 which is over against Jokneam. From Sarid, again, turning directly eastward,
it went to the borders of Chisloth-thabor, and thence on to Daberath, and to Japhia.
13 Thence passing along the east side by Geth-hepher and Eth-kazin, it went on to
14 Rimon-methoar-neah. Thence, on the north side, it made a winding to Hanathon,

VARIOUS READINGS.

V. 21. || *Zachib, Emek, Keniz*, SYR.—V. 24. || *fourteen*, SYR.—V. 28. || So SYR. The REST, *thirteen*. See C. R.
CH. XIX. v. 2. || *al. Shema*.—V. 7. † REP. See C. R.

EXPLANATORY NOTES.

Ch. xix. ver. 2. *Sheba*, or *Shema*. So all the copies and versions ; making it a different town from *Beer-sheba*. Howigant rejects it as an interpolation, because it makes one more than the whole number, v. 6. Our translators solved the difficulty, by rendering the copulative before it *or* ; a license which the context seems not to allow. I have retained it as it stands ; and hence adopted the Syriac reading in v. 6. which makes the cities amount to fourteen. See C. R.

V. 7. I have added *Thalcha* from the *Septuagint*, to make up the number of cities : for En-rimon is but one city. See C. R.

V. 11. The description of the boundaries of Zebulun is hardly intelligible ; and our best geographers have been extremely puzzled how to place them. I have ventured to form a new topography. See the map, and C. R.

lb. *The torrent which is over against Jokneam* : now called *Belus* ; as I understand it. See C. R.

and terminated at the vale of Jiphthah-el. With *the cities* Katath, Nahalal, Shimron, 15
|| Idala, Bethlehem : twelve cities, with their *dependent* villages.—Such was the 16
inheritance of the † tribe of the | children of Zebulon, according to their families :
such were their cities, with their villages.

THE fourth lot came up for Iffachar ; for the children of Iffachar, accord- 17
ing to their families. Their boundary, beginning at Jezreel, *included* Che- 18
shuloth, Shunem, Hapharaim, Shihon, Anaharath, Rabith, Kishion, Abez, 19
Remeth, En-ganim, Enhada, and Beth-phazez. The boundary reached to Tha- 21
bor, Sahazima, and || Beth-sheemsh ; and terminated at the Jordan : sixteen cities, 22
with their *dependent* villages.—Such was the inheritance of the children of Iffachar, 23
according to their families : such were their cities, with their villages.

THE fifth lot came up for the tribe of the children of Asher, according to their 24
families. Their boundary was Helkath, Hali, Beten, Achshaph, Alamelech, 25
Amad, and Misheal. Westward, it reached to Carmel and Shihor-libnath. East- 27
ward, it turned to Beth-dagon, and reached to *the boundary of* Zebulon and the
vale of Jiphthah-el : *thence*, it went northward to Beth-emek and Neiel ; and, still
more northward, to Chabul, || Abdon, Rehob, Hamon, and Kana ; unto *the border* 28
of great Zidon. The boundary turned then to || Arama, toward the fenced city of 29
Tyre ; and thence to Hofa : and terminated at the *great* sea, from Hebel to || Achzib.
In their inheritance, were, also, Uma, Aphek, and Rohob : *in all*, twenty-two cities ; 30
with their *dependent* villages.—Such was the inheritance of the tribe of the children 31
of Asher, according to their families : *and* such were their cities, with their villages.

THE sixth lot came up for Naphthali ; for the children of Naphthali, ac- 32
cording to their families. Their boundary, beginning at Heleph-malon (in 33
Zaananim), went *thence* to Adami-nekeb, and Jabneel ; *and* as far as Lakum ;
and terminated at the Jordan. *From the Jordan*, the boundary turned, west- 34
ward, to Aznoth-thabor ; and, thence, went on to Hukok ; reaching to *the*
boundary of Zebulon, on the south side ; and to *that of* Asher, on the north side ;

VARIOUS READINGS.

V. 15. || *al. Irada*. See c. r.—V. 16. † SEP. VULG. and 17 MSS.—V. 21. || I think it should be *Beth-shean*.
See c. r.—V. 28. || *al. Abron*, or *Ebron*. See c. r.—V. 29. || *al. Rama*, and *Horma*. Ib. || *al. Achiba*.

EXPLANATORY NOTES.

V. 15. *Twelve cities* ; so all the copies and versions, except the Greek. Have the names of the other seven been dropped ? or are we to seek them among the preceding boundary-places ? In this latter case, it will be difficult, or rather impossible, to distinguish what places are to be called cities, what not. See c. r. where the chief varieties in the versions are marked.

V. 18. *Their boundary*. The word *boundary*, both here and in the description of the following tribes, is not to be understood simply of the bounding line, but also of all the towns within it. It might be rendered *territory*.

V. 22. *Thabor*. Not the mountain, but a city nigh to it.

V. 26. *Carmel*. Mount Carmel was on the south side of the *Kybon* ; the tribe of Asher on the north, opposite to Carmel.

Ib. *Shihor-libnath*, or the *Behu* ; famous for its manufacture of glass. See c. r.

V. 33. *Heleph-malon*. I take this to be one name. It seems to have been built on the place where a large turpentine-tree had formerly stood. See c. r.

Ib. *In Zaananim* : i. e. as I think, with Bate, *in the flats* ; some low spot of ground. See c. r.

Ib. *Lakum*. Neither was this a city, I think ; but the tongues of the sea of Kinneroth. See c. r.

35 and to the banks of the Jordan, on the east side. Their fenced cities were
 36 Azidim, Zer, Hamath, Rakath, Chinereth, Adama, Arama. Hazor, Kedesh, Edrei,
 37 En-hazor, Iron, Migda-el, Horem, Beth-anath, and Beth-she-mesh : nineteen cities,
 38 with their *dependent* villages.—Such was the inheritance of the tribe of the children
 39 of Naphthali, according to their families ; and such were their cities, with their
 villages.

40 THE seventh lot came up for the tribe of the children of Dan, according to
 41 their families. The boundary of their inheritance was Zorea, Eshtaol, || Ir-she-
 42 mesh, || Shaalabin, Ajalon, Jethla, Elon, || Thimna, Ekron, Eltheka, Gibethon,
 43 Baalath, Jehud, Bene-berak, Gath-rimon, || Me-arakon, and Arakon, with | the
 44 tract toward Japho.—†—Such was the inheritance of the tribe of the children of
 45 Dan ; and such their cities, with their villages. | —† But the children of Dan could
 not drive out the Amorites, who confined them, *even*, on their mountains, and
 47 suffered them not to come down into the low grounds : | † so, the boundary of
 the children of Dan || being too narrow for them, | the children of Dan went up
 to fight against Leshem, which they sacked ; and, having smitten its *inhabitants*
 with the edge of the sword, took possession of it, and dwelled therein ; calling
 Leshem, Dan ; after the name of Dan, their father. *

49 WHEN they had thus completed the partition of the land, for an inheritance,
 according to their *respective* boundaries ; the children of Israel gave to Joshua,
 50 the son of Nun, a *particular* inheritance among them. By the LORD's appoint-
 ment, they gave to him the city which he asked ; Thimnath-erah, in mount
 Ephraim ; which city he rebuilt, and dwelled therein.

51 SUCH were the inheritances, which Eleazar the priest, and Joshua the son of
 Nun, and the patriarchal chiefs of the tribes of the children of Israel, distributed
 by lot at Shiloh, in the presence of the LORD, at the door of the convention-tent.
 —Thus the partition of the land was completed.

§ 14. Cities of Refuge are appointed.

1 AGAIN the LORD spoke to Joshua, saying : “ Bid the children of Israel ap-
 2 “ point for themselves cities of refuge ; such as I ordered through the mediation
 3 “ of Moses : that the man-slayer, who killeth a person, unwarily and unwittingly,

VARIOUS READINGS.

V. 41. || *En-she-mesh*, ARAB. and 15 MSS. *Beth-she-mesh*, 5 MSS.—V. 42. || *Sbaalabin*, 9 MSS.—V. 43. || *al. Thim-
 natha*. See C. R.—V. 46. || *and, westward, Arakon and*, SEP. See C. R.—V. 48. † transposed with SEP.
 Ib. † SEP. See C. R.—V. 47. † transposed. Ib. || *went out from them*, present TEXT ; a grievous corrup-
 tion. See C. R. Ib. * *But the Amorites continued to dwell in Elon and Shaalabin, until the Ephraimites grew
 too strong for them ; when they became their tributaries*, SEP. See C. R.

EXPLANATORY NOTE.

V. 38. *Nineteen cities*. There are but *sixteen* in the catalogue ; nor does any version count more. Either the text is
 corrupted ; or three towns have been dropped.

“ may flee thither : and let them be to you an asylum against the blood-avenger,
 “ † until he have stood before the assembly, to be judged. | || Now he who fleeth 4
 “ unto one of those cities, must stand at the entrance of the city-gate, and declare
 “ his case in the hearing of the elders of that city ; who shall then receive him
 “ into the city, and assign to him a place of residence among them. And if the 5
 “ blood-avenger pursue him, the man-slayer must not be delivered into his hands,
 “ since he smote his neighbour unwittingly, and had no previous hatred to him.
 “ In that city he shall dwell, until the death of the high-priest for the time being : 6
 “ when the man-slayer may return unto his own city, and his own house ; unto
 “ the city from which he had fled.” |—So they appointed, *for cities of refuge*, Ke- 7
 desh of Galilee, in the hill-country of Naphthali ; and Sichem, in the hill-country
 of Ephraim ; and Kirjath-arba (which is Hebron), in the hill-country of Judah.
 And on the other side of the Jordan, eastward from Jericho, they appointed Bezer, 8
 by the wilderness, on the plain country of the tribe of Reuben ; and Ramoth, in
 Gilead, out of *the cities of the tribe of Gad* ; and Golan, in Bashan, out of *the cities*
of the tribe of Manasseh.—Such were the cities *of refuge* appointed for all the 9
 children of Israel, and for the strangers sojourning among them ; so that any one,
 who should kill a person unwarily, might flee thither ; and not die by the hand
 of the blood-avenger, until he had stood before the assembly.

§ 15. Forty-eight Cities assigned to the Levites.

THEN the patriarchal chiefs of the Levites approached to Eleazar the priest, 1
 and to Joshua the son of Nun, and to the patriarchal chiefs of the *other* tribes of
 the children of Israel ; and spoke to them at Shiloh, in the land of Chanaan, say- 2
 ing : “ The LORD, through the mediation of Moses, commanded cities to be as-
 “ signed for our residence, with their suburbs for our cattle.”—So to the Levites 3
 the children of Israel gave, out of their own inheritance, by the LORD’s appoint-
 ment, the following cities, with their suburbs.

THE *first* lot came up for the Koathites : *of whom* the Levites who were descended 4
 from Aaron, the priest, had, by lot, thirteen cities, out of *those of the tribe of Ju-*
 dah, of the tribe of Simeon, and of the tribe of Benjamin : and the rest of the 5
 Koathites had, by lot, ten cities, out of *those of the tribe of Ephraim*, of the tribe
 of Dan, and of the half of the tribe of Manasseh.—The Gersonites had, by lot, 6

VARIOUS READINGS.

CH. XX. v. 3. † transposed with SEP. B. from v. 6. See C. E.—V. 4, 5, 6. || wanting in SEP. B.

EXPLANATORY NOTES.

Ch. XL. ver. 8. *They appointed Bezer, &c.* They had V. 8. *Bezer*, or *Bazer*, by the wilderness ; i. e. at the
 been appointed by Moses, whose regulations they strictly adhered to. See Deut. 4. 41. extremity of the wilderness of Edom. It was a frontier
 tower of the territory of the Reubenites.

thirteen cities, out of *those* of the tribe of Asher, of the tribe of Naphthali, and of the half of the tribe of Manasseh in Bashan.—The Merarites, according to their families, had twelve cities, out of *those* of the tribe of Reuben, of the tribe of Gad, and of the tribe of Zebulun.—These cities, with their suburbs, the children of Israel gave, by lot, to the Levites, as the LORD had commanded, through the mediation of Moses.

THE cities which they gave out of *those* of the tribes of Judah and of Simeon, were these, *after* mentioned by name; which were given to the Levites of the Koathite families which were descended from Aaron; theirs being the first lot. To them, then, they gave Kirjath-arbah (*the city of Arbah*, the father of the Anakites), which is Hebron, in the hill-country of Judah, with its surrounding suburbs: but the fields of the city, and its *dependent* villages, had been given to Chaleb the son of Jephuneh, for his possession.—To the children of Aaron, then, they gave Hebron (a city of refuge for man-slayers), with its suburbs; Libna, with its suburbs; Jathir, with its suburbs; Eshtemo, with its suburbs; Holon, with its suburbs; Debir, with its suburbs; || Ashan, with its suburbs; Jutta, with its suburbs; and Beth-shemesh, with its suburbs: nine cities out of *the inheritance* of those two tribes. And, out of *the inheritance* of the tribe of Benjamin, Gibeon, with its suburbs; || Gabaa, with its suburbs; Anathoth, with its suburbs; and Almon, with its suburbs: four cities. All the cities of the children of Aaron, the || priests, were thirteen cities, with their suburbs.—The rest of the Koathite families, *that is*, of the Levites descended from Koath, had, for their lot, *the following* cities assigned to them out of *those* of the tribe of Ephraim; Sichem, in mount Ephraim, (a city of refuge for man-slayers), with its suburbs; Gezer, with its suburbs; Kibzaim, with its suburbs; and Beth-horon, with its suburbs: four cities. * Out of *the cities* of the tribe of Dan; Eltheke, with its suburbs; Gibethon, with its suburbs; Ajalon, with its suburbs; and Gath-rimon, with its suburbs: four cities. * And out of *the cities* of the half of the tribe of Manasseh; Thaanach, with its suburbs; and || Beth-shean, with its suburbs: two cities. * All the cities assigned to these, the rest of the Koathite families, were ten cities, with their suburbs.

To the Levitical families of the Gershonites, *were assigned*, out of *the cities* of the other half of the tribe of Manasseh, Golan, in Bashan (a city of refuge for

VARIOUS READINGS.

CH. XXI. v. 16. || The present TEXT has *sin*; and so SYR. VULG. ARAB. TARG. But the true reading is *Ashan*, which is preserved in 1 Chron. 6. 59. and partly in SEP. See C. R.—V. 17. || *al. Geba*. See C. R.—V. 19. || So the present TEXT, SEP. ARAB. and TARG.; but SYR. and VULG. have *priest*.—V. 22. * *with their suburbs*, SYR.—V. 24. * *with their suburbs*, SYR.—V. 25. || So several copies of SEP. which is certainly the right reading. The REST, *Gath-rimon*. See C. R. Ib. * *with their suburbs*, SYR.

man-slayers), with its suburbs; and || *Beth-ashtaroth*, with its suburbs: two cities.*
 Out of the cities of the tribe of Issachar; Kishon, with its suburbs; and Daberath, 28
 with its suburbs; and Jarmuth, with its suburbs; and En-ganim, with its suburbs: 29
 four cities.* Out of the cities of the tribe of Asher; Mishal, with its suburbs; Ab- 30
 don; with its suburbs; Helkath, with its suburbs; and Rehob, with its suburbs: 31
 four cities.* And, out of the cities of the tribe of Naphtali; Kedesh, in Galilee 32
 (a city of refuge for man-slayers), with its suburbs; Hamoth-dor, with its suburbs;
 and Kartan, with its suburbs: three cities.* All the cities of the Gerfonites, 33
 according to their families, were thirteen cities, with their suburbs.

To the remaining Levites, the Merarite families, were assigned, out of the cities 34
 of the tribe of Zebulon, Jokneam, with its suburbs; Karta, with its suburbs; Dim- 35
 na, with its suburbs; and Nahalal, with its suburbs: four cities.* And,* out of 36
 the cities of the tribe of Reuben; Bezer, † by the wilderness (a city of refuge for
 man-slayers), | with its suburbs; Jahaza, with its suburbs; Kedemoth, with its 37
 suburbs; and Mephaath, with its suburbs: four cities.* And, out of the cities of 38
 the tribe of Gad; Ramoth, in Gilead (a city of refuge for man-slayers), with its
 suburbs; Mahanaim, with its suburbs; Heshbon, with its suburbs; and Jazer, with 39
 its suburbs: four cities.* So all the cities, allotted to the remaining Levitical 40
 families, the Merarites according to their families, were twelve cities.* — Thus 41
 all the cities of the Levites, within the inheritance of the children of Israel, were
 forty-eight cities, † with their suburbs: | every one of these cities had its surround- 42
 ing suburbs: alike, in this, were all these cities.*

THUS the LORD gave to the Israelites the whole land, which to their forefathers 43
 he had sworn he would give; and they possessed it, and dwelled therein. For the 44
 LORD gave them rest on every side, according to all that he had sworn to their
 forefathers: not one of all their enemies could resist them: all their enemies the
 LORD delivered into their hands. Of all the good things, which the LORD had 45
 promised to the || children of Israel, not one failed: all came to pass.

VARIOUS READINGS.

- V. 27. || The present TEXT, with TARG. and ARAB. hath *Beßthera*: some copies of SEP. *Boßra*: VULG. *Boßra*.
 But SYR. and P. P. I Chron. 6. 71. have *Ashtaroth*. Hence it is very probable that the true original reading
 was *Beth-Ashtaroth*. See C. R. Ib. * with their suburbs, SYR.—V. 29. * with their suburbs, SYR.—V. 31.
 * with their suburbs, SYR.—V. 32. * with their suburbs, SYR.—V. 35. * with their suburbs, SYR. VULG.—
 V. 36 and 37 are wanting in the present HEB. text; but are extant in SEP. SYR. VULG. TARG. ARAB. and in
 90 MSS. and 50 printed editions; with such various readings as follow. See C. R.—V. 36. * beyond the
Jordan, over against Jericho, SEP. Ib. † SEP. and above 50 MSS.—V. 37. * with their suburbs, SYR. VULG.
 V. 39. * with their suburbs, SYR.—V. 40. * with their suburbs, SYR.—V. 41. † SEP. SYR. TARG. VULG. ARAB.
 V. 42. * Here SEP. repeats vv. 49 and 50 of ch. 19. See C. R.—V. 45. || al. *house*. See C. R.

§ 16. *The Reubenites, &c. return to their own Possessions.*

1 JOSHUAH, then, called the Reubenites, the Gadites, and the half of the
 7 tribe of Manasseh († for, to the half of the tribe of Manasseh, Moses had given
an inheritance beyond the Jordan: as to the other half, Joshua had given an in-
 2 heritance, among their brethren, on this side of the Jordan |), and said to them:
 “Ye have observed all that Moses, the servant of the LORD, commanded you to
 3 “do; and have, in all my charges to you, obeyed my voice. Your brethren ye
 “have not quitted these many days, unto this day; but have observed the charge
 4 “enjoined by the LORD, your GOD. And now, since the LORD, your GOD,
 “hath given rest to your brethren, as he had promised to || them; ye may return
 “and go unto your own homes; into the land of your own inheritance, which
 “Moses, the servant of the LORD, assigned to you, on the other side of the Jordan.
 5 “But be ye very careful to practise * the commandments and the law, with
 “which Moses, the servant of the LORD, charged you; so as to love the LORD,
 “your GOD, to walk in all his ways, to observe * his commandments, and to
 6 “cleave to him and serve him, with your whole heart and soul.”—Then Joshua
 8 blessed them, and gave them permission to go to their own homes; and, having
 given them permission to go to their own homes, and blessed them, he spoke to
 them, moreover, saying: “With great wealth, with very much cattle, with silver
 “and gold, and brass, and iron, and with raiment in great abundance, return to
 “your own homes: and share, with your brethren, the spoils of your enemies.”
 9 So the Reubenites, and the Gadites, and the half of the tribe of Manasseh,
 departing from the *rest of the* children of Israel; from Shiloh, which is in the land
 of Chanaan, returned to go unto the land of Gilead, into the land of their own
 inheritance; of which they had been put in possession by the appointment of the
 10 LORD, through the mediation of Moses. But when they came to the banks of
 the Jordan, which are in the land of Chanaan, the Reubenites, and the Gadites,
 and the half of the tribe of Manasseh, builded there an altar, by the Jordan; a
 11 large, conspicuous altar. But when the *other* Israelites heard it reported, that the
 Reubenites, the Gadites, and the half of the tribe of Manasseh, had builded an
 altar on the frontier of the land of Chanaan, on the banks of the Jordan, where
 12 the Israelites had passed over; * they assembled in full convention at Shiloh, with
 13 a view to go and make war against them. But, *first*, they sent to the Reubenites,
 and to the Gadites, and to the half of the tribe of Manasseh (into the land of

VARIOUS READINGS.

CH. XXII. v. 7. † transposed.—V. 4. || you, 37 MSS.—V. 5. * all, 4 MSS. Ib. * all, TARG. and 1 MS.—
 V. 12. * In the present TEXT, there is here a repetition of *When the Israelites heard*: but this is super-
 fluous, and wanting in SEP. SYR. VULG. and 4 MSS.

Gilead), Phinehas, the son of Eleazar * the priest; and, with him, ten chiefs; 14
 a chief from every patriarchal house, throughout the *ten* tribes of Israel: each of
 them being a patriarchal chief among the chiliarchs of Israel. These went, into 15
 the land of Gilead, to the Reubenites, and to the Gadites, and to the half of the
 tribe of Manasseh; and spoke to them, saying: " Thus saith the whole assembly 16
 " of || the LORD: | ' What perfidy is this, which ye have committed against the
 " GOD of Israel; by already turning away from following the LORD; and, by
 " building an altar for yourselves, already rebelling against him? Was the iniquity 17
 " contracted through Baal-pheor too little for us; which, although there was then
 " a plague among the LORD's people, we have not, unto this day, *fully* expiated;
 " but that ye must, *also*, now, turn away from following the LORD? To-day, ye 18
 " rebel against the LORD; and, to-morrow, he will be incensed against the whole
 " community of Israel! For the rest, if the land of your possession be *deemed* un- 19
 " clean, pass over into the land of the LORD's possession, where the tabernacle of
 " the LORD resideth; and take a possession among us: but rebel not against the
 " LORD, nor against us; by building an altar for yourselves, beside the altar
 " of the LORD, our GOD. Did not || Achar, the son of Zerah, commit a perfidy, 20
 " with respect to the devoted *spoils*? and was not the wrath of the LORD thereby
 " kindled against the whole community of Israel? Nor was he the only man who
 " perished for his perfidy!"

To † Phinehas, the son of Eleazar the priest, and to | the chiliarchs of Israel, 21
 the Reubenites, the Gadites, and the half of the tribe of Manasseh, answered, and
 said: " The LORD, the GOD of gods; the LORD, the GOD of gods; himself 22
 " knoweth *our intention*; and the Israelites shall *now* know it. If through rebellion,
 " or perfidy, *we have done this*; spare us not, this day. If we *have* builded an 23
 " altar, with a view to turn away from following the LORD, or to offer on it
 " either holocausts, or donatives, or eucharistic sacrifices; may the LORD, him-
 " self, avenge it!—If we have not done it from a motive of precaution; lest, 24
 " hereafter, your children should say to our children: ' What have ye to do with
 " the LORD, the GOD of Israel? Since the LORD hath made the Jordan a boun- 25
 " dary between us and you, ye Reubenites and Gadites, ye have no part in the
 " LORD;' and thus may your children make our children cease to revere the

VARIOUS READINGS.

V. 13. * *the son of Aaron*, SEP. and perhaps 1 MS. See C. R.—V. 16. || *Israel*, ARAB. and 3 MSS.

V. 20. || *al. Achan*.—V. 21. † *SYR.* See C. R.

EXPLANATORY NOTES.

Ch. xxii. ver. 14. *Chiliarchs*; chiefs over thousands.

V. 16. *What perfidy, &c.* They imagined that the altar was erected for sacrifice, in opposition to that at Shiloh.

V. 17. *Was the iniquity, &c.* See the history, in Num. 25. 3—9.

V. 22. The answer of the Reubenites, &c. is very af-

fecting, and in the whole easily comprehended: but the construction of the original is embarrassed, and not to be rendered literally.

V. 22. *Spare us not.* It is not certain whether this be addressed to Eleazar; or if it be an imprecation to God, equivalent to *Let us never prosper*. See C. R.

26 "LORD. We, therefore, said: 'Let us provide *against this*, by building an altar,
 27 "not for holocausts, or *other* sacrifices; but that it may be a testimony between
 "us and you, and our following generations, that we have a right to worship the
 "LORD, in his presence, with our holocausts, and with our eucharistic and *other*
 "sacrifices; so that your children may not say, in future: 'Ye have no part in the
 28 "LORD.'—For, said we, if, at any future time, they should say so, to us, or to our
 "following generations, we could answer: 'Behold that semblance of the altar of
 "the LORD, which our forefathers made; not for holocausts, or *other* sacrifices;
 29 "but as a testimony between us and you.'—Far be it from us to rebel against the
 "LORD, and already to turn away from following him; so as to build any altar,
 "for holocausts, or donatives, or eucharistic sacrifices; beside the altar of the LORD,
 "our GOD, which is before his tabernacle."

30 WHEN Phinehas, † the son of Eleazar | the priest, and the chiefs of the people
 (the chiliarchs of Israel) who were with him, had heard the words which the
 Reubenites, the Gadites, and the half of the tribe of Manasseh, had spoken, they
 31 were satisfied: and Phinehas, the son of Eleazar the priest, said to the children of
 Reuben, of Gad, and of Manasseh: "We, this day, perceive that the LORD is
 "among us. Since ye have not committed the *supposed* perfidy; ye have, now,
 32 "averted from the children of Israel the *dreaded* hand of the LORD."—So Phinehas,
 the son of Eleazar the priest, and the *patriarchal* chiefs † that were with him, |
 returned from the Reubenites and the Gadites, from the land of Gilead, into the
 33 land of Chanaan, to the children of Israel; and made their report to them: and
 the report was satisfactory to the children of Israel; who blessed GOD, and thought
 no more of going to war against the Reubenites and the Gadites, *and* to ravage the
 34 land which they inhabited.—Now the Reubenites and the Gadites called the
 altar. † ED [TESTIMONY]; "because (*said they*) it is a testimony, between us, that
 "the LORD is the GOD."

§ 17. *Joshuah's first Charge to the People.*

1 MANY days had now passed, after the LORD had given rest to the Israelites
 2 from all their surrounding enemies; and Joshuah was far advanced in age: when
 he called for all the Israelites; *that is*, their elders, their chiefs, their judges, and
 3 inferior officers; to whom he said: "I am far advanced in age: but ye have seen all
 "that the LORD, your GOD, hath done to all these nations, on your account;
 4 "for it was the LORD, your GOD, himself, who fought for you. Lo! I have,
 "by lot, shared out among you the remaining nations, from the Jordan unto the
 "great western sea, to be inherited by your tribes, as well as all the nations

VARIOUS READINGS.

V. 30. † SYR. and 1 MS. SEC C. R.—V. 32. † SYR.—V. 34. † SYR. TARG. VULG. ARAB. and several MSS. SEC C. R.

" which I have already extirpated. The LORD, your GOD, will drive them out, 5
 " and exterminate them, from before you ; and their land ye shall possess ; as the
 " LORD, your GOD, hath promised to you. Be constant, only, in observing and 6
 " practising all that is written in the book of the law of Moses ; that ye turn not
 " aside from it, to the right or to the left ; that ye mix not with these nations that 7
 " remain among you ; that ye mention not, nor swear by, the names of their gods ;
 " and, that ye serve and worship them not : but cleave to the LORD, your GOD, 8
 " as ye have hitherto done. Hence, the LORD hath driven out, from before you, 9
 " nations great and strong ; so that no man hath, hitherto, been able to resist you.
 " One man of you shall chase a thousand ! for the LORD, your GOD, will himself 10
 " fight for you, as he hath promised to you. Be very much on your guard, then, 11
 " that ye love the LORD, your GOD. For, if ye turn aside, and associate with 12
 " these nations that remain among you, and intermarry with them, and mix with
 " them ; and they with you : be assured that the LORD, your GOD, will no more 13
 " drive out, from before you, † any of | these nations : but they shall become
 " snares and stumbling-blocks for you ; spurs in your sides, and prickles in your
 " eyes ; until ye perish from off this good land, which the LORD, your GOD, hath
 " given to you.—Lo ! now, I am going whither all men must go : but ye all 14
 " know, in your hearts and souls, that not one of all the good things, which the
 " LORD, your GOD, had promised to you, hath failed : all have come to pass ; not
 " one of them hath failed ! As, then, all the good things, which the LORD, your
 " GOD, had promised to you, have actually befallen you ; so, *if ye disobey him,* 15
 " he will bring upon you every sort of evil, until he have destroyed you from off
 " this good land, which the LORD, your GOD, hath given to you.—When ye shall 16
 " have transgressed the covenant of the LORD, your GOD, with which he hath
 " charged you ; and shall have gone and served other gods, and worshipped them ;
 " then will the anger of the LORD be kindled against you ; and ye shall suddenly
 " perish, from off the good land, which he hath given to you."

§ 18. *The last Charge, and Death, of Joshua.*

AGAIN Joshua assembled all the tribes of Israel at || Shiloh ; and called for 1
 their elders, their chiefs, their judges, and their inferior officers ; who presented

VARIOUS READINGS.

CH. XXIII. v. 13. † 40 MSS. CH. XXIV. v. 1. || SO SEP. and ARAB. THE REST, *Sichem*. See C. R.

EXPLANATORY NOTES.

Ch. xxiii. ver. 13. *Spurs*. Lit. the prickles of the acacia-
 thorn. Others, deriving the word from a different root,
 render it *scourges*.

V. 14. *Whither all men must go*. Lit. *the way of all the*
earth ; i. e. the inhabitants of the earth ; as the word *earth*

often signifies.

Ch. xxiv. ver. 1. *At Shiloh*. That this is the true read-
 ing, appears to me evident from the context. See ver. 26.
 and C. 2.

2 themselves before || the LORD. †—Then, to the whole people Joshua said: “ Thus
 “ faith the LORD, the GOD of Israel: ‘ Your forefathers, *unto* Tharah the father
 “ of Abraham and Nahor, resided formerly on the other side of the river *Euphrates*,
 3 “ and served other gods. But I brought your father Abraham from the other side
 “ of the river, and conducted him through the whole land of Chanaan. A nume-
 4 “ rous posterity I promised to him; and gave him Isaac. To Isaac I gave Jacob and
 “ Esau. To Esau I gave mount Seir for a possession: but Jacob and his children
 “ went down into Egypt; † where they became a great, numerous, and powerful
 5 “ nation. But the Egyptians afflicted them: | so I sent *thither* Moses and Aaron,
 “ and smote Egypt with the plagues which I caused in it; and, after that, I brought
 6 “ you out. Out of Egypt (*I say*) I brought your fathers: and || ye came | unto
 “ the *red-sea*: and the Egyptians, with chariots and horsemen, pursued *your fathers*
 7 “ unto the red-sea: but they cried to the LORD; and he put darkness between
 “ you and the Egyptians; and brought the sea upon them, and overwhelmed
 “ them: your own eyes saw what I did to the Egyptians. When ye had resided
 8 “ many years in the wilderness, I brought you into the land of those Amorites,
 “ who dwelled on the other side of the Jordan; who fought with you: but whom
 “ I delivered into your hands, and destroyed from before you; that ye might pos-
 9 “ sels their land. Then Balak, the son of Ziphor, king of Moab, attempted to
 “ war against the Israelites; and sent for Balaam, the son of Beor, to curse you:
 10 “ but I would not hearken to Balaam; so he still blessed you: thus I delivered
 11 “ you from his (*Balak's*) hands.—Ye then passed over the Jordan, and came unto
 “ Jericho: and the men of Jericho fought against you; *as did* the Amorites, the
 “ Pherizites, the Chanaanites, the Hethites, the Gergasites, the Hivites, and the
 12 “ Jebusites: *all* whom I delivered into your hands. I made hornets precede you,
 “ which drove out from before you those || twelve kings of the Amorites: it was
 13 “ neither by your swords nor your bows, *that ye vanquished them*. And I have
 “ given to you a land, which ye did not till; and ye dwell in cities, which ye did
 “ not build: ye eat of the fruit of vine-yards and olive-yards, which ye did not plant.’

VARIOUS READINGS.

V. 1. || So TARG. VULG. ARAB. The REST, GOD.—V. 4. † SEP. See C. R.—V. 6. || *they came*, ARAB. *I brought them*, SYR.—V. 12. || So SEP. both in the Rom. and Alex. copies: and this I take to be the genuine reading, in spite of the concurrence of the other versions with the present text, which have all *two*, except ARAB. which wants the whole comma. See C. R.

EXPLANATORY NOTES.

V. 5. *I brought you out*. Many of the people to whom these words are addressed, had been brought out of Egypt; and, although they were at that period under twenty years of age, they could not have forgotten what their own eyes had seen.

V. 12. *I made hornets precede you*, &c. This had been promised, Exod. 23. 28.; and again, Deut. 7. 20. Yet we

do not read of its having happened in the conquest of Chanaan. It must, however, have happened; or it could not have thus publicly been appealed to. From there being but two kings mentioned in the present text, commentators have imagined that these were *Sidon* and *Og*. The contrary appears evident, to me, from the context, and Deut. 7. 20.

"Now, therefore, revere the LORD, and serve him in sincerity and truth. Reject 14
 "the gods whom your forefathers served, on the other side of the river, and in
 "Egypt; and serve the LORD.—Or, if it seem unfit for you to serve the LORD, 15
 "choose, yourselves, this day, whom ye will serve: whether the gods, whom
 "your forefathers served, on the other side of the river; or the gods of the Amo-
 "rites, in whose land ye dwell! As for me, and my father's house, we will
 "serve the LORD." *

THE people answered, and said: "Far be it from us, that we should forsake 16
 "the LORD, to serve other gods: for the LORD is our GOD; HE who brought 17
 "us and our fathers out of the land of Egypt, from a state of servitude; and who
 "did all those great wonders in our sight; and hath preserved us in all the ways
 "which we have gone in, and among all the nations through which we have passed.
 "The LORD hath driven out, from before us, all the Amorite people which inha- 18
 "bited this land: the LORD we will serve; for our GOD HE is."—To the people 19
 Joshuah replied: "Ye will not be sufficient to serve the LORD; for HE is a most
 "holy GOD, a jealous GOD; who will not bear your transgressions and your sins.
 "When ye forsake the LORD, and serve strange gods; then will he turn *against* 20
 "you; and, after having conferred on you favours, will inflict on you evils, and
 "destroy you."—But to Joshuah the people said: "Nay; the LORD we will serve." 21
 Then Joshuah said to the people: "Against yourselves ye are witnesses, that ye 22
 "have chosen the LORD, for the *sole* object of your worship." They answered:
 "We are witnesses."—Reject, then, now, (*said he*) the strange gods that may 23
 "be among you; and turn your hearts to the LORD, the GOD of Israel." The 24
 people answered Joshuah: "The LORD, || our GOD, | we will serve; and his
 "voice we will obey."—Thus, that day, Joshuah made a covenant with the 25
 people, and ratified it at || Shiloh, † before the tabernacle of the GOD of Israel: |
 and Joshuah wrote those words in the book of the law of GOD. He then took 26
 a great stone, and set it up there, under a turpentine-tree, that was beside the
 sanctuary of the LORD: and said to all the people: "Lo! this stone shall be 27
 "a testimony against || you; for it hath heard all the words of the LORD, which
 "he hath, † this day, | announced to || you: it shall, therefore, be a testimony

VARIOUS READINGS.

V. 15. *for holy is He*, SEP.—V. 24. || wanting in SEP. SYR. and 2 MSS.—V. 25. || So SEP. and ARAB. The
 REST, *Sichem*. Ib. † SEP.—V. 27. || So SEP. and VULG. The REST, *us*. Ib. † SEP. Ib. || So SEP. and
 VULG. The REST, *us*.

EXPLANATORY NOTE.

V. 19. *Ye will not be sufficient*. Some modern interpreters here implies only a doubt. The Syriac translator seems to have supposed, that the true reading here should be *Cease ye not*. The conjecture is ingenious, but unsupported by any MS. or ancient version; nor is it necessary. Joshuah, *whether ye will be able to serve so holy and jealous a God*. See c. 2.
 The original word does not always imply an impossibility. It

- 28 "against you; lest ye deny your God."—Then Joshua dismissed the people, every one unto his own inheritance.
- 29 AFTER this, Joshua, the son of Nun, the servant of the LORD, died; at the
- 30 age of an hundred and || ten years: and was buried in the border of his own inheritance of Thimnath-serah, in mount Ephraim; on the north side of the hill of
- 31 Gaath. *—Now the Israelites served the LORD, all the days of Joshua, and all the days of the contemporary elders, who survived Joshua, and who were conscious of all the works of the LORD, which he had done for Israel.
- 32 THE bones of Joseph, which the children of Israel had brought out of Egypt, were, likewise, buried in Sichem; in that spot of ground which Jacob had bought from the || sons of Hemor, the father of Sichem, for an hundred kesitas; and which had become a part of the inheritance of the children of Joseph.
- 33 ELEAZAR, the son of Aaron † the priest, also died; and was buried in Gabaath; which had been given to his son Phinehas, in mount Ephraim. *

VARIOUS READINGS.

- V. 29. || twenty, ARAB. See C. R.—V. 30. * And with him, in the same monument, were deposited the sharp (stone) knives, with which, as the LORD had commanded, the children of Israel were circumcised, and there they remain unto this day, SEP. and ARAB. See C. R.—V. 32. || the Amorites who inhabited Sichem, SEP.
- V. 33. † SEP. SYR. ARAB. and 2 MSS. Ib. * From that day, the children of Israel took the ark, and carried it about among them: and Phinehas served as priest, instead of his father Eleazar, until his death; when he was intombed in Gabaar (Gibeab), which belonged to him.—But the children of Israel, having gone, every one to his own place and city, worshipped Astarté and Ashtaroth, and the other gods of the nations around them: and the LORD delivered them into the hands of Eglon king of Moab, who had dominion over them eighteen years, SEP.
- See C. R.

EXPLANATORY NOTES.

- V. 32. An hundred kesitas. See the note on Gen. 33. 19. Ib. Which had become, &c. According to the present TEXT, the antecedent is bones; but all the ancient versions, except TARG. refer it to the spot of ground. See C. R.
- V. 33. From that day, &c. If this addition, which is only in the Greek, be genuine, it should seem, that after the death of Eleazar, the ark, which hitherto had never been removed from the sanctuary at Shiloh, was begun to be carried about from place to place. Accordingly we find it in *Mispha*, Jud. 11. 11; 20. 1, 27; 21. 8. Yet we find it again at Shiloh, 1 Sam. 1. 3; 3. 3, whence it was brought to the camp at *Eben-ezer*, 1 Sam. 4. 4; where it was captured by the Philistines. After its return, it was placed at Kirjath-jearim, where it remained until David brought it to mount Zion. See 2 Sam. ch. 6.
- V. 33. Astarté and Ashtaroth. Better Astarté, or Ashtaroth (*Astibaroth*); that is, the moon. See the note on Judges 2. 13. and C. R.

END OF THE BOOK OF JOSHUAH,

AND

OF THE FIRST VOLUME.

